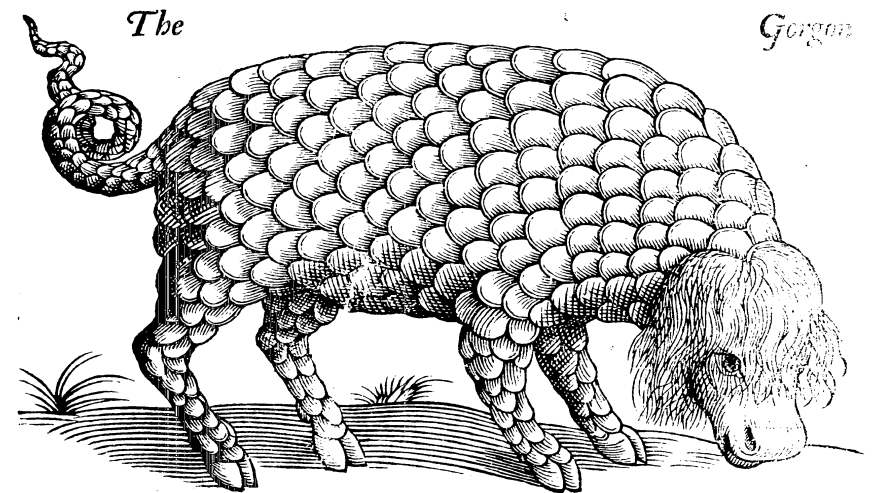


THE HISTORIE OF FOVRE-FOOTED BEASTES.

Describing the true and lively figure of euery Beast, with a discourse
of their *seuerall Names, Conditions, Kindes, Vertues (both naturall and*
medicinall) Countries of their breed, their loue and hate to Mankinde, and the
wonderfull worke of God in their Creation, Preferuation,
and Destruction.

*Necessary for all Diuines and Students, because the story of euery Beast is amplified with Narrations out of Scrip-
tures, Fathers, Philosophers, Physitians, and Poets: wherein are declared diuers Hieroglyphicks, Emblemes,
Epigrams, and other good Histories, Collected out of all the Volumes of CONRADVS GESNER, and all
other Writers to this present day.* By EDWARD TOPSELL.



LONDON,
Printed by William Iaggard.
1607.

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TO
THE REVEREND AND RIGHT
WORSHIPFULL RICHARD NEILE, D.
 of DIVINITY, Deane of Westminster, Maister of
the SAVOY, and Clarke of the King his most excellent
 Maiesties Closet, all felicity Temporall,
Spirituell, and Eternall.



Lhe Library of English Bookes, and Catalogue of writers,
 (Right Worthy and Learned DEANE, my most respected
 PATRON) have growne to the height, not onely of a iust
 number, but almost innumerable: and no maruell, for God
 himself hath in all ages preferred learning in the next place
 to life; for as life is the Ministeriall Gouvernor and moouer
 in this world, so is learning the Ministeriall Gouvernor and
 moouer in life: As an Interpreter in a strange Country is
 necessary for a traveller that is ignorant of Languages (or
 else he should perish,) so is knowledge and learning to vs
 poore Pilgrims in this our Perigrination, out of Paradise,
 vnto Paradise; whereby confused BABELS tongues are againe reduced to their signifi-
 cant Dialects, not in the builders of BABEL to further and finish an earthly Tower, but
 in the builders of IERVSALEM, to bring them all to their owne Countrey Which they
 seeke, and to the desired rest of soules. Literæ obstetrices artium quarum beneficio ab
 interitur vndicantur. As life is different and diuers, according to the spirit wherein it is
 seated, and by which it is nourished as with a current; so also is Learning, according to the taste,
 vse, and practise of rules, Canons, and Authors, from whom as from a Fountaine it taketh
 both beginning and increase: euen as the spirit of a Serpent is much quicker then the spirit of
 an Oxe, and the Learning of Aristotle and Pliny more linely and light some then the know-
 ledge of other obscure Philosophers, unworthy to be named; which either through enuie or
 Non proficiencie durst neuer write, Si cum hac exceptione detur sapientia vt illam
 inclusam teneā, nec ea uentem, reijciam. Nullius boni sine socio iucunda est possessio.
 And therefore I say wish Petrus Blesensis: Scientiarum generosa possessio in plures disper-
 sa, non perditur, & distributa per partes, minorationis detrimentum non sentit: sed
 eo diuturnius perpetua senescit, quo publicata fecundius se diffundit.
*The greatest men stored with all helpes of Learning, Nature, & Fortune, were the first writ-
 ters who as they did excel other men in possessions & worldly dignity, so they manifested their
 Vertues and Worth in the edition of excellent parts of knowledge, either for the delight or
 profit of the world, according to the Poets profession:*

Aut prodesse volunt aut delectari poetæ,
 Aut simul & iucunda & idonea dicere vitæ,
 Omne tulit punctum qui miscuit utile dulci,
 Lectorem delectando pariterque monendo.

The Epistle

Yet now of late daies this custome hath bin almost discontinued to the insuise prejudice of sacred inuolable Learning and Science, for Turpis sepe fama datur minoribus, (as Ausonius wrote in his time) for indeed the reason is pregnant :

Haud facile emergunt quorum virtutibus obstat,
Res angusta domi.

But yet the great Rectour or Chaucellor of all the Academies in the world Iesus Christ, In whom are hid all the treasures of wisdom and knowledge, the Master of that Colledge wher in he was but a Seruant or Steward, That was learned in all the learning of the Egyptians, (I meane Moses) the first writer, the first Author, the first commander of knowledge, and the first ordainer of a lawfull Common-wealth, and ruler of Church and state, hath not least our age without some monuments of great Princes, Earls, Lords and Knights for the Ornament and honour of learning, who for generall and particular causes and benefits haue added their names to the society of writers, and divulged their workes in print, which are likely to be remembred to the worlds end. Such are our most temperate, iust, wise, and Learned King and Soueraigne. The Right Noble, and Honourable Earle of Surrey, long ago departed out of this earthly Horizon. The now liuing Earles of Dorset, Northampton, Salisbury, and many Knights, Sir Phillip Sidney, Sir George Moore, Sir Richard Bartlett, Sir Francis Hastings, and others. But of Aarons, and such as sit at the Helme of the Church, or are woorthily aduanced for their knowledge in learning and state, I meane both Bishops and Doctors, almost innumerable of all whom I can say no more, if I were woorthy to say any thing, then apply vnto them particularly that which was said of one of the greatest schollers and Diuines that euer England had.

Dic obsecro sancta

Posteritas, nec enim mihi fas est dicere : tantum

Detantis tacitum, aut tantos audire iuuabit.

Then why should I presume, being every way the least and meanest of all other, now the third time to publish any part of my concerned studies for the age present and succeeding, and so to haue my name inrolled amongst the benefactors and Authors of Learning.

Non omnia grandior ætas,

Quæ fugiamus habet ; seris venit vsus ab annis.

Alas sir, I haue neuer abounded in any thing, except want and labor, and I thanke God that one of these hath bin prepared to feed the other, therefore I wil not stand upon any mans objections, who like Horses as it is in the fable being led empty, wel fed, and without burden, do scorne the laden Asse, adding misery to his load, til his backe was broke, and then was al laid upon the pained disdainfull Horse : euen so, these proud displeasing spirits are eased by the labors of vs that beare their burthens, and if they content not themselves with ease, but wil also sit in the seat of the scornful let them remeber, that when our backs be broke, they must take up the carriage. But pardon me (I beseech you) if by way of Preface I open my hart vnto your Wor: who is better able then ten thousand of the Momusses, and more charitably generous in receiuing such gifts with the right hande (as these are) although they were giuen with the left ; for seeing I haue chosen you the patron of this worke, I wil briefly declare and open my mind vnto you concerning the whole Volume, sparing any other praises of your demerits then those which by Martiall are ascribed to Regulus, which I will vniuersally flattery or feare of the eniuous thus apply vnto you :

Cum sit Sophiæ par fama & cura decorum

[SSS. Trinitatis]

Ingenio pietas nec minor ipsa tuo.

Ignorat meritis dare munera, quiti bibrum

Et qui miratur [Nejile] Thura dari.

So then leuing these perorations, I wil endeavor to proue vnto you that this work which I now publish and divulge vnto the world, vnder the patronage of your name is Diuine, & necessarie for all men to know ; true, and therefore without slander or suspicious scandall to be receiued ; and that no man ought rather to publish this vnto the World, then a Diuine or Preacher. For the first, that the knowledge of Beasts, like as the knowledge of the other creatures and workes of God, is Diuine, I see no cause why any man should doubt thereof, seeing that at the first they were created and brought to man as we may read Gen. 1. 24, 25. and al by the Lord himselfe, so that their life and creation is Diuine in respect of their ma-

ker, their naming diuine, in respect that Adam out of the plenty of his owne diuine wisdom, gave them their several appellations, as it were out of a Fontaine of prophesie, foretelling the nature of euery kind in one elegant & significant denomination, which to the great losse of all his children was taken away, lost, & confounded at Babel. When I affirm that the knowledge of Beasts is Diuine, I do meane no other thing then the right and perfect description of their names, figures, and natures, and this is in the Creator himself most Diuine, & therefore such as is the fountain, such are the streams issuing fro the same into the minds of men. Now it is most cleare in Gen. how the Holy ghost remembreth the creation of all liuing creatures, and the four-footed next before the creation of man, as though they alone were appointed the vsers, going immediately before the race of men. And therefore all the Diuines observe both in the Hebrew, in the Greeke and Latine, that they were created of three several sorts or kinds. The first lumentum, as Oxen, Horse, Asses & such like, Quia hominum iuuamenta. The second, Reptile quia hominum medicina. The third, Bestia : à vastando, for that they were wild & depopulators of other their associates, rising also against man, after that by his fall he had lost his first image & integrity. Now were it not a knowledge Diuine, why should the holy Scripture relate it, and deuide the kinds ? Tea, why should al holy men take examples fro the natures of Beasts, Birds, &c. & apply the to heavenly things, except by the ordinance of God they were both allowed and commanded so to do ; and therefore in admiration of them the Prophet David crieth out, Quam magnifica sunt opera tua domine, omnia in sapientia fecisti. The old Manichees among other blasphemies accused the creation of hurtfull, venomous, rauening, and destroying Beasts, affirming them to bee made by an euill God, and also they accused the creation of Mice and other unprofitable creatures, because their dulnesse was no kinder to the Lord, (but like cruel and couetous misers, made no account of those beasts, which brought not profit to their purse. You know (Right Learned D.) how that grane Father answereth that calumny, first affirming that the same thing which seemed ydle to men, was profitable to God ; and the same that appeared ugly to them, was beautiful to him, Qui omnibus vtitur ad gubernationem vniuersi. He therefore wisely compareth a fool that knows not the vse of the creatures in this World, to one ignorant that cometh into the workhouse of a cunning man, viewing a number of strange tooles, and hauing no cunning but in an Axe or a Rake, thinketh that al those rare inuentions of a wise Workman are ydle soies : and whilst thus he thinketh, wandring so and fro, not looking to his feet, suddenly falleth into some furnace in the same Work-house, or chance to take up some sharpe tool whereby he is wounded, then he also thinketh that the same are hurtfull and dangerous. Quorum tamen vsum quia nouit artifex, insipientiam eius irridet, & verba inepta non curans officinam suam constanter exercet. But wee that are ashamed to deny the vse of instruments in the shops of rare Artisans, but rather admire their inuention, yet are not afraid to condemn in Gods storehouse sundry of his creatures, which are rare inuentions, although through folly we be wounded or harmed by them, and therefore he concludeth that al beasts are either vtilia, and against them we dare not speake ; or pernitioua, whereby we are terrified, that we should not loue this perillous life, or else they are superflua, which to affirme were most ridiculous : for as in a great house al things are not for vse, but some for ornament, so is it in this World, the inferior pallace of God. Thus far Austen. Therefore I will conclude this first part, that not only the knowledge of the profitable creature is diuine, and was first of all taught by God, but also of the hurtfull : For a wise Man saith Salomon, seeth the Plague (by the reuelation of God) and hideth himselfe from it. And Iohn Bapt: Quis vos docuit ab ira ventura fugere. These things haue I principally laboured in this Treatise, to shew vnto men what Beasts are their friendes, and what their Enemies, which to trust, and which to avoid, in which to find nourishment, and which to shun as poison. Another thing that perswadeth me in the necessarie vse of this history, that is was diuine as the preservation of al creatures liuing, which are ingendred by copulation (except Fishes in the arke of Noah : vnto whom it pleased the creator at that time to infuse an instinct, and bring them home to man as to a fold : surely it was for that a man might gaine out of them much diuine knowledge, such as is imprinted in them by nature, as a tipe or spark of that great wisdom whereby they were created. In mice and Serpents a foreknowledge of things to come, in the Aunt and Pismire a providence against old age, in the Bear the loue of yong : in the Lyon his stately pace, in the Cock & sheep, change of weather ; as S. Basil in

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this Hexameron, etiam in Brutis quidam futuri sensus est, ut nos presentivire non additi simus, sed de futuro sæculo omne studium habeamus.

For this cause there were of beasts in holy scripture three holy uses, one for sacrifice, another in vision, and a third for reproofe and instruction. In Sacrifices were the cleane beasts, which men were bound first to knowe, and then to offer; for it is unreasonable that those things should be sacred at the Lordes altar, which are refused worthily at priuie mens Tables. Now although we haue no use of sacrificing of Beasts, Nam sicut bruta pro peccatis immolabantur, ita iam vitia pro corporibus. Yet we haue use of cleane Beasts for foode and nourishment, and therefore for the enriching of the minds and Tables of men, it is necessary to know not onely the liberty that we haue to eat, but also the quality and nutriment of the Beast we eat, not for any Religion, but for health and corporall necessity. This point is also opened in this story, and the other of Sacrifice, wherein I haue not omitted to speak of the Diuine use of euery Beast, both among the Iewes, and among the prophane Gentiles. Now for the second holy use of Beasts in visions, the Prophet Daniels visions, and Ezekiels, and S. Iohn in the Renelation doe testifie of them, whereby the most Deuines haue obserued how great Princes and kingdomes after they haue shaken off the practise of Iustice and piety, grow Tyrants and rauening Beasts. For so man being in honor vnderstandeth not, but becommeth like the Beasts that perish, and so as Dionisius saith by visions of beasts, Infirma reducuntur per media in suprema. Now there were as S. Augustine saith, three kinds of visions, Sensibiles, intellectuales, & imaginariæ: the first were most pregnat, because to the vnderstanding and conceiuing, a man neuer lost his senses, and therefore God did suddenly create sauage Beasts both of naturall and extraordinary shap, whereby he shewed to his seruants the Prophets, the ruine or vprising of beastly states and kingdomes. And not onely thus, but also in heauen (as Saint Iohn saith) there are foure Beasts full of eyes before the throne of Gods both which most needs magnifie the knowledge that we may haue of these Quadrupedess for seeing God hath used them as Sacraments or Mysteries to containe his will, (not onely as monstrous treble-headed, or seven-horned-shapes) but also in pure ordinary natural lims & members: how shal we be able to gesse at the meaning in the secret, that do not vnderstand the reuealed? And what use can we make of the inuisible part of that Sacrament, where we know not the meaning of the visible? Doth the Lord compare the Dinell to a Lyon, euill Judges to Beares; false prophets to Volues; secret and crafty persecutors to Foxes; open enemies in hostility to wilde Boares; Heretickes and false Preachers to Scorpions; good men to the Foxles of Heauen, and Martyrs to Sheep, and yet we haue no knowledge of the nature of Lyons, Volues, Beares, Foxes, Wilde Bores, or Scorpions. Surely when Salomon saith to the sluggard go to the Pismire, he willett him to learne the nature of the Pismire, and then according thereto reforme his manners: And so all the world are bid to learne the natures of all Beasts, for there is alway something to be learned in them, according to this saying of Saint Basil. A deo nihil non prouidum in naturæ rebus est, neque quicquam pertinentis, ad securæ expers, & si ipsas animalium partes consideraueris, inuenies quod neque superfluum quid conditor apposuit, neque necessaria detraxit. Then it being cleare that euery beast is a natural vision, which we ought to see and vnderstand, for the more cleare apprehension of the inuisible Maiesty of God, I will conclude that I haue not omitted this part of the use of Beasts, but haue collected, expressed, and declared, what the writers of all ages haue herein obserued.

Now the third and last holy use that is made of Beasts in Scripture, is for reproofe and instruction; so the Lord in Job. Ch. 38, & 39. mentioneth the Lyon, the Rauens, the Wilde-Goats, the Hindes, the Hinde-Calues, the Wilde-Asses, the Vnicorn, the Ostriche, the Stork, the Puissant-Horse, the Hauke, the Eagle, the Vulture, the Whale, and the Dragon, that is, the Fowles, Fishes, Serpents, and Four-footed-Beasts: All which he reckoneth as known things to Iob, and discourseth of as strange things in their natures as any we haue inserted for truth in our History, as may appeare to any man what soeuer, that will looke studiously into them.

Shall I adde hereunto how Moses, and all the Prophets, Saint Iohn Baptist, our most blessed

Dedicatory.

blest Saviour, saint Paul, and all the Writers since his time (both auncient and latter) haue made profession of this part of Diuinity; so that he was an vnskillfull Deuine and not apt to teach, which could not at his fingers end speake of the things: for (saith our Saviour) If I tell you earthly things and ye beleeue not, how shall ye beleeue when I tell you heauenly things?

Salomon, as it is witnessed in holy Scripture, wrote of Plants, of Birds, of Fishes, and Beasts, and euen then when he stood in good fauour with God, therefore it is an exercise of the highest Wisdome to trauell in, and the Noblest mindes to study in: for in it as I wil shew you (with your good patience for I haue no other Preface) there is both the knowledge of god and man. If any man obiect Multa multi de musca de apicula de vermiculo, pauca de Deo, I will answer with the words of Theodorus Gaza: Permulta enim de Deo tractat, qui doctrina rerum conditarum exquisitissima, conditorem ipsum de Deo tractat, neque musca, neque vermiculus omittendus est ubi de mira solertia agitur. Wherunto Saint Austen agreeth when he saith, Maiestatem diuinam æque in formicæ membris atque magno inuento transante fluuium. And for the knowledge of man, many and most excellent rules for publicke and priuate affaires, both for preserving a good Conscience and auoiding an euill danger, are gathered from Beasts: it were to long to run ouer all, let me (I beseech you) be bold to reckon a few which descend from nature our common parent, and therefore are neither strained, counterfait, inconstant, or deceitfull; but free, full of power to perswade, true, hauing the seale of the highest for their euidence; constant and neuer altered in any age: faistrull, such as haue beene tryed at fire and Touch-stone.

Were not this a good perswasion against murder, to see all beasts so to maintaine their natures, that they kill not their owne kind. Who is so vnnatural and vnthankfull to his parents, but by reading how the young Storkes and Wood-peckers do in their parents olde age feed and nourish them, will not repent, amend his folly, and bee more naturall? What man is so void of compassion, that hearing the bounty of the Bone-breaker Birde to the young Eagles, will not become more liberall? Where is there such a sluggard and drone, that considereth the labours, paines, and trauels of the Emmer, Little-bee, Field-mouse, Squirrel, and such other that will not learne for shame to be more industrious, and set his fingers to worke? Why should any man liuing fall to do euill against his Conscience, or at the temptation of the Demill, seeing a Lyon will neuer yeeld: Mori scit vnici nescit; and seeing the little Wren doth fight with an Eagle, contending for Souerainty? woulde it not make all men to reuerence a good King set ouer them by God? Seeing the Bees seeke out their King if he loofe himselfe, and by a most sagacious smelling-sence neuer cease till he be found out, and then beare him upon their bodies if he be not able to fly, but if he die they all forsake him. And what King is not invited to clemency, and dehorted from tyranny, seeing the king of Bees hath a sting, but neuer useth the same?

How great is the loue and faithfulness of Dogges, the meeknesse of Elephants, the modesty or shamefastnesse of the adulterous Lyoness, the neatnesse and politure of the Cat and Peacocke, the iustice of the Bee which gathereth from all flowers that which serueth their turne, and yet destroyeth not the flower. The care of the Nightingale to make her voice pleasant, the chastity of a Turtle, the Canonickall voice and watchfulness of a Cocke, and to conclude the utility of a Sheepe: All these and ten thousand more I could recite, to shew what the knowledge of the nature of brutish creatures doth worke or teach the minds of men, but I will conclude this part with the words of S. Ierom against Iouinian. Ad Herodem dicitur propter malitiam. Itē & dicere vulpi huic. Luke 13. ad Scribas & Pharisæos genimina viperarum Mat. 23. ad libidinosos equi inimicos inproximorum foeminas. Jer. 5. de voluptuosis nolite mittere margaritas vestras ante porcos. De impudentibus, neque sanctum dare canibus Mat. 7. de infidelibus Ephesi cum bestiis, pugnant in similitudine hominum, And thus farre S. Ierom: whereby we may boldly auerre by way of induction, that wherein the knowledge of God, the knowledge of man, the precepts of Vertue, the meanes to auoid euill are to be learned, that Science is Diuine and ought of all men to be inquired and sought after: and such haue I manifested in this history following.

Now againe the necessity of this History is to be preferred before the Chronicles and records

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cords of all ages made by men, because the events & accidents of the time past, are peradventure such things as shall neuer againe come in use: but this sheweth that Chronicle which was made by God himselfe, every liuing beast being a word, every kind being a sentence, and all of them together a large history, containing admirable knowledge & learning, which was, which is, which shall continue, (if not for euer) yet to the worlds end.

Et patris, & nostras, nouumque prematur in annum
Membranis intus positus delere licebit
Quod non ædideris.

The second thing in this discourse which I haue promised to affirme, is the truth of the History of Creatures, for the marke of a good writer is to follow truth and not deuisable Fables. And in this kind I haue passed the straightest passage, because the relation of most things in this Booke are taken out of Heathen writers, such as peradventure are many times superstitiously credulous, and haue added of their owne verie many rash inuentions, without reason, authority, or probability, as if they had bene hyred to sell such Fables: For, Non bene conducti vendunt periuria testes. I would not haue the Reader of these Histories to imagine that I haue inserted or related all that euer is saide of these Beasts, but onely so much as is saide by many, For in the mouth of two or three witnesses standeth euery word: and if at any time I haue set downe a single Testimony, it was because the matter was cleare and needeth not farther probation, or else I haue laied it vpon the credit of the Author with special words, not giuing the Reader any warant from me to beleue it.

Besides I haue taken regard to imitate the best Writers, which was easie for mee to doe, because Gesner relateth euery mans opinion (like a common place or Dictionary, as he professeth), and if at any time he seemed obscure, I turned to the Booke which I had at hand to gesse their meaning, putting in that which he had left out of many good Authors, and leauing out many magicall deuises. Now although I haue used no small diligence or care in collecting those things which were most essentiall to euery Beast, most true without exception, and most euident by the Testimony of many good Authors, yet I haue deliuered in this treatise many strange and rare things, not as fictions, but Myracles of nature, for wisemen to behold and obserue to their singular comfort, if they loue the power, glory, and praise of their maker, not withholding their consent to the things expressed, because they inueat of liuing things made by God himselfe. Si ergo quærimus quis fecerit deus est, Si per quod, dixit fiat, & facta sunt: Si quare fiat, quia bonus est. Nec enim autor est excellentior deo, nec ars efficax deo uerbo, nec causa melior, quam ut bonum crearetur a deo bono, and this Plato said was the onely cause of the worlds creation, ut a deo bono opera bona fierent.

Now I doe in a sort challenge a consent vnto the probability of these things to wise and learned men, although no beleefe. For Fides, is credere inuisibilia; but consensus is a clearing or yeelding to a relation vntill the manifestation of another truth; and when any man shall iustly reprove any thing I haue written for false and croneous, I will not sticke to release the Readers consent, but make satisfaction for usurpation. But for the rude and vulgar sort (who being utterly ignorant of the operation of Learning, do presently condemne all strange things which are not ingraued in the palms of their own hands, or euident in their own beards and flocks): I care not, for my eares haue heard some of them speake against the Historie of Sampton, where he tied fire-brands to the tales of Foxes, and many of them against the myracles of Christ. I may remember you (R. W.) of a Countrey tale of an old Masse-Priest in the daies of Henry the eight, who reading in English after the translation of the Bible, the miracle of the five loaves and two Fishes, and when hee came to the verse that reckoneth the number of the guests or eaters of the banquet, hee paused a little, and at last said, they were about five hundred: The Clarke, that was a little wiser, whispered into the priests eares that it was five thousand, but the priest turned backe and replied with indignation, Hold your peacc firrha, we shall neuer make them beleue they were five hundred.

Such

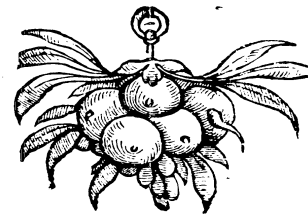
Dedicatory.

Such Priests, such People, such persons I shall draw vpon my backe, and although I doe not challenge a power of not erring, yet because I speake of the power of God, that is unlimitable, I will be bold to awerre that for truth in the Booke of Creatures (although first obscured by Heathen men) which is not contrary to the booke of Scriptures.

Lastly, that it is the proper office of a Preacher or Deuine to set forth these workes of God, I thinke no wise man will make question, for so did Moses, and David, and Salomon, and Christ, and S. Paule, and S. Iohn, and S. Ireney, S. Gregory, S. Basill, S. Austen, S. Ierom, S. Bernard in his enarrations or Sermons vpon the Canticles, and of later daies Isidorus, The Monkes of Melluen, Geminianus, and to conclude that ornament of our time Ieronimus Zanchius. For how shall we be able to speake the whole Counsell of God vnto his people, if we read vnto them but one of his bookes, when he hath another in the worlde, which wee neuer study past the title or outside; although the great God haue made them an Epistle Dedicatory to the whole race of mankind.

This is my endeauor and paines in this Booke, that I might profit and delight the Reader, wherinto he may looke on the Holiest daies, (not omitting prayer and the publicke service of God) and passe away the Sabbaths in heavenly meditations vpon earthly creatures. I haue followed D. Gesner as neer as I could, I do professe him my Author in most of my stories, yet I haue gathered vp that which he let fall, & added many pictures and stories as may appeare by Conference of both together. In the names of the Beasts, and the Physicke I haue not swarued from him at all. He was a Protestant Physitian, (a rare thing to finde any Religion in a Physitian) although Saint Luke a Physitian were a writer of the Gospell. His praises therefore shall remaine, and all liuing creatures shall witness for him at the last day. Thus my labor what so euer it be, I consecrate to the benefit of all our English Nation under your name and patronage, a publique professor, a learned & reuerend Deuine, a famous Preacher, obserued in Court & Countrey, if you wil vouchsafe to allow of my labors, I stand not vpon others, & if it haue your commendation it shall incourage me to proceed to the residue, wherein I feare no impediment but ability to carry out the charge, my case so standing that I haue not any necessity of maintainance but by voluntary beneuolence for personall paines, receiuing no more but a laborers wages, & but for you, that had also been taken from me: Therefore I conclude with the words of Saint Gregory to Leontius, Et nos bona quæ de vobis multipliciter prædicantur addiscentes, affidue pro gloriæ vestræ incolumitate omnipotentem valcamus dominum deprecari.

Your Chaplaine in the Church of Saint
Buttolphe Aldergate. EDWARD TOPSELL.





THE
FIRST EPISTLE OF DOCT.
CONRADVS GESNERVS before his History
of *Foure-footed-Beastes*, concer-
ning the vility of
this STORY.



ALL PHILOSOPHY (most worthy accomplished men,) is in euery part excellent good, most beautifull, and most worthy of the loue and honor of all mortall men, which are her Clyents and Louers, (as all wise and excellent men haue iudged) in euery age. But because the wits of men do differ, as education, conuersion, custome, and the profit of life and liuing, and peraduenture many other causes, do make many varieties of opinions in vs, which do possesse humane minds; with very many preiudices, not onely in learning and religion, but almost in euery thing; from hence therefore it cometh to passe, that some do follow one part of learning which they altogether propounded to themselves, or for the occasion, and profit of the present estate of their affaires.

So is it with me, that I euen from a child, being brought vp of a kins-man (practitioner of Physicke) haue tasted from my youth the loue of that profession: And although I had a little conceiued the knowledge of diuers things in the encrease of my age, yet I left off the study of physicke, (more then was meete,) because I would not continue ouer long therein; yet afterwards I returned again vnto the former study thereof, the care of household affaires requiring the same at my handes. But when I considered the greates affinity of this Science with naturall Philosophy, and that not any one can be accounted an excellent or learned Physitian, which hath not drawne (as it were from a Fountaine) his first instruction from bookes of nature; I diligently began to peruse the writings of Philosophers, which haue disputed or debated of things pertaining to nature: In which those things did chiefly delight me, which did handle or intreat concerning mettals, plantes, and liuing creatures, and that for two causes. First of all, because there may bee had of those things a more true & certain knowledgethen of vnperfect or mixed bodies or Meteours, and certaine other things, too learned or curious or far removed from sence, or such like, that a man can neuer hope for any sufficient knowledge of them, by any reason or sence.

Afterwardes because their knowledge and contemplation did not onely pertaine to physick, but also to minister and to gouerne euery thing peculiar, as other arts which were much more profitable and necessary.

Therefore I spent much time in this study, so that in spared or borrowed houres, and as often as I did desire to recreate my selfe from other studies or busineses, I very desirously turned to them many yeares, accepting them for my onely pleasures and ioyes, which houres the common sort of men, and euen very many learned men, do idly abuse in walking, playing, and drinking.

And although I haue considered and obserued very many things concerning Plants, and other things, not seene and considered before me, or at least-wise brought to light



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light of no man before, therefore it would seeme lesse necessary at this present to write of them, seeing that many do euen to this day write learnedly and profitably concerning plants; *Geor: Agricol*, a man worthy of great praise, hath most learnedly and profitably written concerning metals: wherefore I applyed my mind to the History of foure-footed-beastes handled lightly in our age, and onely in partes. But when that I saw I should profit but little, except I should adioyn the Histories of those that haue trauailed in other countries, to these priuate studies, and gathering of our owne. I went first of all to some points of the Germans, (but not many) and by and by after, I did adde thereunto mine owne trauailes into Italy, not onely for this cause, but for the honor of my *Bybliotheca*, that I might reckon vp all kind of writers therein for the further honor thereof: But if I had met with any *Mecanis*, or had had further ability, or my fortunes greater, I had trauailed further, both by Sea and land, into far remote places, for the enlarging of the story both of beasts and plants, for the benefit of all posterity, although I am in my selfe a very weak and sickly man. But because that was not lawful, by reason I wanted sufficient meanes, I haue done that which I could, and haue got also some friends vnto me out of diuers regions or parts of Europe, with whom after I communicated my purposes, they returned vnto me sundry descriptions of strange beasts, and the moderne names of vulgar beasts in many languages, with their pictures and the true formes. In the meane time I did not only sit still and turne ouer books, but gaue my selfe diligently to enquire of euery Country-man or trauailer, a particular and exact obseruation of the nature of euery beast: and for this cause I conferred with strangers of other nations, which by any occasion either were resident among vs, or passed accidentally through our country, & made of their relation the most diligent notes that I could gather, conferring them with olde writers, and comparing one with another, till I had digested the perfection of my intended story, and the method thereof for the drawing of it into a perfect body.

And thus by little and little the worke or volume increased, not only by my great trauaile and paines, but also to my great cost and charge, considering my poore and needy estate: when I thought that it was growne great enough (for if all things grow infinite and endlesse) then I disposed it to be printed and published to the world, least that by deferring the diuulgation thereof vnder colour to learne more things, that might happen to mee, which befallerh all men (namely Death) and so I should by my owne modesty or backwardnesse, not onely ouerthrow my owne labours, but also deprive well deseruing men, of the vniuersall benefit to be reaped by this story. Then I determined first of all to begin with the story of foure-footed-beasts, such as are not generated in parts and vnperfectly as it were in an Egge, but perfectly and totally together in the damis belly, because they were not onely the most worthy, principall, and excellent, among all the creatures of this World next vnto men, but also, because their naturall parts of body and disposition, do most of all resemble mankind. And of the residue, namely, such as are conceived out of Egges, either foure-footed, or Birds, or Fishes, or Serpents, or reptiles, (if God permit) we will entreat particularly in another Tome by it selfe. And thus much for the order, increase, occasion, and edition of this worke.

But some man will inquire the cause and reason of so great a labor and study, and demand of me what fruites, profit, and benefit, can come by this History? To whom I make this answer: First, the knowledge of his naturall part of Philosophy, is very necessary and profitable to Physicke, and that many waies; First, for that many beasts are vsed for meate, nourishment, and medicine, and for that cause are not only applied outwardly, but inwardly to the body of man: & then more particularly, because about four-footed beasts which breed in their own kind, for because of the similitude they carry with mankind in body and affections, they suffer many diseases in common with vs, which are cured by euery heard-man and leach in the fields: and also the beasts themselves do offer many profitable medicines for the cure of men; which the skilful Physitian must borrow from them, if he wil be perfect in his art, and conscionable in his profession. But if that a man bee wounded or poysoned by serpentes, Lizards, creeping creatures, or by the bitings of any foure-footed-beast in his madnesse, or by fishes, or by eating them in meate, wherein the Physicians skill is required, to shew the cause and cure of such a wounde, where-

where shall he find better direction, then to be informed of the particular venom that lyeth hid in euery beast by nature, which thing we haue endeouored to explaine in this our Treatise. Moreover there are many necessary obseruations about meate, drinke, sleepe, watching, quietnesse, and perturbation of affections in men, and other naturall motions whereby health is to be preferred, the perfectest rules and examples thereof are to bee drawn from beausts, vnto the vse of men.

And I haue proued by the inspection into this knowledge, that herein is layed the largest foundation of Medicine, either by drawing it from those things which do naturally flow and fall from the beasts, or that which they suffer and endure, or else from those things which they haue obserued to be in them; for it more safe and without impiety, to make tryall of a new Medicine vpon a beast, rather then vpon a man. And lastly, seeing diuers Medicines arise out of euery part of euery beast almost, all which we haue recited in one place Methodically together, and part after part, heereby the Physitian shall reape this commodity, that when he hath any beast in his hand, by looking into this worke he shall find what part he ought to reserue for medicine, and also to what sickness it is to be applied. And after the same maner may euery man chuse his meate, and know by this treatise what is most, and what is least nourishable, and agreeable to the nature of man. And if it pleased me to rehearse all that cometh into this catalogue about vility of beasts, I would shew you how many arts and occupations of men, do raise maintenance and sustentation from beasts, both to sell them for money, and also to take them for meate: as the Fishermen which follow the waters, taking for food such fishes as by the ordinance of God, are ordeined for that purpose.

They which are Grasyers and keepe cattell of all sorts, liue vpon their changing, fating, feeding, and selling. Those which make Butter and Cheese, whereof there are many in the Mountaines of *Heluetia*, liue only vpon that labour, and therefore the knowledge of Kye, Oxen, Asses, Elkes, Reyners, Camels, and diuers other beasts, is most necessary for these men, from whom they draw Milke, and therefore good to maintaine and preserue their health. There be some Horse-leaches, Cowe-leaches, Oxe-leaches, and such like for this purpose. There be that liue only vpon the Marchandizes of their skins, as Tawyers, Glouers, Curriers, Shoemakers, and Breast plate-makers of Leathers, Sadlers, Leather-sellers, Purse-makers, and such like.

Some againe haue an Art to dresse the skins with their haire and wooll vpon them, for garments. Some liue by keambing, shearing, spinning, clothing, and making sundry necessities out of wooll, Goats haire, and Camels haire. For the vse of the cattell aliue, I might be endlesse to shew all, first the husbandmen vse Oxen and Asses, the vse of Horses and Mules, both for trauaile and plowing, and carriage. The Art of riding commendable for all sorts of men, both in peace and warre, not onely for great Princes and Monarches, but for euery Citizen: many things are vsed for buildings which cannot be drawn or brought together, but by Oxen, Horses, Mules, Asses, Camels, Elephants, Reyners, Elkes, and such like. Who knoweth not the vse of Dogges, for they keepe Houses, and cattell, and they attend, guard, and defend men: they hunt wilde beasts, they driue them away, or kill, or retaine them to the hand of man, that he may be conqueror of them. In fine, the knowledge of beasts is profitable to many arts, sciences, and occupations, which may be better perceiued, by the particular practise and application of him that is studious thereof, then by any other meanes.

But in the worke it selfe, it shalbe manifested what vse and commodity ariseth out of euery beast, what remedies, or Medicines, what for garments, what for meate, what for carriage, what for prognostication of euill weather, what for pleasure and pastimes; so as we shall not need to prosecute these parts in this present Epistle.

Also there want not instructions out of beasts, by imitation of whose examples, the liues and manners of men are to be framed to another and a better practise, which thing is manifested by learned and wise men, but especially by *Theodorus Gaza*, who discourseth thereof in his Praeface vpon the bookes of *Aristotle*, of the partes of creatures; whose wordes we will recite in the Epistle to our Reader.

But if I should shew at large and copiously, how many things may be collected out of the

the knowledge of beasts for familiar and household affairs, I might be infinite; but seeing I have already shewed how necessary they bee for husbandry, for meat, for carriage, and such like, it must be vnderstood that all those commodities belong to this part of Oeconomical profit.

The like I may say of the pleasure in their contemplation; for although all their vilities cannot be knowne, and in many things they are not beneficiall to men, yet if a man be skilful and haue any vnderstanding, he shal be much delighted by looking into the natures of beasts, by consideration of the many and infinite differences among them, whether he respect their body, or their minds, or their actions: for what is more wonderfull then the voice or extemporall song of many Birdes, who although they be far distant and remote from vs, and will not abide our presence for natural fear of death, yet is not the elaborate denise of muscicall and artificiall numbers, measures, and voyces of men comparable vnto them. *Pliny* that Star and ornament of his time, spendeth a great deale of labour in the admiration of the Nightingale. And what man withall his witte, can sufficiently declare and proclaim the wonderful industrious minds of the little Emmets and Bees, moued almost with no bodies, being silly things, and yet indued with noble and commendable qualities, in deformed members; so that I might conclude, that there is not any beast which hath not onely something in it which is rare, glorious, and peculiar to himselfe, but also something that is diuine.

Wherefore I may seeme a foole, to handle these things in a Praeface which are copiously discoursed in the whole worke. *Aristotle* maketh it a true property of a Noble, liberal, and well gouerned mind, to be more delighted with the rare, pleasant, and admirable qualities of a beast, then with the lucre and gaine that commeth thereby.

For it is a token of a filthy, beastly, illiberal, and wretched mind, to loue no more then we can reape commodity by. There be very many things which do not yeald any profit to the possessors or owners, but only please them, & allure their minds by outward form and beauty, so do the most pretious stones, as Adamants, Topazes, Iacynthes, Smaragds, Chrysolites, and many such other things; by the wearing whereof, no man is deliuered either from sickness or perill (although some superstitious persons put confidence in them for such vertues) but haue crept into the fauour and treasures of men, onely because like earthly stars they shine and glitter in the eyes of men, resembling the resplendent glory and light of heavenly bodies, and other vs they haue none: and in the meane time, he that should prefer free-stones fitted and squared for buildings, or else Whet-stones, or Mil-stones, and such like, which are most necessary for priuate vie and commodity, yet doe they seeme vile in comparison of others: and that should prefer all of them before one of the other, he should be accounted no wiser then *Aesops* Cocke: and if he should but equall them in price and estimation in like sort, he should be iudged an egregious blocke or foole; and yet the best of these are without life, without spirit, immouable, and vnworthy. For this cause there is none of the creatures but deserue, a far more admiration and esteeme; and among liuing creatures, all those which containe noble spirits in safe and vile bodies, without apt Organs and instrumentes for the better mouing of their bodies: For as in clocks we admire the lesser more then the greater, so ought we to admire the lesser narrow bodies indued with such industrious spirits, more then the greater, broader, and larger beasts: for all workemen do shew more art, skill, and cunning in the small and little price of worke, then the greater.

Solinus writeth, that *Alexander* the great had *Homers Illiads* written in Parchment, so close together, that it might be contained in a Nut-shell. The like admiration was there of the exile and curious small works of *Myrmicidas* the *Milesian*, and *Calliastes* the *Lacedemonian*, for they made Chariots so small, that they might be couered with and vnder a flye, and in the brim thereof they wrote two examer verses in Golden letters. And of *Calliastes*, *Solinus* writeth, that he made little Emmets out of Iuory so artificially, that it could not be discerned from the liue ones: euen so, nature hath stroue and strained, to excell more in these vile creatures of no reputation, then in greater and nobler creatures. There is nothing that consisteth of matter and forme, but that one of them is worthier, and the other vile; and therefore the body and the soule in man, haue the respect of mar-

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ter, and the soul is the form, because of the power of mouing, senses, and actions: wherefore when we see all these powers, as it were predominant in a little creature that hath almost no body (as the outward proportion of Emmets and Bees) what shal we thinke? but how admirably is it able to worke without the matter in the forme alone, shewing it in a kind of visible nakednes, to be seene without the help of corporall Organs; and therefore they are not set before vs like sports & pastimes to reioyce at, but as honorable emblems of Diuine and supernaturall wisdom. For if we admire the little body of a man, because he beareth the most glorious ymage of all things in his proportion, and the ymage of God in his soule and minde, then certainly next to a man, wee ought to admire these beasts, which do so resemble man, as man doeth the eternal and liuing God, creator of them and him. *Pliny* vnskillfully calleth nature the common parent of all creatures, which indeed is the infinite maiesty of God; yet he writeth effectually, that there was no liuing creature made onely for this cause, that it should eat, or that it should satiate and satisfie other, but also it was ordained to be bred and brought forth for sauing Arts; and therefore it is ingrafted euen in the bowels and intrals of deafe and dumbe things.

Now for the creatures which are profitable to men, as sheep, Oxen, Horses, and such like, when we looke vpon them, wee cannot onely admire the wisdom and power of God in their creation, but also we ought to giue hereby thanks to his maiesty for their creation and conseruation in their seuerall kinds and orders, for the vse and behoofe of men. And for those things which are altogether vnprofitable to men, we ought to wonder as much at their vilenesse, as they want of profitableness: For those admirable gifts and powers are not common to all little beasts, as we see they are in Elephants, Lyons, Camels, & such other, for then we should wonder at them the lesse; but yet in some of the little ones there are farre more excellent properties then in any of the greatest. Consider with what art and industry the Bee frameth her Combe, and the Emmet storeth her nest, and tell me if the wit and eloquence of man, be able sufficiently to expresse and praise it? Beside, their perpetuall concord, diligence, and agreement in the administration, gathering, and spending of all their store, in so much as eyther they seem to be deriued from nature or els from a deep reach of wit, reason, and vnderstanding: neither are they the lesse admirable if we grant that these vertues are not natural and proper, nor proceeding from reason & wil, for they are no lesse the strange or stranger worke of God: For what a Diuine thing is it, that these beasts attaine to that vpon a sudden, without instruction and teaching, and therefore by instinct and a kind of reuelation which men do not attaine in long exercise, practise & study? These are assuredly euident testimonies of diuinity (for the Lord is merciful in all his works, either in nature, or reason & wil, or contrary to both, without all interceeding mean, for all these haue dependance vpon his pleasure. For how can his Diuine power, wisdom, and goodnesse, euer be absent from the world, (I meane from man the prince of the world) when such excellent gifts are made visible in little beasts, that euery day perish and are corrupted easily, and ingendered againe by their owne putrification, so as they neuer faile in kind, euen those that are so small & little in body, that they can scarce be seen by the eyes of man? these things are to me vnanswerable argumets of the presence and power of God: for that they moue and bee in action it proceedeth of his power, in that they vse their senses, and thereby follow and attaine those things which are profitable to them, and avoyd all hurtful things contrary to their nature, because they build them houses and places of habitation, make prouision for their food and victuals it proceedeth of his wisdom; but in that they nourish their young ones, & loue one another in al outward appearance, liuing in flocks together, as if they had knowledge of society, and consent vnanimously to their work and labour, it is likewise a token and visible emblem of his goodnes. The first cause therefore of these vertues, or whatsoever you wil call them, *Idea*, or Original, must needs be the absolute example of God the Creator.

And wee must not suppose, that his most excellent Maiesty hath proposed these paterne vnto vs by chance or rashly, without purpose of this end; that it should be to vs as cleare as the light (*Omnia diuinitatis esse plena*) that all things are full of his Diuinity: seeing that a Sparrow lighteth not on the ground without his will: And the poet saide: *God is in the midst of Beasts, Men, Markets, and Sea.*

And heere I cannot containe my selfe from relating the words of *Aristotle*, for I trust that no man will blame me, if I alledge and write any thing truly and fairly, although it be in another mans words: for it is not to be regarded who saith, but what is sayd or spoken.

Thus therefore he writeth: Among those creatures which are lesse acceptable to our senses, nature which is the common mother of all, hath ordained many delights and pleasures in them, for men which vnderstand their cause or can reason of their Natures liberally: for this thing is absurd and farre from all reason, that because we cannot looke vpon the ymages and vpper faces of creatures and naturall things, painted and framed, without we also behold in them the wit and Art of the Painter, and that therefore we can take lesse pleasure in the worke, for the Worke-mans sake.

For if we can attaine to the true causes, we shall no lesse kisse and imbrace the contemplation of the very actions of naturall things, with woonderfull diligence and alacrity: and for this cause it is a base thinge to despise the nature and constitution of the smaller and viler beasts, fit for Boyes and childish minds; for there is not any work of nature, wherein there is not some woonderfull thing, therefore that is true which *Heraclitus* sayd to them that followed him vnto a hot-house, wherein he sat to warme his body, and when he perceiued that they were affraid to come in, he cryed out vnto them, that they should abstaine & forbear to enter boldly, because *Nehine quidem loco desunt dii immortales*: That euen in this place you shall finde the immortall Gods.

And this rule must be followed in looking into the nature of Beasts: for we ought to enter into their consideration without feare or blushing, seeing the operation of nature is euery where very honest and beautifull, for therein is nothing done inconsiderately and without a true end, but all things aduisedly for a certain and determinat purpose, and this purpose doth alway containe both goodnes and honesty.

But if any man be so Barbarous, as to thinke that the beasts and such other creatures, cannot afford him any subiect woorthy of his contemplation, then let him thinke so of himselfe likewise; for what ignoble baseness is there in bloode, flesh, bones, vaines, and such like? Doth not the body of man consist thereof? And then how abominable art thou to thy selfe, that doest not rather looke into these which are so neere of kinde vnto thee?

And I may adde as much of them, that reason of matter without forme, or vse forme without matter, as of a house without the sides, or of a vessell without the best part; and and so is he that looketh vpon one part of nature and not the whole: or on those things which cannot be seuered from the substance, Thus farre *Aristotle*, whose wordes I haue expressed at large, because as we haue borrowed all his substance, and inserted it into our discourse, so I thought it not good to omit his preface.

Seeing these things are thus, we cannot but thinke that euery story of a beast is like a feuerall Hymne, to praise the Diuine wisdom and goodnes, from which as from a pure euer-springing fountaine, proceed and flow all good, beautifull, and wise actions: First, thorough the heavenly spirits and degrees of Angels and celestial bodies: afterward thorough the minds of men, beginning at the highest, and so proceeding to the lowest, (for euen in men the giftes and graces of God differ,) and from men to other creatures that haue life or sense; as to plants and inanimate bodyes, so as the inferiours do alwaies so compose themselves to the imitation of the superiours, euen as their shaddowes and resemblances.

And in these doth Diuinity descend, first to supernaturall things, and then to things naturall: and we must turne faile and ascend first by things naturall, before we can attaine and reach things supernaturall. In the meane time Diuinity it selfe remaineth one and the same, without change and alteration, notwithstanding the manifold increasings and decreasings of all these creatures, which it vseth but as Glasses and Organs; and according to the diuersity both of matter and forme, it shineth and appeareth in one and other more or lesse, euen as we see in our owne bodies, whose soule is disseminated into euery part and member, yet is there a more liuely representation thereof in one part and member, then in another, and the faculties more visibily and sensibily appeare in

in the vpper then in the neather partes; But yet with this difference, that the soule is ioyned to the body, as with a kind of Sympathy it suffereth harme and ioy with the subiect wherein it is circumscribed, but none of these things do happen to the Diuinity: for it is so communicated to creatures, as it neither is any part or matter, or forme of them; nor yet can be affected by any thing the creature suffereth, nor yet included in the creature; but yet is in all, and ouer all, and without all, and aboue all, compassing, filling, and surpassing heaven and earth: infinite and impossible, and concluding the whole World, visible and inuisible.

And truly these things surpass all the wit of man, for we are not able with thought, and much lesse with wordes, to expresse it, and yet we ought not to be deterred for any cause from the consideration and contemplation thereof, but rather after we haue waded in the same, with all humility to acknowledge his power, and to view all the helps for our infirmities: to admire his wisdom, and endeavour thereby to amend our ignorance and encrease our knowledge: and in conclusion, to beate downe our pride and malice, by praying and extolling his grace and goodnesse. For being thus affected and conuerfant, in beholding these neather and backer partes of God, confessing with thanks giuing that all these things doe proceede from his Diuinity, we cannot stay but ascend vpper higher, to the worker himselfe, vsing all things in this life but as Pricks and Spurres, for occasion and admonitions to thinke vpon and reuerence the prime Author.

For we haue continuall neede in this World to be put in mind and incited to the study and contemplation of heavenly things: and so we shall leaue all these things behind vs after this mortal life ended, and by the help of our Lord and Sauour Iesus Christ, who by his onely death hath prepared for vs a way to the kingdome of ineffable glory, where we shall partake with the forepartes, and most cleare reuelation of the vnspokeable maiesty of God: for this is the end of our life, for which we were created, and also the scope and conclusion of all naturall knowledge of the works of God.

And least that any man should thinke that these things are ours, or the heathen Phylosophers sayings, and cannot be defended out of the sacred and supreme Testimony of holy Scriptures, I will also adde some few sayings recorded in the booke of God. First of all therefore, when in the beginning of the World God was about to create man, who was to vse all things, and to behold them in this World as it were in a Theater, he created all kind of Beastes and creatures before man, that he might bring him into a house furnished and adorned with all things necessary and delectable: Afterward he brought into his presence all the creatures to bee named by him, which the Scripture recordeth for excellency sake, (for it is no doubt but he named all things that should continue to the Worldes end) yet expressly there is no mention but of liuing creatures, as Fishes, Fowles, Cattell, and creeping things; that so they might be submitted and vassalaged to his Empire, authority, and gouernment: which thing least it should seeme but a proud conceit, it is againe repeated in the blessing that God pronounceth to man and all his posterity; and againe after the flood vnto Noah and his Children. *Euery beast* (saith God) *shall be afraid of you, both the Beastes of the earth, and the Fowles of heauen, and what soeuer is bred in the earth, or brought forth in the Sea; all are yours, what soeuer liueth and moueth it is permitted to you for meate.*

And before when the flood was at hand, God commaunded Noah to suffer all beastes that could not liue in the Water to enter the Arke, and of Fowles and cleane Birds seuen of a kind, of impure, couples; to the intent that as for man they were at first created, and produced out of the earth, so hee would that man should conserue their kindes, without contempt of them that were vnclane beasts.

Furthermore in the booke of Kings, we read of *Salomon*, that God gaue him such wisdom, that he excelled all the wise and learned men of the world, and among other fruits and tokens of that wisdom there is remembered his parables three thousand, his verses aboue fife thousand, his History of plantes from the high Cedar, to the Hysope stalke, and lastly his discourse of Beasts, Birds, Fishes, and creeping things. *What is man* (sayth David) *that thou shouldst so remember him, or the sonne of man, that thou shouldst visite him.*

Thou

The first Epistle

Thou hast set him over the works of thy hands, and hast set all things under his feet: Oxen, sheep, Fowles, Fishes, and whatsoeuer moueth in the Waters. And the same King and prophet in another place. *Psalm*. 148. Praise the Lord, Dragons and all deepes, ye wilde beasts and creeping creatures. But how can Beastes praise the Lord? Or how could they vnderstand the Prophets exhortation? Surely, therefore we are commaunded to praise God for them, confessing his goodnesse and wisdom in all these beastes which hee produced for the ornament of this present world.

And because of these creatures the works of God, the Apostle *S. Paule* in the Epistle to the Romans, Chapt. 2. telleth the Ethinckes that they are vnexcusable before God, for that they knew him by the creatures of his works, and yet did not glorifie him as God, neither were gratefull: For the inuisible thinges of God, as his eternall power and wisdom are seene by the creation of the World. And lastly in the History of *Iob*. Ch. 38, 39. you shall find a large discourse to *Iob* from the Lords owne mouth, concerning many beastes. And these thinges may bee spoken, concerning the excellency and dignity of the History of beastes, whereunto I will adde some examples of the most famous men and Kings of the world, to shew what account they made of this learning: and so I will conclude this Preface.

First what account heereof was made by Alexander the great, may be gathered by that which *Pliny* writeth, for he saith, that he being enflamed with the desire to know the beastes and natures of creatures, appointed *Aristotle* (that infinite learned man) to write his books of creatures, commaunding many thousands, both in Asia and Græcia, which exercised Hunting, Hawking, Fishing, or that kepte Parkes, Heards of cattell, Fish-ponds, or any cages or other places and groues for Birds, to be at the commaund of the said *Aristotle* if neede were, to supply his desires in the knowledge of beastes; So that whatsoeuer was knowne in the whole world, might not be vnknowne to him: by whose helps (*Pliny* affirmeth,) that hee wrote first the volumes, which hee saith he had abridged, to shew to the World in a short view the fruites of those desires, of the most Noble amongst all Kings.

When *Aristotle* had finished this story and offered the same to King Alexander, hee offered him for his paines foure hundred talents; saying that it was a Kings gift to reward such a knowledge; wherein, beside other parts of learning, Riding, Hunting, Hawking, and Fishing, which were Princely sportes were deciphered. But if Alexander were now aliue, he would wonder, that among innumerable other princely bounties which he conferred and bestowed vpon the World, there should bee none that so encreased his honor and continueth his fame, as this one worke, although it bee contemned among many vulgar, base minded men; for he ouercame almost all the kingdomes of the world, and builded great Citties, but his owne kingdom soon after becam distracted, and rent in foure peeces, and so deuolued, one part to the Romans, and other parts to other Kings, the Citties are either ouerthrowne, or the names chaunged, or inhabited by Barbarous people, altogether vnlearned, that doe not so much as now remember or acknowledge who was there first founder.

Also there haue perished the bookes of many writers that compiled his History, and set forth his valiant actes and renowned fortunes, so that of many, there scarce remayneth one or two. But the History of beastes and other creatures, which was made at his cost and charges, hath runne through many ages and beene preferred for a thousand and nine hundred yeares, to the great glory and commendation both of the King, and the writer *Aristotle*.

And he is not more honored for his liberality toward the Phylesopher for his worke among posterity, but also the fruite and vilitye thereof to all ages, hath beene greater then any that arose from the kingdomes that he got, or the battailes that he wan; for how can posterity account that beneficiall to them, which the men of that age found by experience to be so hurtfull and full of calamity?

Many thousandes of men perished onely for the pleasure of one ALEXANDERS ambitious desire of raygning, many Common-wealthes were chaunged, Regions and

of Conradus Gesnerus.

and countries wasted, and many publicke and priuat miseries followed, as is vsuall where warre ouerturneth kingdomes. Therefore I say againe, he neuer did any thing in all his life, whereby he wan so great fame and renowne, then by being first of all the occasion to *Aristotle*, to vndertake the labour, and then afterward a liberall rewarder thereof.

Petrus Gilius writeth, that all the stories of creatures were either compiled by Kings, or else dedicated to Kings; for to omit others who were diligent in heards, and curious enquirers into the natures of beastes, *Tuba*, *Hieron*, *Attalus*, *Philometor*, and *Archelaus*, wrote many thinges of the force and nature of creatures. *Oppianus Anazarbenis* (a most learned Poet) when he had finished his poems of the creatures, he dedicated them to *Antoninus*, the Sonne of the Emperour *Seuerus*; for which, hee was bidden to aske what he would: and whereas he was but a banished man, he asked liberty to dwell againe at home in his owne Country, which he not onely obtained, but also receiued for euery verse a peece of Gold worth a Noble, and there were in his two poems, about fife thousand and eight hundred verses: for which cause the learned Poet in ioy of such a reward, wrote his verses in Gold, bycause he saide he would haue it worthily called a Golden Poem. Of this kind he wrote two, one of hunting, and another of fishing.

C. Plinius Secundus wrote a story of the World, wherein he writeth but briefly of all thinges in the World, and yet largely and copiously of plants and beastes, and so dedicated it to the Emperour *Vespasian*, for which hee was alway deare and familiar vnto him. *Auicenn* being an excellent Phytician and a counsellor of estate to *Vezirus* a King of *Persia*, for which dignity many called him a Prince, yet he disdained not to write of beastes, and to interpret *Aristotle* in many of these books. And this is no maruaile that so many of the ancients did thus magnifie the knowledge of all kindes of creatures, seeing as *Varro* writeth, they were almost all Sheapherds, Goate-herdes, Neat-herds, and therefore they said that their flocks had Golden fleeces, for the commodity they found in them, as *Atreus* at *Argos*, and *Aetes* at *Colchos*. Who is he but he knoweth that the Roman people had their originall from Sheapherds? Who knoweth not that *Faustulus* the Nurse of *Romulus* and *Remus*, was a Sheapherd? And this was an argument hereof, because that they builded their city for Sheapherds, that they appointed amercements by Oxen and Sheepe, and that they stamped their Mony with such pictures: and how many names are there among the Romans deriued from cattell and sheep, as *Quintus*, *Caprillus*, *Equitius*, *Taurus*, and sur-names also, as *Annij*, *Capre*, *Statiliij Tauri*, and *Pomponij Vituli*.

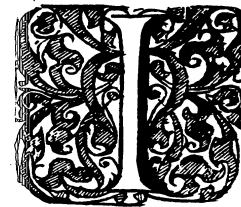
We reade in holy scripture that *Abraham* was onely rich in cattell, and that King *David* did keepe his fathers flock, and hereunto also belongeth, that the most wise and great men among the ancients were students in Anatomy, and the dissection of parts of mens bodies, instituting children therein from their first learning of letters; Now no man think that they fetched this knowledge from the partes of mens bodies at the beginning, but from beastes, as Dogs, Apes, Swine, and such other, wherewithall they were exercised as in rudiments and grounds, that they might be more prompt, ready, and experienced in the bodies of men. And among other *Marcus* the Roman Emperour was most skilfull and studious in this science of Anatomy, and the Egyptian Kings did the like with their owne handes. *Boethius*, and *Paulus Sergius*, two Roman Consuls, and other principall men, were auditor to *Galen*.

Thus farre Conradus Gesner. In the next Epistle hee discouerseth to the reader of his method and order obserued in his books, and also of other necessary things belonging to this History, which I haue thought good also to insert into this place.





CONRADVS GESNERVS *to the Reader.*



IHaue now sufficiently in my Epistle Dedicatory expressed by what occasion I came vnto this worke, how much I haue laboured in it, to shew what fruits may be had out of it, and with how great study, both Kings, and Princes, as also many great and most learned men haue reuerenced the history of Creatures; the rest of which, I haue thought good to impart vnto the Reader in the beginning of my work, which I will feuerally propose: neither did it becom me to be more large in a dedication, beeing made vnto the principallest men of our Commonwealth. And because the greatnesse of the Booke before it be read of any man, may seeme to blame me to be too tedious, I will excuse it before I intreat of any thing.

Therefore first of all it is no maruaile though it be a great volume, in which I haue laboured to insert with diligent study, the writings of all men concerning all Foure-footed-living-beasts: and also the sayings of old and later Philosophers, Physicians, Gramarians, Poets, Hystorians; and lastly of all kind of Authors: not onely of those which haue set foorth their workes in Latine, or Greeke, but of euery one also which haue set downe their works in *Germany, France, Italy, and England*: And most diligently of the sayings of those which haue written something of purpose concerning living creatures. but with the lesser care of other, which haue onely in the meane time remembered some sayings of the same, as Hystorians, and Poets.

I haue put down also many proper obseruations, and haue gathered together many things, nowe and then by asking questions, without reproach of any man, learned or vnlearned, Citizens, or strangers, Hunters, Fishers, Fawkeoners, Shepheards, and all kind of men. Also I haue not knowne any thing out of the writings of learned men, of many Nations, which they haue giuen to me, but I haue expressed the same. The formes also of euery living creature in this work, haue increased the volume, but chiefly the first Book (which is al of Foure-footed-beastes living alike) hath out of measure increased it, because this kind of living creature, may be more familiarly known, and more profitable to man, chiefly to those of our Nation or Countrie: And also many haue written little and reasonable bookes of each of them, as the horse-leaches of horses, in *Greeke* and *Latine*, and the later writers in other languages, and so forth.

Also many haue declared diuers things concerning Dogges, and the bringers vp also of cattle, and herds of Beasts, Goats, Sheepe, and Soves, haue pronounced many countrey obseruations, both in *Greeke* and *Latine*. Some man may happen to say, that I ought not to make a Hystory out of all Bookes, but onely from the best; but I will not despise the writings of any man, seeing there is made no book so bad, from whence there cannot be some good sentence gathered out, if any man do applie his wit thereto. Therefore although I haue not buer-skipped anie kind of writer, yet I did it not rashly, for I haue pickt out no few obseruations of good moment from barbarous and obscure writers in diuers languages, so that I would not be iudged a negligent person to giue credit to euery thing, nor arrogant or vnmoldest, to despise the studies or labors of any man.

Those things truely which I thought were false or any way absurd, I either altogether omit-

omitted them, or so placed as I may conuict them : or if at any time I haue not done it, it was either thorough lacke of knowledge, or for some other cause, which fault I thinke is very seldome committed, (except it be in those things which doe belong to Physicke, where we haue related very often many things both false and superstitious, as happily an Amulet or preferuatiue against enchauntment is, and many other things which are of the same kind, that the good sayings of learned men may be easily knowne) of the name of the Authour, and as much of euery thing as shall be thought worthy to be beleued, let the Reader iudge, for I do not promise my owne Authority euery where, but am satisfied to recite the words and sentences of other writers. Wherefore I haue bene very diligent, least at any time I should omit the name of an Authour, although it were in small matters, and also those which were commonly knowne, because there should remaine no doubt or scruple of any thing : The words also and sayings of euery Authour, shalbe compact together, if any man should be desirous to imitate or follow them.

Therefore I haue been more copious, that I might not onely profit in the knowledge of words, but also haue sufficiently ministred a worke, or writing of words and speeches, for those which are desirous either to dispute, or write an Oration either in Greeke or Latine.

But it could not be done more commodiously, that all things might bee written purely in Latine, seeing that I haue recited almost in the same words certaine things taken out of those which were rude or barbarous; chiefly because if any thing should be obscure or doubtfull: but the rest which were written of them, I haue altered to a moderate vse of the Latine tongue; not because I could not doe it better, but rather because such an elocution doth seeme to adorne such Authors. But those sentences which I haue writ or copied out of good and Latine Authors, I haue not altered any thing of them.

And truly of my owne stile, or manner of writing, I can say no other then this, that I haue had a great care, although I could not pronounce it elegantly and wisely, nor after the imitation of the auncient writers, notwithstanding I haue pronounced it competently, and plainly in Latine. Neyther was it ydlenesse to frame such a stile or manner of writing, seeing that I was most of all busied in those things, as wel mutable as innumerable and in a manner I haue written those things which if they had bene gathered together I had put to presse many yeares before.

The cause why I did neglect it was the feare least any thing shoulde be left out, and not verie much to seeke more matter, but for the most part the inscription was the cause, and the order and care that I had, least any thing, should be repeated in vain: Moreover also because that the Argument did not require a graue or excellent maner of stile or speech, but a manifest and meane style, and most commonly a Gramarian, that is to say, fit for interpretation.

For I would not onely recite the words of the Authors, but oftentimes also where it was needefull, I did adde thereto the exposition or declaration; so that this volume may not onely be a history of liuing creatures, but also an exposition of the place of all those which haue written something of liuing creatures. For those which do vndertake to make any booke, must chiefly beware of two things, that the words and meaning of the Authour be declared and put together like places of the rest, the latter whereof I haue accomplished in this worke by great labour, because the sayings both of other Authours, as well as of one, concerning the same matter in diuers places are compiled together, and it would be a matter of lesse value to declare in more words the words of the Authours, when they among themselves haue so diligentlie gathered together the places, that they must bring them to mutual light.

Notwithstanding if so be that it seemeth a worke to declare the wordes and sentences of the Authours; I haue done it for my owne helpe, and for others, and also in causes comprehended in other sentences as they so call them, yet it doeth happen that I am freed by their nature from too dark a stile, from euery affectation or curious desire, of that thinge which nature hath not giuen, I leaue that care to those with whome wordes rather then matter are entertained.

But that I may repeat more copiously in few wordes their sayings, that this booke may

not

But that I may repeate more copiously in few wordes their sayings that this booke may not be to large, therefore first of all I will entreate of that which is perfected by a number of Authors, and afterwards of that which I haue sundry times added thereto, because of my owne declaration.

This booke might be much shorter, if I had not touched the loue of learning, in which I confesse I haue been too tedious and although this my diligence may be vnprofitable to some, yet I hope it will bee pleasant and acceptable to the *Grammarians* and others, but truly it hath cost me great labour and many nightes watching. I call that the loue of learning whatsoever it is, that doth belong to a *Grammarians*, and diuersities of languages, prouerbs, or common sayings, semblables, tales, or fables, wherein brute Beasts are fained to speake, the sayings of Poets, and lastly that which doth belong rather to words, then to the matters themselves.

This and such like I haue done for the most part, hauing made a seuerall Chapter of those things which belong to euery liuing creature, euen to the eight or last Treatise, yet notwithstanding sometimes they haue got in by stealth in the former Chapters, partly because I was inuited by a small occasion, and with a certaine desire of the same, to change my purposes, and partly because that the light of the Authors should seeme to bring profit to the places fitly recited or openly read, that else where, as well as in the second chapter, I haue oftentimes also alledged somewhat more of *Grammarians*, *Philistians*, and other matters.

In the third Chapter wherein I did entreat of the meates and diseases of liuing creatures, I oftentimes turned more copiously to entreate of the plantes by the which they were wholesomely nourished, or happily by the strength of the taile of them were hurt, or else killed: and after the same manner also in the first Chapter if there were any such rootes that the liuing creatures should perish by them throwne by the Hunters with some meate. But I haue professed and confessed in that loue of learning, that I was wont to name those plantes, and sometimes to write of many thinges which haue had their name after a certaine manner from some liuing creature.

The seuerth Chapter entreateth of the remedies of liuing creatures, and of curing the hurts which they were wont to receiue by biting, or by a stroke, or by eating of meate. I do very often esteeme much of many thinges written in the desire of dignifying medicinall matters. It is seene where the places of Authors being depaured and renewed, haue allowed occasion of digressing. To be short, wherefoeuer any rare thing, or that which is declared to others did offer it selfe, which being vnfolded should seeme to dignifie and honor common learning, I haue bene alured contrary to my institution, for the declaring thereof: For when as being a child I was educated in the Greeke and Latine studies of Gramer and conference, & as yet being a young man had begun to profit therein: vntill growne vnto full age, I came to riper profession of Philosophy, especially natural and Medicinall, (although out of the same I haue not a little increased my loue vnto learning, and made it more firme and solide, and very greedily haue exercised my selfe in reading of diuers matters) I could do somewhat more in the explications of matters and sayings, then I perswaded my selfe, the rude multitude would regard, especially in the age of inferior students, and in the studies of those which are busied in other matters. Wherefore I haue written more freely and often more copiously of many thinges. I haue reprehended the ancient & the later (not with any intent to obscure others, and advantage my owne,) but sincerely and simply, as much as in me lyeth that I might aduance common studies. But if no man doe disallow their bookes (whom in no order but as any thing which commeth into their mindes;) expound the wordes and sayings of diuers Authours in both tongues, as among auncient Writers, *Macrobius*, *Gillius*, *Cassidorus*, and whosoever haue written diuers things, (many whereof I haue declared in the second part of my *Bibliotheca*;) and amongst the latter many others, as most especially *Guilielmus Budaeus*, *Celsus Rhodiginus* & *Chalcidius*, *Politianus*, *Erasmus Rotorodamus*, &c. but as it were best of all by descrites, whatsoever any good man or meane learned doth thinke of them.

The Reader must note that all those following are spoken of his Latin discourse

I doe not see by what right this our labour may be dispraised, wherein many things truly spoken of by others, but disorderedly, many things by me being first deliuered, I haue so ordered and disposed that in a manner euery thing may be set in his owne proper place. As for all the chapters which we haue set down are not only of them, but euery chapter hath his seuerall part and certaine order both the former and the latter, one Method and that continuall of the middle part being throughout the whole worke. And because sometime it did happen that something might seeme to be referred out of those, which I had directed into diuers other places, least I should be too tedious in repeating the same, and therefore for the most part I remitted it from one place, to one Author; vntill all the story might be repeated in few words.

These and certaine other things (as the words of diuers Authors, and variety of stile) an vnequal, interrupted and a cumbersome worke, (as I may so call it) and (as some perchance will object) they haue stored it alike with dissolute marks or purposes: which fault though I should vnderstand, I haue notwithstanding refused to commit, whiles that it should so profit: but this shall bee, (howsoever blemished it is) much lesse, if any may ghesse with himselfe that I haue composed all these things not by that order that they should be knowne by continuall seriousness of reading of studious men: but so to haue tempered them that whatsoever any man shall desire concerning any beast, that being presently found he may read it by it selfe, and well vnderstand it. Therefore if any man will vse this worke only at seasonable times, who hath vsed dictionaries and such like common books, he shall be able to do these things profitably: but if he shall not remember the order in the prescribed manner, let him take counsell of the table Alphabetically, which wee will publish in the end of this our worke, but if nothing preuaile, in the meane time as we are all subiect to Censure through the Readers infirmity, the same in a manner, Pliny in the History of nature hath ordained: for in his Praeface to *Vespasian* he writeth; because wee must saith he) spare your labours for the common good, what may be contained in all my Bookes, I haue ioyned to this Epistle, and haue done my greatest endeour with the diligent care, that thou shouldst haue these Bookes not to bee read ouer againe, and thou by this shalt be the occasion that other may not reade them ouer againe: but as euery one shall desire any thing, that he may onely seeke that, and know in what place he may find it. *Valerius Soranus* did this before me in his books which he inscribed *Epopeidos* These things Pliny.

They which desire to profit in this Art of Grammer, and to get the vse of some tongue vnto themselves, who with a compounded Method (as they call it) deliuer their art from letters and syllables, to the sayings, and eight parts of speech, and last of all speech it selfe, and hauing come vnto the *Syntaxis*, doth desire the knowledge of art, in the meane time notwithstanding he doth not neglect the profit of Lexicons (wherein all sayings and speeches are numbered, far otherwise then in the precepts of art, where neither all things severally, nor in any good order are rehearsed) not that from the beginning hee may reade through the end, which would be a worke more labourious then profitable, but that he may aske counsell of them in due season.

In like manner he that is desirous to know the History of beasts, and will read it through with continuall seriousness, let him require the same of *Aristotle*, and of other likewise that haue written, and let him vse our volume as a Lexicon, or as my owne *Onomasticon*. For it is not vnknewe vnto me that *Aristotle* doth teach in his booke, entituled the partes of beasts, that it maketh much (to the description of Philosophy) and that it is more learned so to write concerning beasts, that as well the parts, as the effects might also be handled common to more, their History being vnfolded by certaine common places: First by prosecuting those things which are most common, and somewhat vnto things that are lesse common: lastly by looking backe and descending into those things, which onely shall be proper vnto certaine kinds and vulgar shapes: for if in all beasts any man would severally consider the parts and effects, there will many things fall out by the way to be considered, and inquired after, which the faith will be very absurd, and also proue too tedious. This discomfort, although I should well vnderstand, yet I would notwithstanding severally prosecute the History of beasts, which thing is to be handled in our time wherein the names of

of very many are not vnderstood, I should iudge would be more profitable, and I should thinke it lesse absurd, that somethings should more often be sought after, being ordained for the order of the same, that this work might rather serue for inuestigation then continuall reading: I haue not notwithstanding euen in all Beasts placed euery thing which is incident to euery kind, both for as much as certaine things are knowne to some men, as most common partes of *Four-footed Beastes*, as also if any man shall doubt in some things, he may refer himselfe into the places of *Aristotle*, wherein those things are handled generally: and perhaps we also at sometime or other will according to the kinds and shapes of *Four-footed Beastes* discourse of somewhat more particular.

And because I had determined, it was more commodious for a History to be made by vs concerning all Beasts, euen in that name or title which not Physically, or onely Philosophically, but Medicinally, & also grammatically concerning one thing: Neither doth it want the exampls of learned men, for scarce the one or the other as *Theophrastus* & *Ruellius* haue deliuered any thing concerning plants, according to that Method, which in common parts and effects hath manifested all plants of the earth, but very many haue described severall plants severally, and in times past out of our age (especially Physicians) *Ruellius* for the most part laboured in both, (as *Galen* also) but onely in describing of aptness.

Indeede I confesse, that I could be far more brieue in many more things (although my purpose remaine) about all other things, euen that exquisite desire of my diligence had delighted me, when that same saying of *Linus* came into my mind, in a certaine volume, beginning after this manner: Now sufficient glory was gotten for him, and hee could cease himselfe, vntill his mind should be daily fed with worke, although (as Pliny saith) the greater should the reward be for the loue of worke (which better became him not to haue composed it to his owne,) but to the glory of the Romaine name, and not to haue persevered onely to please his owne minde, but to haue set forth the same to the profit of the people of Rome.

I would haue you iudge, that I haue not kept back or stayed my course in these my labours, not onely for favouring my selfe, or getting glory to my selfe, (although *Linus* did so) but rather to make the truth more plaine pertaining to Histories, or to the people of Rome: Notwithstanding I think that he spake more modestly, least if he should haue spoken after that manner which Pliny doth require, he should be iudged to haue been more arrogant) as one which should foretell any thing to the worthyest people of the whole World, or any thing of the honor of the Conqueror of those Nations, he would say that they must come from him. Likewise although this worke (what soever it is) do not desire to be done wholly for my selfe, but for the gouernors and rulers, of the commonwealth, and to the gouernors of the vniuersity or Academy, which haue fauored mee euen from a Child of their owne liberality, and do still continue their fauor vnto me, and do exhort me to finish those things which I haue begun already: and if there should arise any fame or renowne from thence, it should chiefly light vpon them: Yet least I should be deceiued, I willingly hold my peace, and the rest I leaue to iudgement, whyther any thing may happen from this worke so praise-worthy and of excellent fame, and yet not vnworthy of praise, for to the Senate, and to the vniuersity I owe much time, with many names of worth to those most excellent men of learning, and other different vertues.

But least happily I be held too tedious, while I excuse the largeness of the worke, although (by the way I haue handled some other things all vnder one) that I might shew certaine commodities arising from them, and also I might excuse our stile. I will proceede and go forward to the rest.

And although from our foresayings it may be sufficiently manifested of our exceeding great labour, and also the greatnesse of the volume, as well as the variety and difficulty of things, therein expresse, may boldly speake for me, yet I will adde therunto very many things if thereby the censures of learned men doe happen more reasonable, benigne & fauorable, and doe aduertise and admonish me that I haue offended at any time, I will sub-

scribe and follow their opinions, but for the Censures of vnlearned I little regard. For I haue endeouored my selfe with great and painefull labour, although they are not correspondent in all things, that they may merite pardon: and (as he saith) in a great worke it is thought lawfull to breake much sleepe.

Pliny doth write that he hath finished his naturall or lawfull History from a hundered of choice or curious Authors, and hath added too very many matters, which either they haue not knowne, or afterwarde had bene deuised or inuented in their life time: neither do wee doubt (saith he) but that there are many things which also we haue ouerskipped.

I desire also that the same may be vnderstood of this our volume, although it is not onely made ready and fit to me by a hundered Authors, but also by many others as you may easily count or reckon by the Catalogue of them, which I haue also set downe.

But first of all what labour and paines it was to read all things diligently and with iudgement, afterward to take and chuse things, to reduce and restore them to their owne orders againe: and againe confer and compare them while you are writing the worke, as if many should haue said one thing, being plainly expresse of Authors, and changed by other names: others stealing priuily by names suppressed.

But how hard & tedious a labour it is, to confer the whole writings of Authors, to reduce all of them as it were into one body, that nothing may bee omitted, nor any thing vnaduisedly repeated, no man doeth vnderstand, except he be learned: truly this doth so happen onely in comparing or conferring two or three bookes, but most of all in conferring of very many Bookes as we haue done: and that so diligently, as hereafter there shall bee little neede of looking into other Authors concerning those matters. But hee which will haue this volume ought to perswade himselfe that he hath all things concerning those matters written at large, that is to say, one booke for a Library, one more excellent then many others. When *Peeter Gillius* before vs had done thus, but in few Authors; the Græcians (saith he) which haue written concerning Beastes, wee haue not onely made Latins which was very easie, but also imitating *Dionysius Castus* who translated *Mago*, we allowed both order and iudgment.

But I should more iustly speake these things concerning our selues who haue followed an order far more commodious, and haue conferred many more Writings of Authors, both others (as I haue already said) as also for all the most part translated out of the Græcians, and from others, and from *Gillius* himselfe.

Therefore I haue more often set downe the Græcians sayings, where either the interpreters did seeme to erre, or the words or locutions did containe some rare or excellent things or peculiar to the matter. I haue also translated many my selfe, either that were not as yet translated, or that I would translate a Græcian saying discretely, and then dispute the matter with the interpreter. But of the Germans French, and Italians I haue translated certaine into Latine: I haue sustained much watchfull labour in reading, gathering, conferring, and writing ouer those workes and stories many yeares: which truly what and how many they haue bene, cannot easily be beleued, vnlesse of expert men: although I cannot easily see any man should assay the like matter, to bring into one vniforme body all the sayings of all writers, as many as could bee had of one argument: for I haue knowne certaine men who out of many things haue written some, out of all, none. Wherefore I can say that of my labours which *Aristides* spake concerning the elegance of the City of *Smyrna*, which was, that no man except he which shall see it will be drawn to beleue it: That which appertaineth to the stile, although in the precedent sayings I haue spoken certaine things incidently digressing from the matter, heere I will very priuately and warily adde some things.

Therefore I haue vsed a meane phrase or speech, in no mans wisdom too fine or curious, most chiefly for the causes aboue declared: For in those writings wherein the knowledge of things is sought (as *Massarius* saith in the like argument) is not the comeliness of a famous or eloquent Oration, but to expresse a sound and perfect truth.

But

But such workes are neither capable of wit, as I may say with Pliny, which was otherwise very meane or moderate to vse it: neither do they allow of excesse, either in Orations, or speeches, or wonderfull chances or aduentures, or diuers euents, or other pleasant things, or in any delectable or friendly things. Let the nature of things be declared in a barren or fruitlesse argument, that is to say the life of them, and this was bafe also on his part, by putting to many things with rusticall and strange denominations, yea also Barbarous, euen with the Preface of estimation and reputation: And so far forth *Plinius*. But if that most learned man, and the most eloquent by the iudgement of all men, and which hath drawne or sucked out the cleanness or pureness of the Latine tongue with Milke, and the vse of other commodities, and whereupon the desire of wit might much encourage him, being helped or pricked forward by *Mecenas* his gouernor *Vespasianus*, (of the penuriousnesse, and baseness of the phrase, almost in the like argument) doth desire, to frame or make an excuse so much the more warily should I do this for many causes, which I will not expresse because I may not be to long. Wherefore some things are repeated here and there in, diuers places of this worke, I gaue a reason euen before, truly because the order appointed of vs did so require, and the diuision of chapters and parts in euery one of them, that it may not be written with negligence, but rather with exact, and curious diligence.

But certaine things are repeated sometimes in the same place, which may seeme to be beside the purpose being known or perceiued; but if euery man would consider it distinctly, he would easily vnderstand how little it weare either in matter or wordes: for sometimes the peculiar or vulgar speech, or the eloquency of wordes did cause that I should do so, that it might haue that which might be imitated in speaking, if any man would labour or endeouour, either to speake or write any thing of the same matter. Parentheses also do belong to the stile as the *Grammarians* call them, which are very many euery wher in the whole worke, and that for many causes: either because the reading or gathering is variable or vnlike, or the manner of writing did disagree, or because our correction or others was added thereto, or that I might translate it, or that I might fill or finish it if any thing should be wanting, or that I might adde thereunto that which might delight the eloquency thereof, or do something peculiar to the matter present, if the Latine should seeme not sufficiently translated of them: And lastly simply to a more intelligible vnderstanding of those things with which they are mingled. As much as belongs to the right forme of writing, I haue not alwaies written the same tearmes, or names after the same manner, but according to the Authors I haue very oftentimes changed, whose words I did rehearse or recite. This is of the stile and elocution.

That which doe belong to these things, and to the truth and certainty of them, I do not promise my credit in very many of them, but yet am well pleased to put downe the names of the Authors, with whom let those things remaine. And truly the greatest part of them do merite faith or credite, which are fortified, or defended by the consent of many learned men, euen now in many ages, as also that in this fauour or benefit, very many of the Authors named of vs, and happily some of them are repeated not with any great fruit or profit, and yet are not to bee misliked. Therefore it is more worthy to bee beleued, if one matter may bee spoken in the same wordes of many witnesses.

I confesse that there are some vaine glorious things, but they are not many, (as *Gillius* saith in his translation of *Aelianus*) which we haue added or put to this worke, but they are recompenced, and amended with a great number of other graue and learned translations: and as if Fathers and Grand-Fathers should delight of a Mold in the ioyntes or knuckle of their Children, that is to say, Fooles which do not weigh or valew other mens workes.

As for slanderers I do not care: for those men are the best as *Cato* declareth, which are skilfull or experienced in true praise. Which thing if I haue not done to the full, and ample (also I vsed the same wordes which *Massarius* writ in his translation of *Fishes*) let not my study be blamed which truly is most vehement, and ardent in the same, because at this time I could do no more.

Let the indifferent Readers iudge, how confused a matter I tooke vpon me to handle, neither did I euer thinke that I should haue brought it to so good a passe. But how much before time we haue done in helping or succoring good Arts, let others also do as much, which afterwarde haue clattered out of measure. For neither will wee beare an euill discontented mind, if they bring their helpes or labours of other skillfull men, to this exceeding great and hard labour which we haue vndertaken, and shall go beyond or excell vs.

They report that *Pedagogus* that singular or excellent man, who when he was not chosen in the number of three hundred men, which order did shew or represent dignity or estimation among the *Lacedemonians*, went away merry and laughing, and being called backe againe of *Ephorus* the Historian, being demaunded why he laughed, answered: because truly I reioyced that our city had 3. hundred Citizens better learned then my selfe. Furthermore although I haue manifested hitherto almost all the writings of all things concerning Foure-footed-Beastes which haue come to my hands, and haue comprehended or compassed them in our workes or Stories: Notwithstanding for all that, I desired to haue some superfluous or vnprofitable Bookes heareafter of other things, but I neuer thought I should haue brought it passe; for it is equity and reason that all things should stand in their proper place and dignity, that all may profit which will, which thing I doe altogether desire.

For somethings for antiquity sake do deserue, to be warily obserued, other some also for their Physicall Method, and Method pertaining to Logicke, or some matter differing from ours; other some for eloquution, and other some for all these causes, wherefore we haue principally obserued the *Græcians*, fauoring their language & speech. There are some which haue published (saith *Gillius*) in their writings all the nature which is comprehended or contained in Foure footed-Beastes, as *Aristotle*, *Pliny*, and other auncient Writers: Moreover the controuersie or labour of whom, I dare not say was manifestly finished or performed, although many excellent things were begun of them concerning foure-footed-Beasts. For truly me thinks that such scrupulous Authors haue perfectly distinguished so many thinges of the signification and nature of Foure-footed-Beastes, that there is left no more roome in any place, for idle or negligent men to make a new discription or inuention. It is manifest also that *Aristarchus* and *Solinus* did no other thing in two and forty yeare, then marke and consider the maner and fashion of them, and so committed them to writing.

It is a hard thing (as I may speake with *Pliny*) to offer or commit nouelty to olde or auncient things, and to giue authority to things not seene afore, and to giue credit to things decayed or growne out of vse, and to bring to light obscure or difficult thinges, and to giue reputation to thinges full of disdain, and credit to thinges doubtfull: but to giue credit to the nature of all thinges, and all thinges belonging to their nature.

Therefore I haue not desired to haue followed altogether that which is excellent and sumptuous. Truly the peculiar cause of them is in mens desires, who because they would please every one, haue esteemed or set more by painefulnesse passed ouer and allowed, then to help forward utility or commodity newly found out. For what is more commendable from all the labour of learning, then to vndertake or enterprize so bountifull and commendable a charge, or businesse, then of renewing old and auncient things which were forgotten, or rather to restore things from Death, or ruine which were souled thereto, and to restore the names of things, and things by their names? Great fauour ought to bee giuen to those also which doe regard the common waies, and doe spread, strengthen, defend, cleanse, expounde, declare, polish, or finish, make perfect, and lastly do forule and traine them, that they may be tractable to all trauelers thereby; and to all laboring beasts whatsoever they are, whose helpes we vse in Carts, or Waggon, and may performe and accomplish them without danger, or any impediment or hinderance, although they cannot sustaine or beare all hinderances, yet almost the greater part of them. Neither doe they deserue little praise or commendations in learning, which haue so polished or trimmed vp some worke vndertaken for publike profit, that to the rest or remnant in the same argument, there shall be no complaint or litle at all hereafter.

of

of the difficulty thereof, which therefore if it be in my instruction, I shall be very glad, seeing that I did desire to follow it: if not, something that I haue performed on the great part is, that the learned men stirred vp in this businesse by vs, may not quit or absolute that which is left behind.

Therefore most excellent and indifferent Reader, fauor ye this labour some, honest, pleasant, profitable, and variable worke: and giue the greatest thanks to God, and I beseech you that if you proceede any further in this mortall life because it doth not profit to bee idle, that you rather bestowe some time in the searching out of nature, and that you make a gratfull Solemnization and setting forth of Gods workes before any other things, which either labour or immoderate desire may set out to our exercises and endeouours, we may bee exercised also in holinesse and Godlinesse, and may communicate and conuult thinges requisite, with great labour and diligence to the Ages to come. Therefore in the meane time I beseech all good and painefull men, that if there be any of them which haue something to the finishing vp of this worke, to bring it, although it be of neuer so litle moment, as are the shapes and formes of euery kinde of Foure-footed-Beastes, or Historyes, that is to say, whatsoever it is that can lead vs more amply to know the nature of them: or blaming those things in which we haue erred, which truly I which I am the man thinke there are many, yet I do not doubt but that they may wittily and fauorably communicate with ours, and may as it were make famous this publike worke, being placed in the middle, which thing also is profitable and excellent to them, and delectable to mee, and continually to all learned men hereafter. That there hath beene a partaker, or companion of this excellent worke he shall be in aduancement.

If I shall be admonished of my error in few things, nay onely in one thing, I presently will correct it without enuy or mallice: or will put thereto some new matter, either to the second volume of the rest of Foure-footed-Beasts, or otherwise in the addition: And least I should seeme vngrateful to those which haue contributed or bestowed something to this, contrary to the loue which I should alwaies beare to them, if no other benefit shall be rendered to them, as our estate is but mean, yet at leastwise I will declare my mind in a friendly commemoration to a number of their names in their Catalogue, by whom I haue profited.

But if any, either through a destitute or forsaken occasion, or for any other cause or disposition, are forced to write or send something to vs, and also shall desire publicly to correct some of our errors which we haue committed, which I know many can do grauely, and also learnedly, and I desire that they may doe it, & entreat of them that they write learnedly and modestly, and to do it so, that the common wealth pertaining to learning, may rather aduance and premote him, then either to wrong his credit or renoune, or any cause of blaming or rebuking vs, as it becommeth men of courage, truly to see into it. I am alwaies ready to amend my own, from any iust correction or blame, but not deprive any man of his owne praise. For I hope (without offence be it spoken here) that this our labour or paines shall remaine to the worlds end, not through the merit or desert of our learninge, (which is but small) but through our diligence, which hath ioy-

ned together most diligently and exactly, so many and great labours and stories, from a number of Authors, as it were into one treasury or Store-house.

Farewell





TO THE LEARNED *Readers.*



After I had expressed these two Epistles of *Conradus Gesner*, in the former whereof, he declareth to the States-men of *Zuricke* the vtility of the story, and in the latter his excuses or reasons of his method in his latter workes: I thought good also to followe him in his Apology of the Authours, out of whose writings he had taken any part of his story: Although I haue not nor could not obserue his words, method, forme, and matter in all things in this my English collection, not onely because his purpose was to gather all that had bene written of euery beast, & to leaue the same (as he professeth) like a Dictionary, for the priuate vse of learned men, but also because my purpose was, to shew to euery plaine and honest man, the wonderfull workes of God in euery beast in his vulgar toongue, and giue occasion to my louing friendes and Country-men, to adde of themselves, or else to helpe mee with their owne obseruations vpon these stories: yet forasmuch as I must acknowledge him my Authour, by the helpe of whose eies I haue seene almost all that I haue wrote, I will say as he doth out of *Plinius Secundus*, *Est enim benignum ut arbitror & plenum ingenui pudoris, fateri per quos profeceris non ut plerique, quos attigi, fecerunt.* That is, It is a signe of a good nature replenished with all modestie; to confesse the Authours of all ones profit, and not to do as many haue done, into whose writings I haue looked, for by comparing them to the auncient, I founde that they had translated many things word for word, and neuer named them truely: indeed it is a signe of a vile and ill mind or witte, rather to aduenture to be taken with theft, then to pay that which was lent him, although he know vsury will not be required. Therefore we will confesse all to be other mennes, and begin with the Catalogue of such Writers as he nameth, and hath already expressed; and because I know none but learned and studious men will looke after them, I will after his manner expresse them in the Latine, and saue the labour of translation: Adding thereunto such Authours as I haue inserted into this story, either English or Forraigne: And whereas I haue taken many things out of those Writers named by him which he omitted, I will not derogate from his labour, but suffer them to go as they were; and therefore to begin with *Conradus Gesner*, I will say of him, as was said by him of another: *Nulla ferent tantum secula futura virum*, and the residue follow Alphabetically.

The Catalogue of the Authors which haue wrote of Beasts.

HEBREVV AVTHORS.

Vetus Testamentum cum annotationibus
Seb. Munsteri.
Eiusdem Munsteri Dictionaria, Hebraicola-
tinum, & quadrilingue.
Epistola presbyteri Ioannis, ut vocant, hoc est
Aethiopiae regis ad Pontificem Rom. de
rebus Aethiopicis.
Arabicos, hoc est ex Arabica lingua translatos,
nominabo inferius inser obscuros.

GREEKE AVTHORS.

Aetuarij liber de Serpentibus & venenis, bre-
uiter ex Dioscoride contractus est.
Adamantij Physiognomica.
Aescyuli tragædia.
Aetij non omnia, sed pleraque, enolui & excerpti:
tegrum vero librum 13. qui est de ve-
nenis & venenatis animalibus.
Aeliani historia animalium, Petro Gillio inter-
prete, cum eiusdem additionibus. ex Oppia-

Plutarchus, Porphyrio, & Heliodorus, ut libri titulus habet. Sic autem Aelianus omnia adiecta sunt, ut nihil ad rem pertinet onit teretur: nam si quando stilus luxuriari videbatur, & leuiter euagari, aut hominem cum lyatis conferendo reprehendere, (quod sapius facit ut qui professione rhetor fuerit) plerumq. contraximus.

Eiusdem varie historie libri 14.
Eiusdem de instruendis aciebus liber.
Alexandri Magni epistola ad Aristotelem de rebus Indicis Cornelio Nepote interprete.
Alexandri Aphrodisiensis problematum libri 2
Alexander Trallianus medicus.
Anthonius de differentiis vocum.
Anthonius Periphras.
Apollonii Argonautica, cum Scholijs.
Apollonii Byzantij parameia.
Appianus historicus.
Aratus, cum Scholijs.
Aristides rhetor.
Aristophanis comedie, cum Scholijs.
Aristotelis libri integri, quod particulares historias atinet, De historia, de generatione & de partibus animalium. Physiognomica. De mirabilibus. De coloribus. Parua naturalia, ut vocant. Problemata. In ceteris libris, aut nullam aut rarissimam vllius animalis nomen occurreret.

Michaelis Ephesij Scholiastin libros, de generatione, quae Ioannis Phileponi nomine publica ta sunt. Nihilus scribit Michaelis Ephesij Scholia in libros de generatione extare, expositionem non extare.

Ariston Periphras Euxini Ponti.
Eiusdem Periphras rubri maris.
Eiusdem de rebus gestis Alexandri historia.
Eiusdem Indica.
Athenaei Dipnosophista.
Biblia sacra, hoc est vetus & nouum Testamentum.
Callimachi poemata quaedam. (In Graeca.)
Cl. Galeni libri: alij quidam multi sparsim à nobis cogniti: integri vero propter animalium historiam, qui sequuntur.

Libri de simplicium facultatibus. De antidotis. De theriaca ad Pisonem. De cibis bonis & malis facit de doctorum uis facult. tit. 1. & cetera. In paratibilibus libri tres, quorum primus lucet. Cuius ars medica circa nullas est paratibilibus. Secundus ad Salomonem, aeternitatis Tertius Galeno adscriptus incipit: quae regullone curia.

Plutarchus de vitis philosophorum.

Dionysius Afer de situ orbis, & Eustathius interpretres.
Dioscorides.
Epigrammatum Graecorum auctores diuersi.
Epistolarum Graecorum auctores diuersi, quos Aldus olim uno volumine coniunxit.

Etymologicon.
Euripidis tragoedia.
Eustathius in priores quinque Iliadis libros.
Geoponicorum, id est, de re rustica ad Constantinum Caesarem librorum auctores diuersi.
Heliodori Aethiopica historia libri decem.
Heraclicis descriptiones Rerum pub.
Heroditi historia.
Hesiodi poemata, cum Scholijs.
Hesychij Lexicon.
Hippiatri Graeci, Absyrus, Hierocles, Pelagomus & alij uno volumine coniuncti.
Hippocrates: praecipue libri de natura muliebri, de morbis muliebribus, de intermis affectionibus.
Homerus, cum Scholijs.
Iosephus.
Iovnis Tzetzae varia historia.
Iulius Pollux.
Lucianus.
Lycophron cum Scholiaste.
Nicomachi Theriaca & Alexipharmaca, cum Scholijs.
Nicolai Myrepsi medicamenta composita secundum genera, Leonhardo Fuchsio interpretate.
Oppiani libri de piscibus, & de venatione.
In eiusdem libro de aucupio paraphrasis Orpheus.
Ori vel Hori Hieroglyphica.
Palaeophatus de fabulis.
Paulus Aegineta medicus
Succidanea cum eiusdem, & cum Galeni operibus coniungi solita.
Pausania libri de regionibus Graeciae.
Philes qui de animalibus senarios iambicos composuit, omnia ab Aeliano mutuatus.
Philostati Icones.
Eiusdem libri de vita Apollonij.
Phurnutus de dijs.
Pindarus cum Scholijs.
Plato. (vd.)
Plutarchi vita, & alij varij libelli integri veterum terrestria aut aquatilia animalia sine sapientiora.
Gryllus, vel quod brutaratione utantur.

Libro

Libro de Iside & Osiride.
Causa naturales.
Polyeni strategemata.
Polybius historicus.
Procopius Gazaeus sophista in octatenuum veteris Testamenti.
Q. Calaber poeta.
Theophrasti opera.
Theocritus.
Xenophontis opera diuersa.
De venatione.
De re equestri.
Hipparchicus.

LATIN AUTHORS.

Ael. Lampridius.
Ael. Spartianus.
Alb. Tibullus.
Ammianus Marcellinus.
Aulus Gellius.
Aulus Persius.
Aur. Cornelius Celsus.
Cal. Apicius de re culinaria.
C. Iul. Caesar.
C. Iulius Solinus.
C. Plinii Secundi Historia mundi.
C. Suetonius Tranquillus.
C. Val. Catullus.
Decius Ansonius.
Fl. Vegetius Renatus de re militari.
Eiusdem Mulomedicina.
Fl. Vopiscus historicus.
Gratii liber de venatione.
Iul. Capitolinus historicus.
Iunius Iuuenalis poeta Satyricus.
L. Annaeus Seneca.
L. Apuleius.
L. Iunius Moderatus Collumela de re rust. & hortensi.
Macrobius Ambrosius Aur.
Marcellus medicus Empiricus, quem simpliciter Marcelli nomine citato inter remedia ex animalibus intelligi volo, non Marcellum Vergilium illum nostri seculi qui Dioscoridem transulit, & annotamentis illustravit.

M. Aelius Plautus Comicus.
M. Annei Lucani Pharsalia.
M. Aurelii Olympii Nemesiani poetae de venatione liber.
M. Catò de re rust.
M. Manili Astronomicum libri.
M. Terentius Varro de re rust.
Idem de lingua Lat.

M. Valerii Martialis epigrammata.
M. Vitruvius de architectura.
Nomius Marcellus de lingua Lat.
Palladius de re rust.
Pomponius Mela.
P. Vergilii Maronis Bucolica & Aeneis.
Eiusdem Georgica.
P. Ovidii opera.
Eidem falso ad scripta, Philomela de vocibus animalium, & Pulex.
Eiusdem Halieutica.
Quintus Horatius Flaccus.
Q. Serenus Samonicus.
Seruus in Virgilium.
Sextus Platonius de remediis ex animalibus.
Sexti Aurelii Propertii Elegia.
Sextus Pompeius Festus de lingua Lat.
Sexti Iulii Frontini Strategemata.
Silius Italicus Poeta.
Statius Papinius Neapol. Poeta.
Titii Calphurnii Siculi Bucolica.
T. Linius Historicus.
Valerius Maximus.
Aesculapius nescio quis, ex animalibus remedia descripsit quae pleraq. eadem apud Sextum Platonium reperio.

Alberti Magni de animalibus libri, innumeris erroribus inquinati, ita ut Niphus totidem ferè errores in esse scribat quot verba.

Alexander quidam auctor obscurus, ab alijs eiusdem farinae auctoribus citatur, ipse non vidi: ut & Rodolphus in Leviticum.

Arnoldus de Villanova, in ijs quae de animalibus scribit, ut in libro de theriaca, Arabum eorumque interpretum nomina tum errores sequitur.

Bartolemaei Anglici de proprietatibus rerum libri. 19.

Auerrois libros Aristotelis de generatione & de partibus paraphrasticè reddidit, licet meo iudicio perperam interpretetur Niphus, Ego cum ex his scriptis nihil egregii sperarem, neq. apud nos reperirem, accersere nolui. ut neq. Auicenna de animalibus libros, in quibus pleraq. omnia Aristotelis esse puto: & si quid praeter illa adiectum est, in Alberti lucubracionibus, (quibus nos vsq. sumus,) contineri.

Auicenna opera medica. De eiusdem libris animalium in Alberti Magni mentione iam dixi.

Elluchasem Elimithar Medici de Baldath Tactuini.

Ferdinandus à Ponzeto Cardinalis, de venenis.

A Catalogue

Iacobus Pondus Patavinus, quem vulgò Aggregatorem vocant.
 Toronchi cuiusdam liber de animalibus ab Alberto Magnò saepe citatur, (ab alijs obscuris) ut autem eufrequentur falsa scribere.
 Kirandes etiam nescio quis & ab Aggregatore & alijs recentioribus in remedijs præcipue ex animalibus subinde citatur.
 Matthæi Syluatici Pandectæ Medicinales.
 R. Moses.
 Petrus Aponensis venenis.
 Rasis in libro de sexaginta animalibus.
 Semeryo vel Haren Semeryo, ab Alberto Magnò in historia animalium frequentur citatur.
 Serapio.
 Vincentij Belluacensis de animalibus libri. 7. nempe decimus septimus Speculi naturalis cum sex sequentibus Speculi doctrinalis etiã libro decimo sexto rursus de iisdem breuiter agit.
 Liber de natura rerum authoris innominati, pûsim apud recentiores illos quorum impurus sermo Latinus est, citatur, Vincentium, Albertũ ex quibus nos omnia quæ nò prorsus absurda erant mutuati sumus.
 Andreæ Bullunenſis Glossemata in Auicennam vitilia sanè & erudita, quamuis dictionis non admodum pura fuit enim lingua Arabice peritus, ita ut orthographia etiã scripturam ab eo dictionum maior sit habenda fides, quam ab alijs quorum pleriq; miserè illam corruperunt.
 Lauren. Rufius Hippiaerita peritissime scripsit, quanquam stilon non satis Latino.
 Isidorus Etymologici sui libro 12. de animalibus quædam scripsit non inutilia: meretur autem mediũ ferè locũ ni fallor, inter classicos & barbaros autores.
 Et & Monachi illi quorum commentarij in Mesuen ante annos circiter octo Venetijs excusant.
 Eiusdem ordinis fuerint & Petri Crescentiensis de re Rust libri.
 Acne Syluij Asie & Europa descriptio.
 Alexandri ab Alexandris IC. Neapolit. Dies gentiles.
 Alexandri Benedicti Veronensis de morbis curandis opus.
 Aloisij Cadamustri navigatio.
 Aloisij Mundellæ Epistola medicinales.
 Americi Vesputij navigationes.
 Andreæ Alciati Emblemata.
 Andreæ Vesalij opus Anatomicum.
 Angelus Politiani opere.
 Antonij Musa Brasauoli libri de medicamentis

visitatis simplicibus & compositis.
 Antonius Thyleſius.
 Augustini Niphi commentarij in libros Aristotelis de animalium historia generatione, & partibus.
 Eiusdem de augurijs liber.
 Baptista Fiera Mantuani cæna.
 Baptista Platina Cremonensis de honesta voluptate & valetudine libri.
 Bastianus Landus Placentinus de humana historia.
 Belisarius Aquiuus Aragonens Merisicorvæ dux de venatione, ex Oppiano ferè.
 Eiusdem de aucupio liber.
 Brocardus marnachus de Terra sancta.
 Celij Calcagnini opera.
 Celij Rhodigini Antiquarũ lectionum volumen: quod frequentissimè in opere nostro Celij simpliciter nomine citatur
 Cælius Aurelianus Siccensis. (hic pertinet ad ordinem veterum.)
 Celij Secundi Curionis Araneus.
 Caroli Figuli dialogi, alter de mustelis, alter de piscibus in Mosella Ansonij.
 Caroli Stephani scripta de vocabulis vetè hortenſis, Seminarij & Vineti.
 Christophori Columbi Navigatio.
 Christophori Oroscij Hispania Annotationes in Aetiam & eius interpretes.
 Desiderij Erasmi Rot. opera.
 Eiusdem Chilis des adagiorum
 Erasmus Stella de Borussia antiquitatibus.
 Francisci Marij Grapaldi Parmensis de parvibus adum libri. 2. Tractat autem de animalibus libri primi capitibus, 6. 7. 8. 9.
 Francisci Massarii Veneti in nomum Plinii de naturali historia Castigationes & Annotationes.
 Francisci Nigri Bastianatis Rhetia.
 Franciscus Robertellus Trinenſis.
 Gabrielus Humelbergii commentarij in Sextonem, in Sextum de medicinis animalibus, & in Apicium.
 Gasparus Heldelini ciconiæ encomium.
 Georgij Agricola libri de metallis. De ponderibus & mensuris.
 Eiusdem liber de animantibus subterraneis.
 Georgii Alexandrini piscarũ apud arabes rei rusticæ enarratio.
 Guilelmi Budæ Commentarij lingua Græca.
 Eiusdem philologia.
 Gul. Philandri Castilionij Galli in Vitisvinetis annotationes.
 Guilielmi Turneri Angli liber de anibus.
 Giberti Longolij dialogus de anibus.

Her-

of the Authors.

Hermolai Barbari Castigationes in Plinium.
 Corollarium in Dioscoridem. * Physica.
 Hieronymi Cardani de subtilitate libri.
 Hieronymi Vida poema de bombycibus.
 Iacobi Syluii libri de medicamentis simplicibus deligendis & preparandis.
 Iani Cornarii Annotationes in Galenũ de cõpharm secundum locos.
 Ioachimi Camerarij Hippocratus, Rhetorica.
 Ioachimi Vadiani Commentarij in Melam.
 Io. Agricola Ammonii de simplicibus medicamentis libri. 2.
 Io. Boëmus Aubanus de moribus omnium gentium.
 Io. Brodai annotationes in epigrammata Græca.
 Io. Fernellius Ambianus de abditis rerum causis.
 Io. Cusnerus medicus Eernanus.
 Io. Ioninianus Pontanus.
 Io. Manardi Ferrariensis epistola medicinales.
 Io. Rauisii Textoris Officina.
 Io. Ruellii historia plantarum.
 Io. Ursinoproſopœia animalium carmine, cũ annotationibus Iac. Gliuarii.
 Iodoci Vuillichii Annotationes in Georgica Vergilii.
 Iulianus Aurelius Leſignienſis de cognominibus deorum gentilium.
 Lazarus Bayſius de re vestiaria, de re nautica, de vasculis.
 Leonelli Faustini de Victoriis, de medendis morbis liber.
 Lillii Gregorii Giraldis Syntagma de diis.
 Ludomici Vartomanni Romani patritij Navigationum libri VII.
 Marcelli Vergili in Dioscoridem Annotationes.
 Marci Pauli Veneti de regionibus Orientis libri 3.
 Matthias à Michou de Sarmatia Asiana atque Europæa.
 Medicorum recentiorum cum aliorũ, summi qui parum Latine de curandis morbis singulatim scripserunt libri diuersi.
 Michael Angelus Blondus de canibus & venatione.
 Nicolai Erythrai Index in Vergiliũ.
 Nicolai Leonici opera.
 Nicolai Leonici Thomai Varia historia.
 Nicolas Perotti Sipontini Cornucopia.
 Orthonis Brunſelsii Pandectæ medicinales.
 Paulus Iovius de piscibus.
 Idem de Moschouitarum legatione.

Petrus Crinitus.
 Petri Gallissardi Araquai pulicis Encomium.
 Petri Gilij Galli Additiones ad Aelianum libros de animalibus à se translatos.
 Eiusdem liber de Gallicis nominibus piscium.
 Petri Martyris Oceana decades, de navigationibus noui Orbis.
 Phillippi Beroaldi Annotationes in Columellam.
 Pinxoni navigationes: & Magellani ad insulas Moluchas.
 Polydorus Vergilius de Anglia.
 Idem de verum inuentoribus.
 Raph. Volaterranus.
 Robertus Cenalis de ponderibus & mensuris.
 Roberti Stephani Appendix ad Dictionarium Gallicolatinum.
 Scribonius Largus.
 Sebastiani Munsteri Cosmographia vniuersalis.
 Sebastiani Sigmarij eicada Encomium.
 Strozij poeta, pater & filius.
 Theodosius Trebellius Forouiliensis, concinnator Dictionarij quod Promptuarium inscripsit.
 Valerius Cordus de medicamentis compositis apud Pharmacopolas visitatis.

GERMAN AUTHORS.

Balthasar Steindel Dillingensis Opsæstica.
 Eberhardus Tappius Lunensis de accipitribus.
 Eiusdem promerbia Germanica cum Latinis & Græcis collata.
 Hieronymi Tragi historia plantarum.
 Ioannis Elia scripta de uocabulis venatorij in libro eius de scientia scribarum publicorum.
 Io. Stumpſii Chronica Helvetia.
 Michæl Herus de quadrupedibus.
 Olai Magni tabula & libellus de insulis & regionibus Oceani Septentrionalis Europæ.
 Vary libelli Hippiatrici Medicinales, & alij, partim excusi, partim manuscripti.

ITALIAN AUTHORS.

Francisci Alunni (non Arlunni, ut saepe scripsimus in hoc Opere) Ferrariensis Fabrica mundi.
 Petri Andreæ Matthæoli Senensis commentarij in Dioscoridem.

Ter-

A Catalogue

Terra Sancta descriptio Authoris innominati.

FRENCH AVTHGRS.

Gulielmus Tardius de accipitribus & canibus venaticis.
Andræ Furnerij liber de decoratione humana nature.
Io. Goeuotus, de Conseruatione vita.
Thomæ Eliotæ Dictionarium Anglicolatini.
Sigismundus Gelenij Lexicon symphonum Latine, Græcæ, Germanicæ, & Illyricæ linguarum.

CATALOGUS DOCTORVM VIRORVM, QVI VT OPVS hoc nostrum & rempub. literariam illustrarent, vel aliunde imagines animalium, aut nomina descriptiones miserunt: vel præfentes communicarunt. Horum nonnulli superius quoq; nominati sunt, quod insuper scriptis eorum publicatis adiutus sum.

ACHILLIS P. Gassarius medicus Germanus.
Alexander Peijer Scaphusianus.
Aloisius Mondella Brixiensis medicus.
Andreas Martinus Rostochiensis.
Antonius Eparchus Coreyræus, Græcæ lingue professor Venetijs.
Antonius Musæ Brasaulas illustrissimi Ferrariæ ducis Herculis Estensis archiatros.
Antonius Stuppa Rhatas.
Arnoldus Peraxylus Arlenius Germanus.
Bartolmæus a Castromuro canonicus Curienfis in Rhatia.
Calius Secundus Curio Italus.
Calius Sozinus Senensis.
Caspar Hedio ecclesiasticus Argentinenfis.
Christophorus Clauserus Tigurinus archiatros.
Cornelius Sittardus medicus Germanus.
Dominicus Monthefaurus medicus Veronensis.
David Chytreus.
Ægeus Flecherus.
Edw. Wootonus.

Florianus Susz Rolitz à Varsbania Polonus.
Franciscus Belinshettus mercator Bergomensis.
Ge. Agricola consul Kemprich.
Ge. Fabricius poëta, Scholæ rector Misene.
Gisbertus Horstius Amsterodamus medicus Romæ.
Georgius Mangolt Constantiensis.
Gulielmus Gratarolus Bergomensis medicus.
Gulielmus Padea D. medicina.
Gulielmus Camdeanus Clarentius.
Gulielmus Turnerus Anglus medicus.
Henricus Stephanus Roberti filius, Parisiensis.
Hieronymus Fracastorius Veronensis medicus.
Hieronymus Frobenius Basiliensis typographus.
Hieronymus Tragus Germanus.
Iohannes Caius D. medicina.
Io. Altus Hefsus.
Io. Culmannus Goppingensis.
Io. Dersfwam Germanus.
Io. Estwyecus Anglus.
Io. Falconerus medicus Anglus.
Io. Kentmannus Dresdensis medicus.
Io. Oporinus Basiliensis typographus. Samma.
Io. Ribittus sacrarum literarum interpres Law.
Iustinus Goblerus I. C. & principi Nassauensis à consilijs.
Lucas Gynus medicus Italus.
Michaël Alysius Gallus Trecentis medicus.
Nicolaus Gerbelius Phorcensis I. C.
Petrus Dasypodius Græcarum literarum professor Argentorati, præceptor meus.
Petrus Gillius Gallus.
Petrus Merbelius, Germanus, Corolo V. à consilijs Mediolani.
Petrus de Mesnil Gallus.
Petrus Paulus Vergerius, olim episcopus Iustitopolitanus.
Sebastianus Munsterus Hebraicæ lingua professor Basileæ.
Sigismundus Gelenius Bohemus.
Simon Lithonius Valesius.
Theodorus Bibliander sacrarum literarum apud nos professor.
Tho. Bonham D. medici.
Thomas Gylson Anglus medicus.
Valentinus Grauius vir doctus & senator Misene.
Vincentius Valgrisius Germanus, typographus Venetijs.

Alexandri

A Catalogue

ALEXANDRI MYNDIJ liber de animalibus. & historia inmentorum, memorantur ab Athenæo.
Antipatri librum de animalibus citat Plutarchus in libro de causis nat. probl. 38.
Antiphorhetor scripsit de pauonib. Athenæus.
Archestratus de varijs animalibus ad cibum aptis, eorumq; ad gulam & voluptatem apparatu carminibus scripsit, quæ per sepe recitat Athenæus.
Cælius Argæus de piscibus scripsit carmine, Athenæus.
Callisthenis librum tertium de venatione citat Plutarchus in libro de fluuijs.
Epicharmus Syracusanus pecudum medicinas diligentissimè conscripsit. Collumella.
Leonides Byzantius scripsit de piscibus oratione soluta, Athenæus.
Namenij librum Theriacum citant Scholia in Nicandrum.
Numenius Heracleotes de piscibus poemâ condidit, Athenæus.
Petri Ophisea adducit Sobolastes Nicandri.
Pancratiæ Arcas Halieutica reliquit carmine: item Posidonius Corinthius, Athenæus: Selenus Tartensis Halientica adidit prosa, Athenæus.
Sostratus scripsit natura animalium, ut Athenæus & Nicandri Scholastes citant. Eiusdem secundum de venatione librum citat Stobæus in sermone quo Venus vituperatur.
Strato Lampſacenus Physicus scripsit de generatione animalium, item de animalibus, de quibus dubitatur, & de fabulosis animalibus Laërtius.
Theophrastus Eresius (Laërtio teste) scripsit de diuersitate vocis animalium eiusdem generis lib. 1. De animalibus quæ sapere dicuntur, unum. De his quæ in sicco morantur duos. De animalibus, septem. De his quæ colo-

res immutant unum. De his quæ laribula faciunt unum. De antomatis (sic putro vocat, quæ non ex coitis, sed ex putredine nascuntur) animalibus unum. Compendij ex Aristotele de animalibus libros 6. De animalium prudentia & moribus unum. De fructibus & animalibus versus mille centum & octoginta duos. Horum nonnullis etiâ Athenæus citat. nempe tous peri zoon peri ton en to zero distributon zoon peri ton pheleuonton peri ton metaballonton tas sferoas: item peri ton da keton kai bleticon.

Xenocratis librum de utilitate quæ ab animalibus capitur citat Galenus. lib. 10. c. 4. de simplicibus.

Augustinus Niphus in præfatione commentariorum quos in Aristotelis de animalibus libros addidit, complures alios authores veteres, quorum libri de animalibus scripti non extant, enumerat mutuatus ex Indice Plinij qui loco primi libri habetur. Authores enim aliquot quos octauo præcipue libro Plinius nominat tanquam omnes de animalibus simpliciter scripserint à Nipho numerat cum illi obiter tantum in operibus suis vel res gestas vel rem rusticâ continentibus, animalium quorundam mimicerint. Iuba, Hieron, Attalus, Philometer & Archelaus reges de uinaturâq; animalium diligenter perscripserunt Gillius. Ego regum istorum nomina citari quidè apud Plinium reperio, de animalibus verò ex professo eos scripsisse nusquam legere memini. Hieron quidem, Philometer, Attalus & Archelaus de cultura agri scripserunt, ut refert Plinius 18. 3. Iuba vero tum alia, tum de Arabia sue Arabica expeditione, eodem teste 6. 27. & 12. 14. in quibus libris multa eos de animalibus scripsisse conijcio, ex professo nusquam.





*An English Table expressing the name of euery Beast in such
fort as it is recited in this History, referring euery Beast to his
proper head and kind by the
Page.*

A.		Camels.	95	Fitch or Pool-cat.	219
A Ntalope.	1	Camell Dromedary	97	Foxe.	220
Ape vulgar.	2	Camelopardall.	100	Crucigeran Foxe.	222
Ape Munkey.	6	Allocamell.	101	G.	
Ape Martine.	7	Campe.	102	Gennet Kat.	228
Ape Callitriche.	8	Cat.	102	Goates.	
Ape Prasian.	9	Wilde cat.	107	Goates vulgar.	230
Ape Baboun.	10	Colus.	108	Manbrine Goats.	235
Ape Tartarine.	12	Cony.	109	Deere-Goates.	143
Ape Satyre.	13	Indian Pig-cony.	112	Wilde Goat.	144
Ape Monster.	15	D.		Kyd.	147
Ape Noruegian	16	Deare.		Gulon.	161
Ape Pan.	16	Fallow Deere.	13	Gorgon.	162
Ape Sphinx.	17	Roe Bucke.	114	H.	
Ape Sagoni.	18	Tragelaphus.	118	Hare.	164
Ape called Beare ape.	19	Hart and Hinde.	121	Hedghog.	177
Ape called Foxe-ape.	19	Dictyes.	37	Horfe.	
Ass.	20	Dogges.		Horfe vulgar.	281
Hinnus.	29	Dogges.	137	Stallions and Mares.	295
Innus.	ibid.	Greyhound.	144	Hunting Horfes.	321
Ginnus.	ibid.	Hound.	149	Running or race Horfes.	322
Mannus.	ibid.	Bloud-Hound.	150	Geldings.	324
Mannulus.	ibid.	Spanniel.	153	Carreering Horfes.	324
Befi.	ibid.	Mungrels.	154	Packe Horfes.	325
Burdones.	ibid.	Mimicke or Island Dog.	161	Wilde Horfes.	325
Wilde Ass.	30	Little Malitazan Dogs.	161	Hippelaphus.	236
Scythian Asses.	31	The Harier.	165	Sea Horfe.	328
Indian Asses.	32	The Terriar.	165	Hyana.	
Axis and Alborach.	32	The Gafchound.	167	Hyana vulgar.	436
B.		The Leymmer.	168	Papio or Dabuh.	439
Badger, Brocke, or Gray.	33	The Tumbler.	168	Crocota.	440
Beare.	35	The Theeuish Dog.	169	Mantichora.	441
Beaut.	44	The Setter.	169	I.	
Bison.	50	The Water spanniel.	170	Ibex.	445
Scotian Bison.	52	The Fisher.	171	Ichneumon or Pharoos	
Bonassus.	53	The Sheaphcards Dog.	172	Moufe.	449
Buffe.	56	The Mastiue or Bandog.	173	L.	
Bugle.	57	The Butchers Dog.	174	Lamia or Phayryc.	452
African Bugill.	59	Curs of all forts.	177	Lyon.	454
Bull.	61	E.		Linax.	488
Oxe.	67	Eale.	190	M.	
Cow.	71	Elephant.	190	Marten or Marder.	495
Calf.	88	Elke.	211	Molc.	498
C.		F.		Mise.	
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				Rat	

The Table.

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Alpine Moufe.	521	The Otter.	571		
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Hamster Moufe.	529	P.		Tatus	705
Norician Moufe.	532	Panther.	575	Tiger	707
Pontique Moufe.	532	Poephages.	587		
Flying Moufe.	533	Porcupine.	588	V	
Shrew or Erd Shrew	534	Reiner or Ranger		Vnicorne	711
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Wood Moufe.	544			Libian Vre-Oxe	724
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Lafcett Moufe.	546	Su, and Subus.	660	W	
Sorex.	546	Arabian Sheepe	600	Weafell	725
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Muske cat.	551	Weather Sheepe	638	Sea Wolfe	746
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		Mufmon	642	Zebell or Saball	758
		Strepsiceros	655	Zibet or Ciuet cat	756
		Squirrel	657		
Neades.	567	Cetulan Squirrel	659		

Another Alphabetical Table directing the Reader to the story of euery Beaf.

A.		Cat.	102	Goates vulgar.	230
African Bugill.	59	Cow.	71	Gergon.	162
Alborach.	32	Colus.	108	Gulon.	161
Alpine Moufe.	521	Cony.	109		
Antelope.	1	Crucigeran Foxe.	222	H.	164
Ape vulgar.	2	Crocota.	440	Harier.	165
Arabian Sheepe	600	Curs of all forts.	177	Hart and Hinde.	121
Affe.	20			Hamster moufe	529
Axis	32	D.		Hafell moufe.	547
		Dabuh or Papio.	439	Hedghog.	177
B.		Deere-Goates.	143	Hinnus.	29
Baboun.	10	Diſtyes.	136	Hippelaphus.	236
Badger, Brocke, or Gray.	33	Dogges.	137	Horfe vulgar.	281
Beare	55	Dormoufe	526	Hound.	149
Beare ape.	19			Hunting Horfes.	321
Beaner.	44	E.		Hyæna vulgar.	436
Befi.	29	Eale.	190		
Bifon.	50	Elephant.	190	I.	
Bloud-Hound.	150	Elke.	211		
Bonaffus.	53			Ibex.	445
Buffe.	56	F.		Ichneumon	449
Bugle.	57	Fallow Deere	113	Innus.	29
Bull.	61	Ferret.	217	Indian Affe.	32
Burdones.	29	Fieldmouse	542	Indian Pig cony.	112
Butchers Dog.	174	Fisher dog.	171	Indian moufe.	548
		Fitch or Pool-cat.	219	Indian Vre-Oxe	724
		Flyeng Moufe	533	K	
		Foxe.	220	Kidde	147
C.		Foxe-ape.	19		
Cacus.	91	G.		L.	
Calfe.	88	Gafehound.	167	Lambe	641
Callitriche.	8	Gennet Kat.	228	Lamia or Phayrye.	452
Camels.	93	Geldings.	324	Lafcet Moufe	546
Camelopardall.	100	Greyhound.	144	The Leymmer.	168
Campe.	102	Ginnus.	29	Lyon.	454
Carreering Horfes.	324				

Lynx

The Table.

Linx.	488	Pan Ape.	16	Tartarine.	12
Lybian Vre-Oxe.	724	Panther	575	Tatus.	705
		Poephagus	587	Terriar.	165
		M.		Tyger.	707
Mungrels.	154	Pontique Moufe.	532	Thecuith Dog.	169
Manbrine Goats.	235	Pocufpine	885	Tumbler.	168
Mantichora.	441				
Martenor Marder.	495	R			
Martine Ape.	7	Ramme.	631	V.	
Mares ſee Stallions		Rat.	519	Vnicorne	711
Mannus & Mannulus.	29	Reyner or Ranger	612	Vre-Oxe.	721
Maſtiue dog.	173	Rhinoceros	595		
Mælitæan Dogs.	161	Roe Bucke.	114	W.	
Mimick or Getulian Dog.	161	Running or race Horfes.	322	Water ſpanniel.	170
		S		Water rat	
Mole.	498	Ape Sagoin.	18	Weatell	725
Monſter.	15	Satyre Ape.	13	wilde Bore	694
Moufe Vulgar.	503	Sphinx.	17	Wilde cat.	107
Mule	556	Scythian Affes.	31	Wilde Goar.	144
Munkey.	6	Scotian Bugle.	52	Wilde Horfe.	325
Musk-cat.	551	Sea Horfe.	328	wilde mice	544
Mufmon	642	Sea Wolfe	759	wilde field-mice	542
		Setter Dog.	169	Woodmouse	545
		Sheapheards Dog.	172	VVolfc	734
Neades.	567	Shrew moufe	534		
Norwegian moufe	532	Sheepe	598	Z.	
Norwegian Ape	16	Sorex	546	Zebell or Sable	755
		O		Zibet or Ciuet Kat.	756
Oryx.	570	Spanniel.	153		
Otter	571	Squirrels	657		
Ounce	568	Stallions and Mares.	295		
		Strepsiceros.	655		
		P			
Packe Horfes.	325	Swyne.	562		

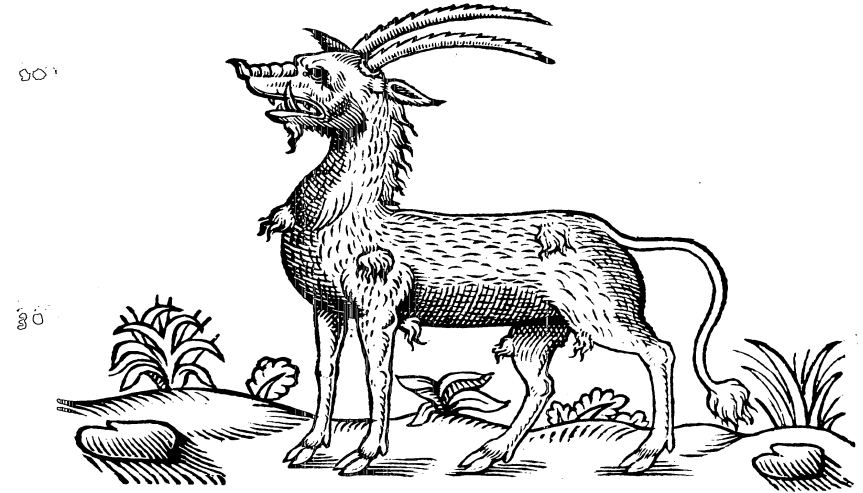
FINIS.





THE HISTORIE OF FOVRE FOOTED BEASTES.

THE ANTALOPE.



40 **T**HE *Antelope*, called in Latine *Calopus*, and of the Græcians *Anaplos* or *Aptolos*: Of this Beast there is no mention made among the auncient Writers, except *Suidas* and the Epistle of *Alexander* vnto *Aristotle*, interpreted by *Cornelius Nepotius*. They are bred in *India* and *Syria*, neere the Riuer *Euphrates*, and delight much to drinke of the cold water thereof: Their bodie is like the body of a *Roe*, and they haue hornes growing forth of the crowne of their head which are very long and sharpe; so that *Alexander* affirmed they pierced through the sneeldes of his Souldiers, and fought with them very irefully: at which time his company slew as he trauelled to *India*, eight thousand, five hundred, and fifty; which great slaughter may be the occasi-
50 on why they are so rare and sildome seene to this day, bycause thereby the breeders and meanes of their continuance (which consisted in their multitude) were weakened and destroyed. Their hornes are great and made like a saw, and they with them can cut asunder the braunches of *Oster*, or finall trees, whereby it commeth to passe that many times their necks are taken in the twists of the falling boughes, whereat the Beast with repining cry, bewrayeth himselfe to the Hunters, and so is taken. The vertues of this Beast are vnknowne, and therefore *Suidas* sayth an *Antelope* is but good in parte.

The contrey
of their abod
and Breed.

OF THE APE.



AN Ape called in Latine *Simia*, and sometimes *Simia* and *Simiolus*; of the Greeke word *Simos* (*Viz.*) signifieng, the flatnesse of the Nostrils, for so are an Apes: and called of the Hæbrewes *Koph*, and plurally *Kophin*; as is by *S. Isidore* translated, 1 King. 10. 22. From whence it may be probably coniectured, came the Latine words *Cepi* & *Cephi*, for Apes that haue railes. Sometimes they are called of the Hæbrewes *Bogiah*, and of the Chaldees *Kophin*. The *Italians* *Samada Maionio*, & *Bertuccia*, and a Munkey *Gasse Maionio*. The ancient Græcians *Pithecos* and the later *Simia*, and *Arkobizanes*, by reason of his imitation. The Moores *Bugia*, the Spaniards *Mona*, or *Ximio*, the French *Singe*, the Germanes *Aff*, the Flemishe *Simme* or *Schimmekell*, the *Italians* *Opieze*, and generally they are held for a subtil, ironical, ridiculous and vnprofitable Beast, whose flesh is not good for meate as a sheepe, neither his backe for burthen as an Asses, nor yet commodious to keepe a house like a Dog, but of the Græcians termed *Gelo-topoion*, made for laughter.

* *Anacharsis* the Philosopher, being at a banquet wherein diuers iesters were brought in to make them merry, yet neuer laughed, among the residue, at length was brought in an Ape, at the sight whereof hee laughed hartily; and being demaunded the cause why hee laughed not before, answered; that men do but faine merriments, whereas Apes are naturally made for that purpose. Moreouer Apes are much giuen to imitation and derision, and they are called *Cercopes*, because of their wicked crafts, deceits, impostures and stateries: wherefore of the Poets it is fained that there were two bretheren most wicked fel-

lowes

lowes, that were turned into Apes, and from their seate or habitation came the *Pithecan Islands*, which *Virgill* calleth *Inarime*: for *Arime* was an old *Hetrurian* word for an Ape, and those Islands being the seates of the * Gyants (who being by God ouerthrowen for their wickednes) in denision of them Apes were planted in their roomes. Apes haue beene taught to leape, singe, driue Wagons, raining and whipping the Horses very artificially, and are very capable of all humaine actions, having an excellent memory either to shew loue to his friends, or hatefull reuenge to them that haue harmed him, but the saying is good that the threatning of a flatterer, and the anger of an Ape are both alike regarded. It delighteth much in the company of dogs and young Children, yet it will strangle young Children if they be not well looked vnto. A certaine Ape seeing a Woman washing her Child in a bason of warme water obserued her diligently, and getting into the house when the Nurse was gone, tooke the childe out of the Cradle, and setting water on the fire, when it was hot, stripped the Childe naked, and washed the childe therewith vntill it killed it.

The countries where Apes are found, are *Lybia* and all that desert Woods betwixt *Egypt*, *Ethiopia* and *Libia*; and that parte of *Caucasus* which reacheth to the red Sea. In *India* they are most abundant, both Redde, blacke, Greene, dust-colour, and white ones, which they vse to bring into Cities (except Red ones, who are so venereous that they will rauish their Women) and present to their Kings, which grow so tame, that they go vp and downe the streetes so boldly and ciuilly as if they were Children, frequenting the Market places without any offence: whereof so many shewed themselves to *Alexander* standing vp right, that he deemed them at first to be an Army of enemies, and commaunded to ioyne battell with them, vntill he was certified by *Taxilus* a King of that Countrey then in his Campe, they were but Apes.

In *Caucasus* there are trees of Pepper and Spices whereof Apes are the gatherers, liuing among those trees: for the Inhabitants come and vnder the trees make plaine a plotte of ground, and afterward cast thereupon boughs and branches of Pepper and other fruites, as it were carelesly; which the Apes secretly obseruing, in the night season they gather together in great abundance all the branches laden with Pepper, and lay them on heapes vpon that plot of ground, and so in the morning come the *Indians* and gather the Pepper from those boughes in great measure, reaping no small aduantage by the labor of Apes, who gather their fruites for them whiles they sleepe: for which cause they loue them and defend them from Lyons, dogges, and other wilde Beasts. In the region of *Basman* subiect to the great *Cham of Tartaria*, are many and diuers sorts of Apes, very like mankind, which when the Hunters take, they pull off their haire al but the beard and the hole behinde, and afterward dry them with hot spices, and powdering them, sell them to Marchants, who carry them about the world, perswading simple people that there are men in Islands of no greater stature. To conclude, there are Apes in *Troglodita* which are maned about the necke like Lyons, as big as great Bel-weathers. So are there some called *Cercopithecii*, *Munkyes*, *Choeropithecii*, *Hug-Apes*, *Cepi*, *Callitriches*, *Marmosets*, *Cynocephali*, of a Dog and an Ape, *Satyres*, and *Sphinges*, of which we will speake in order for they are not all alike, but some resemble men one way, and some another: as for a *Chymera* which *Albertus* maketh an Ape it is but a figment of the Poets. The same man maketh *Pigmaes* a kinde of Apes, and not men, but *Viphus* proueth that they are not men by cause they haue no perfect vse of reason, no modesty, no honesty, nor iustice of government, and although they speake yet is their language imperfect; and aboue all they cannot bee men because they haue no Religion, which *Plato* saith truly is proper to every man. Besides, their stature being not past three foute, or fise spans long, their life not aboue eight yeares, and their imitation of man, do plainly proue them rather to be Apes then men: and also the flatnesse of their Noies, their Combats with Cranes & Partridges for their egges and other circumstances I wil not stand vpon, but follow the description of Apes in general. Apes do outwardly resemble men very much, and *Fesalins* sheweth, that their proportion differeth from mans in moe things then *Galen* obserued, as in the muscles of the breast, & those that moue the armes, the elbow and the Ham, likewise in the inward frame of the hande, in the muscles mouing the toes of the feete & the feete and shoulders, & in the instrument mouing in the sole of the foote, also in the fundament & mesentary, the lap of the liuer, & the hollow vain holding it vp, which me haue not; yet in their face nostrils, eares, eye-lids, breasts, armes, thumbes, fingers & nailes,

B 2

they

* *Taxilus*. Docility of apes.

Hurts receiued by apes. An History.

Countries breeding Apes.

Booke of Voyages.

Labour of Apes.

Diuersity of apes.

Chymera.

lib. 7. de animal.

Pygmaei.

Onesetrius.

The anatomy of apes.

Cicero. Claudius. Martial. Horace.

Of the name

The final vse of apes.

* *Athenius.*

Apes made for laughter.

Qualities of apes.

they agree very much. Their haire is very harsh & short, and therefore hairy in the vpper part like men, and in the neather part like Beasts: they haue teeth before and behinde like mē, hauing a round face, and ey-lids aboue and beneath, which other *Quadrupedes* haue not. *Politianus* saith that the face of a Bull or Lyon is more comely then the face of an Ape, which is liker a mans. They haue two Dugs, their breasts & armes like men, but rougher, such as they vse to bend as a man doth his foote. So their hands, fingers and nails, are like a mans but ruder and nimbler, and nature hauing placed their Dugs in their breast, gaue them armes to lifte their young ones vp to sucke them: Their feete are proper and not like mans, hauing the middle one longest, for they are like great handes, and consist of fingers like handes, but they are alike in bignesse, except that which is leaft to a man is greatest to an Ape, whose sole is like the hand but that it is longer, and in the hinder part it is more fleshie, somewhat resembling a heele, but put backward it is like a fist.

They vse their feete both for going and handling; the neather parts of their armes, and their thighes are shorter then the proportion of their elbows and shins: they haue no Naele, but ther is a hard thing in that place; the vpper part of their body is far greater then the neather, like other *Quadrupedes*, consisting of *A porportion betweene five and three*: by reason whereof they grow out of kinde, hauing feete like hands and feete. They liue more downward then vpwrd, like other foure footed Beasts, and they want Buttocks (although *Albertus* saith they haue large ones) they haue no taile, like 2. legged creatures, or a very small signe thereof. The genitall or priuy place of the female is like a *VVoman*, but the Males is like a dogges: their nourishment goeth more forward then backward, like the best horses, and the *Arabian Seraph*, which are higher before then behinde, and that Ape whose meate goeth forward by reason of the heate of heart and Lyuer, is most like to a man, in standing vpright: their eyes are hollow, and that thing in men is accounted for a signe of a malicious minde, as little eies are a token of a base and abject spirit. Men that haue low and flat Nostrils are Libidinous as Apes that attempt women, and hauing thicke lippes the vpper hanging ouer the neather, they are deemed fooles, like the lips of Asses and Apes. *Albertus* saith, he saw the heart of a Male Ape, hauing 2. tops or sharp ends, which I knowenot whether to terme a wonder or a Monster. An Ape and a Cat haue a small backe, and so hath a weake hearted man, a broad and strong back signifieth a valiant and magnanimous mind. The Apes nailes are halfe round, and when they are in copulation they bende their Elbowes before them, the sinewes of their hinder ioyns being turned cleane about, but with a man it is cleane otherwise. The vaines of their armes are no otherwise dissected then a mans, hauing a very small and ridiculous crooked thumbe, by reason of the Muscles which come out of the hinder part of the Leg into the middle of the Shinne, and the fore muscles drawing the leg backward, they cannot exactly stand vpright, and therefore they runne and stand, like a man that counterfaites a lame mans halting.

And as the body of an Ape is Ridiculous, by reason of an indecent likenesse and imitation of man, so is his soule or spirit; for they are kept only in rich mens houses to sport withall, being for that cause easily tamed, following euery action he seeth done, euen to his owne harme without discretion. A certaine Ape alter a shipwracke swimming to land, was seene by a Countreyman, and thinknig him to be a man in the water, gaue him his hand to saue him, yet in the meane time asked him what Countrey man he was, who answered, he was an *Athenian*: well, saide the man, dost thou know *Piræus* (which was a port in *Athens*) very well, saide the Ape, and his wife, frends and children, where at the man being moued did what he could to drowne him. They keep for the most part in Caues and hollow places of hills, in rocks and trees, feeding vpon Apples and Nuts, but if they finde any bitternesse in the shel, they cast all away. They eate Life and picke them out of heads and garments. They will drinke wine till they be drunk, but if they drink it oft they grow not great, specially they lose their nails, as other *Quadrupedes* do. They are best contented to sitte aloft, although tied with chaines. They are taken by laying for them shoos and other things, for they which hunt them will anoint their eies with water in their prence, and so departing, leaue a pot of lime or Hony in stead of the water; which the Ape espying, commeth and anointeth her eies therewith, and so being not able to see, doeth the hunter take her. If they lay snooes they are leaden ones,

to heauy for them to weare, wherein are made such deuises of Ginnes, that when once the Ape hath put them on, they cannot be gotten off without the help of man: So likewise for little Bags made like Breeches, wherewithall they are deceiued and taken. They bring forth young ones for the most part by twins, whereof they loue the one and hate the other; that which they loue they beare in their Armes, the other hangeth at the dams back, and for the most part the killeth that which the loueth, by preising it to hard: afterward, she setteth her whole delight vpon the other.

The *Egyptians* when they describe a father leauing his inheritance to his sonne that he loueth not, picture an Ape with hir young one vpon her backe. The male and female abide with the young one, and if it want any thing, the male with fist and irefull aspect punisheth the female. When the Moone is in the waine they are heauy and forrowful, which in that kinde haue tailes; but they leape and reioyce at the change: for as other Beasts so doe these, feare the defect of the it Arres and planets. They are full of dissimulation, and imitation of man, they readiler folow the euill then the good they see. They are very fierce by nature, and yet tamed forget it, but still remaine subiect to madnesse. They loue Conies very tenderly, for in England an old Ape (scarfe able to goe) did defend tame Conies from the *Wcastell*, as *Sir Thomas Moore* reported. They feare a sheld fish and a snail very greatly, as appeareth by this History.

In Rome, a certaine Boy put a snail in his hat and came to an Ape, who as he was accustomed, leapes vpon his shoulder and tooke off his hat to kil Life in his head, but espying the snail, it was a wonder to see with what halt the Ape leaped from the Boyes shoulder, and in trembling manner looked backe to see if the snail followed him: also when a snail was tied to the one end of another Apes chaine, so that he could not chosse but continually looke vpon it, one cannot imagine how the Ape was tormented therewith, finding no meanes to get from it, cast vp whatsoever was in his stomacke, and fell into a grievous feuer till it was remoued from the snail, and refreshed with *Wine* and water. *Cardane* reporteth that it was an ancient custome in former time when a parricide was executed, he was (after he was whipped with bloody stripes) put into a sacke, with a liue Serpent, a dog, an Ape and a Cocke: by the Serpent was signified his extreme malice to mankind in killing his father, by the Ape that in the likenesse of man he was a Beast, by the dog how like a dog he spared none, no not his owne father, and by a cocke his hatefull pride, and then were they altogether hurld headlong into the Sea. That he might be deemed vnworthy of all the Elements of life, and other blessings of nature.

A Lyon ruleth the beasts of the earth, and a Dolphin the beasts of the sea, when the Dolphin is in age and sicknes, she recouereth by eating a sea-ape: and so the Lyon by eating an ape of the earth, and therefore the *Egyptians* paint a Lyon eating an ape, to signifie, a sick man curing himselfe. The hart of an ape sod and dried, whereof the weight of a groat drunk in a draught of stale Hunny, sod in water, called *Mellitaton*, strengthneth the heart, emboldneth it, and driueth away the pulse and pusillanimity thereof: sharpeneth ones vnderstanding, and is foueraigne against the falling euill.

The disposition of Apes

An History.

Places of their abode.

Food of apes.

The manner of taking Apes.

Procreation of apes.

Secretes in their nature.

their imitation.

their loue.

th. it feare.

an antiquity.

the medicin of apes.

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THE

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THE MVNKEY.

Their names

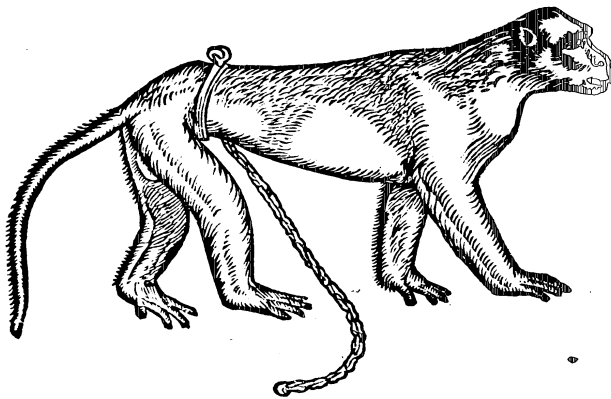


The Munkey called in Greeke *Cercopithecos*, and so in Latine *Cercopithecos*, that is a tailed Ape: not to distinguish it from all other Apes, but from other vulgar and common Apes, for there be Apes with tayles besides a Munkey, but not so often seene. It is thought of some that the Hebrew *Zim* signifieth a Munkey, other *Ochim*. *Esa. 13. Babel shall be destroyed, and the fearefull beasts Zim shall lye there, and Ochim shall fill their houses.* Which *Ochim*, is interpreted Munkeys, but not generally, wherefore there is an opinion that this kind of Ape is generated of a wilde-cat very like an Ape, and an Ape, hauing two blacke spotted on the cheekes, a long taile, and blacke at the end thereof, it is called of the *Italians*, *Gatto maimone*, of the French *Marmot* of *Marmona*: that is the Ape of a male, for *Mona* signifieth an Ape, of the Germans *Meerkatz*, that is the cat of the sea, of the *Illirians* *Morska*, and *Koczka*, as for *Mammonet*, it is a beast lesse then an Ape; of the *Celts* it is

Munkey.

Albertus.
Generation
of a munkey.

Marmoset.



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Inclination
of Munkeys.Secretes of
Munkeys nature.
Contention.The feare of
a Munkey.Job. Leo.
e. African.
The contriv
of their abod
and Breed.Hart of Mun
keys.

Their food.

called *Abrams*. They are very sportful, and given to imitate the actions of men like apes, it being a question, whether dogs, Elephants, or Munkeys, haue the most vnderstanding among Brutes, and as was said before, when the Moone wayneth, it is heauye and dull, but in the new Moone, iocund and pleasant. Betwixt the *Mammonets* and Apes is continual warre, and the *Mammonet* being the weaker, yet the wiser and craftier creature, is much more courageous in fight then an ape. These Munkeys of all things most abhorre a *crocodile*, for at the sight of the skin a farre off, it hath bin seene how the fearefull creature hath runne through fire and water, crying and trembling for the naturall dread thereof.

They are bred in the hills of *constance*, in the woods of *Bugia* and *Mauritania*. In *Aethiopia*, they haue blacke heads, haire like asses, and voices like to other. In *India* they report that the Munkeys will clime the most steepe and high rockes, and sling stones at them that prosecute to take them. When the king of *loga* in *India* for religion goeth on Pilgrimage, he carrieth with him very many Munkeys. In like sort Munkeys are brought from the new found Lands, from *elchut* and *Prasia*: and not farre from *Aden* a citie of *Arabia* is a most high hill, abounding in these beasts, who are a great hinderance to the poore vntagers of the country of *elchut*, for they will clime into the high palm trees, and breaking the vessels set to receiue the Wine, poure forth that lickquor they finde in them: they will eat hearbes and graine, and ears of grasse, going together in great flocks, whereof one euer watcheth at the vtmost bounds of their campe, that he may crye out when

when the husbandman commeth, and then al flying and leaping into the next trees escape away: the females carry their young ones about with them on their shoulders, and with that burden leape from tree to tree.

There be of this kind of Munkeys two sorts, one greater the other lesse, as is accounted in England, and Munkey are in like sort so diuided, that there be in all foure kinds differing in bignes, whereof the least is little bigger then a squitrell, and because of their maruelous and diuers mowings, mouings, voices, and gestures, the Englishmen call any man vsing such Histrionical actours a Munkey.

The onely difference betwixt these and other Apes aforesaide, is their taile; they differ from men in their Nerues, in the ioynts of their loynes, and their proecesses, and they want the thirde muscle moouing the fingers of their handes. *Mammonets* are lesse then an Ape, brown on the back, and white on the belly, hauing a long and hairy taile, his neck almost as big as his body, for which cause they are tied by the hips that they slip not collar. They haue a round head, a face like a man, but blacke and bald on the crowne, his nose in a reasonable distance from his mouth like a mans, and not continued like an Apes, his stones greenish blew like a Turkey stone. They are caught after the manner of Apes, and being tamed and taught, they conceiue and worke very admirable feats, and their skins pulled off them being dead are dressed for garments. The foolish *Arabians* dedicated *Memnonius cercopithecos* vnto heauen, and in all afflictions implored his aide. There is one other kind of Munkeys, whose taile is onely hairy at the tip called *corcolapis*.

Diuerfities of
Munkeys.Solinus.
The nature
and parts.
Festus.
MammonetsFestus.
another kind

THE CEPVS OR

Martine Munkey.

THE Martine called *cepus* of the Greeke worde, *Kepos* which Aristotle writeth *Kebos*, and some translate *Cebus*, some *Cephus* or *Cephus* or more barbarously *cephus*, the latines sometimes *Ortus*, for indeede this kinde of ape in his best estate is like a garden set with diuers flowers, and therefore the best kinde of them is discerned and known by the sweetest sauour, such being alwayes the most ingenious imitators of men. It is very probable that this name *cepus* is deriued of the Hebrew *Koph* and *Kophin* signifying apes in general, as is before said, but yet this kind is distinguished from other by *strabo*, *Elanus*, and *Pliny*: although Aristotle doeth make no difference betwixt this and another ordinarie Munkey.

The games of great Pompey first of all brought these Martinis to the sight of the Romans



The names.

Diodorus.
Siculus.

Pliny.
The first
knowledge of
Martius.

Their coun-
try or breed.
Strabo.
Their anat-
omy.
Strabo.
Sextiger.

Their color.

Ælianus.

Cey.

Their dispo-
sition.

maines, and afterward Rome saw no more, they are the same which are brought out of *Æthiopia*, and the farthest Arabia, their feet and knees being like a mans, and their forefeet like hands, their inward parts like a mans, so that some haue doubted what kinde of creature this should be, which is in part a man, and yet a Four-footed beast: it hauing a face like a Lyon, and some part of the body like a Panther, being as big as a wilde goate or Roe-bucke, or as one of the dogs of *Erithrea*, and a long taile, the which such of them as haue tasted flesh will eat from their owne bodies. Concerning their coulor, howsoeuer they are not all alike, for some are blacke with white spots, hauing a greater voyce then others, some yellow, some Lyon-tauny, some golden yellow, and some cole-black: yet for the most part, the head and backe parts to the taile, are of a fiery color, with some golden hair asperfed among the residue, a white snowt, and certain golden strakes like a collar going about the necke, the inferior parts of the necke downe to the brest and the forefeet are white, their two dugs as big as a mans hand gripe, are of a blewish coulor, and their belly white, their hinder legs blacke, and the shape of their snowt like a *Cynocephale*, which may be the difference betwixt *Ælianus* and *Strabo*, their *cepus*, and *Aristotles Cebus*, for nature many times bringeth forth like beasts which are not of the same kind. In England there was a Martine that had his backe and sides of a green coulor, hauing heere and their white haire, the belly chin and beard (which was round) white, the face and shins blacke, and the nose white, being of the lesser kind, for in bignes it exceeded not a coney. Some of them in *Æthiopia* haue a face like a Satyre, and other mem- 20

The Ape CALITRICH.



the name.

Pliny.
Country of
breed.

Their partes
and coulor.

Albertus.

Erasmus.

THE *Calitrich* so called by reason of his bearde, and may bee 30 termed in English a bearded Ape, will liue no other where then in *Ethiopia* and *India*, which are easie to rake, but verie harde to bring away aloue into these countries. They differ in appearance from all other Apes, hauing a long beard and a large taile, hairy at the ende, being in *India* all white, which the *Indians* hunt with darts, and being tamed, they are so apt to playe, that a man woulde think they were created for no other purpose, where-uppon the *Græcians* vse im- 40 prouerbe, an ape hauinge a beard, for a ridiculous and foolish ielting man. 50

of



M^Egasthenes (saith *Ælianus* and *Strabo*) writeth of Apes in *Prasja* a Region in *India*, which are noe lesse then great Dogges, and fise cubits high, hauing hayr like a man comming forth of their forehead, and bearded, being altogether white except their tayles, which are two cubits and a halfe long very like a Lyons; and vnto a simple man it myght seeme, that their tresses of hayre were artificially trimmed, though it grow naturally. Their beard is much like vnto a Saryres, and although their body be whit, yet is their head and tip of their taile yellowe, so that the *Martines* before mentioned, seeme to be affianced to these. These *Prasjan* apes liue in Mountaines & Woodes, and yet are they not wilde, but so tame that 10

Their resemblance.

Ælianus.
Place of
their abode.

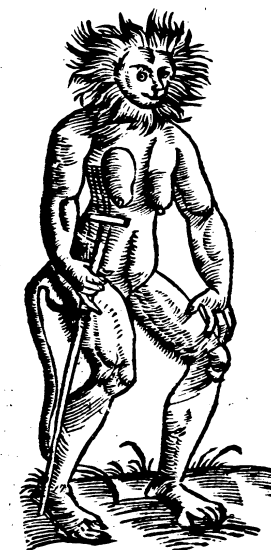
oftentimes in great multitudes they come downe to the Gates and suburbs of *Latagis*, 30 where the King commaundeth them daily soddren Rice for their food, which they eate, and being filled returne againe to their home and vsuall places of harbour in great moderation, doing no harme to any thing.

Their food.

Peter Martyr telleth this story of one of these, that he being like to a great Munkey, but hauing a longer taile, by rowling ouer and ouer three or foure times together taketh such strength, that he leapeth from bough to bough, and tree to tree, as if he flew. An archer of that Sea-voyage hurt one of them with an arrowe, the wounded Beast 40 presently leapeth to the ground and setteth vpon the archer, as fiercely as a mad Dogge; he drew his sword and strucke off one of his armes, and so at last with much adoo tooke the maimed beast, who being brought to the Navy, and accustomed to the society of men, began by litle and litle to waxe tame.

While he was in the ship bounde with chaines, other of the company hauing bene on land to forage, brought out of the Marishes a Bore, which 50 Bore was shewed to the Munkey; at the first sight either of other set vpp their bristles, the raging Munkey leapeth vpon the Bore, and windeth his taile round about the Bore, & with the one arme which he had left, caught him, and helde him so fast by the throte, that he stifled him.

There



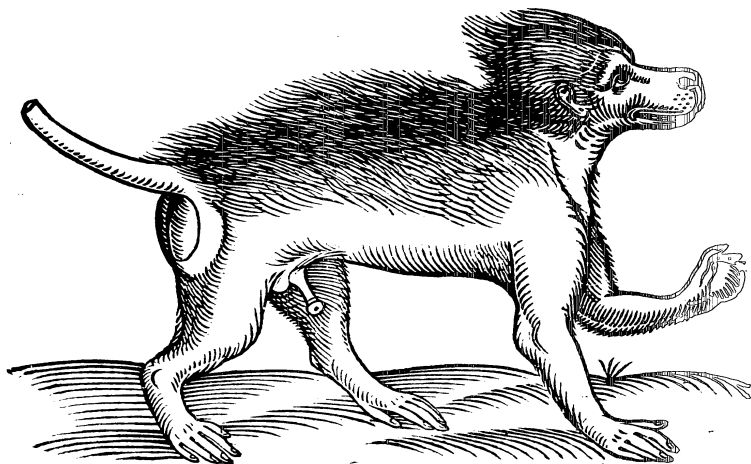
Lib. 4. Oceanæ
Decad. 3.

Pet. Martyr.

The hatred
of these apes.

There is another kind of Munkey, for stature, bignesse and shape like a man, for by his knees, secret parts, and face, you would iudge him a wilde man, such as inhabit *Mymidia*, and the *Lapones*, for he is altogether ouergrowne with haire; no creature except a man can stand so long as he, he loueth women and children dearly, like other of his own kind, and is so venereous, that he will attempt to rauish women, whose Image is in the former Page described, as it was taken forth of the booke of the description of the holy Land.

His loue

Of the *Cynocephale* or *Baboun*.

Cynocephales, are a kind of Apes, whose heads are like Dogges, and their other part like a mans; wherefore *Gaza* translateth them *Canicipites*, (to wit) Dog-heads. In the *French*, *German*, and *Myrian* tongues, they are called of some *Babion*, and *Babuino* in *Italian*, is a small kinde of Ape: but *Aristotle* saith, that a *Cynocephale* is bigger then an Ape: In English they are called *Babouns*.

Aristotle.
Phy.

Description.

Arianus.

Prester Iohn
ad Rom. pontifThe industry
of Babouns.

Orus.

a secret in
their nature.

There are many kinds of *Babouns*, whereof some are much giuen to fishing, so that they will tarry a whole day in the deepe hunting for fish, and at length come forth with a great multitude. Againe, there are some which abhorre fishes, (as *Orus* saith) which kind, the *Egyptians* Emblematially vse to paint, when they wil decipher a Sacrifice. Some there are which are able to write, and naturally to discern Letters; which kind the old Egyptian Priests bring into their Temples, and at their first entrance, the Priest bringeth him a writing Table, a penfil and inke, that so by seeing him write, he may make tryall whether he be of the right kind, and the beast quickly sheweth his skill: wherefore in auncient time, they were dedicated to *Mercury*, the fained god of learning.

The reason why the *Egyptians* doe nourish them among their hallowed things is, that by them they may know the time of the coniunction betwixt the Sunne and Moone; so because the nature of this Beast is, to haue a kind of feeling of that coniunction, for after that these two signs meet, the male *Baboun* neither will looke vp or eat, but cast his eyes to the ground, as it were lamenting the rauishment of the Moone with disdainfull passion: In like maner the female who moreouer, at that time sendeth forth blood out of her wombe of conception, whereupon the *Egyptians* signifie by a *Baboun* the Moone, the rising of the Moon, by his standing vp right holding his hands vp toward heaven, and wearing

wearing a crowne on his head, because with such gestures doth that Beast congratulate her first appearance.

Another cause why they bring them into their Temples is, because of the holynesse of circumcision, for it is most true (though strange) that they are brought forth circumcised, at the least wise in some appearance; whereunto the Priestes giue great heede to accomplish and finish the work begun. The *Egyptians* also paint a *Baboun* sitting, to signifie the *Equinoctium*, for in every *Equinoctium* they bathe or howle twelue times in one day, and so many times make water: wherefore the *Egyptians* also vpon their *Hydrologies* or Conduits did graue a *Baboun*, out of whose yard or priuy part yssued forth water; and they also say, that this Beast is norished among their holy things, dyeth not at once like other Beasts, but every day one part by the space of 72. dayes (the other partes remaining in perfection of nature) which the priestes take and put in the earth day by day, till all perish and be consumed.

The West region of *Lybia* and *Ethiopia* haue great store of *Cynocephals*, *Babouns*, and *Acephals*, beasts without a head, whose eyes and mouth are in their breasts. In like sort in *Arabia*, from *Dira* Southward in a promontorie, there are many *Babouns*, and in the continent called *Dachinabades* beyond *Barygaza*, and the Easterne Mountaines of the Mediterranean region; and those which *Apollonius* saw betwixt the riuers *Ganges*, and *Hyphasis*, seeme to be of this sort, in that he describeth them to be blacke haired, Dog-faced, and like little men: wherewithall *Alianus* seemeth to be deceiued, in saying, that there are men *Cynoprosopi*, Dog-faced, whereas it is the error of vulgar people, to thinke that *Babouns* are men, differing only in the face or visage.

Concerning their members or parts in seuerall, they are black and hairy, rough skinned, red and bright eyes, along Dogges face, and teeth stronger and longer then Dogges: the face of a Lyon must not be attributed to this beast, nor yet a Satyres, though it bee more like. It hath a grim and fearefull face, and the female hath naturally her wombe cast out of her body, and so she beareth it about all her life long: their voyce is a shrill whizing, for they cannot speak, & yet they vnderstand the *Indian* language, vnder their beard they haue a chin growing like a Serpents, and bearding about the lips like a Dragon; their hands are armed with most stronge nailes, and sharpe, they are very swift of foot, and hard to be taken, wherefore they wil run to the waters when they are hunted, being not ignorant that among waters they are most hardly taken, they are very fierce and actiue in leaping, biting deep and eagerly where they lay hold, neither do they euer growe so tame, but that they remaine furious also. They loue and nourish sheepe and Goates, and drinke their milk, they know how to take the kernels out of Almonds, Walnuts and Nuts, as well as men, finding the meat within, though the shel be vnprofitable: they will also drinke wine and eat flesh, sod, roasted, or deliciously dressed, and they will eat Venison, which they by reason of their swiftnes take easily, and hauing taken it teare it in peeces and rost it in the Sun, they can swim safely ouer any waters, and therefore among the *Egyptians* they signifie swimming.

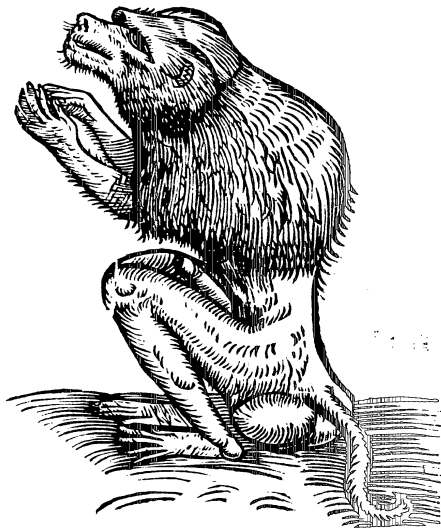
They are euill manered and natured, wherefore also they are picturd to signifie wrath, they are so vnapeasable. The Latins vse them adiectiuely to signifie any angry, stubborn, froward, or rauening man. They will imitate all humane actions, louing wonderfully to weare garments, and of their owne accord they cloth themselves in the skinnies of wilde beasts they haue killed, they are as lustfull and venereous as goats, attempting to defile all sorts of women, and yet they loue little children, and their females will sucke their breasts if they be held to them, and some say they will sucke womens breasts like little children. There was such a beast brought to the French king, his heade being like a Dog, and his other parts like a mans, hauing legs, hands and Armes naked like a mans, and a white necke, he did eate sodde flesh so mannerly and modestly, taking his meat in his hands, and putting it to his mouth, that any man woulde thinke he had vnderstood human conditions: he stood vp right like a man, and sate downe like a man. He discerned men and women asunder, and about all loued the companie of women, and young maidens; his genitall member was greater then might match the quantity of his other parts: he being moued to wrath, would rage and set vpon men, but being pacified, behaued himselfe as meckly and gently as a man, and was overcome with fair words: shewing

Circumcision
natural in Ba-
bours.
Orus.Another
secret.A Wonder
Orus.*Herodotus*.
The conuey
of the rabod
and Breed.
Strabo.
Arrianus.Their natu-
ry and puta-
Albertus.Their voyce.
Alianus.Their loue
and foodTheir actiui-
ty in swim-
ming.Their nature
in particuler.Their loue
of garments.*An History*.
lib. de natura
rerum.

shewing himselfe well pleased with those that sport with him. The *Nomades*, people of *Ethiopia*, and the nations of *Menitimori* liue vpon the milke of *Cynocephals*, keeping great herds of them, & killing all the males, except some few preferred for procreation.

A TARTARINE.

There was at *Paris* another beast called a *Tartarine*, and in some places a *Magot* (much like a *Baboon*, as appeareth by his naturall circumscription) being as great as a Grey-hound, & walked for the most part on two legs, being clothed with a souldiers coat, and a sword girded to his side, so that the most parte thought him to be some Monster-little-man, for being commaunded to his kennell, he would go and tarry there all night, and in the day time walke abroad to be seene of euery man, it was doubtfull whether he were of the *Munkey* kind or the *Baboon*, his voice was like the squeeking of a Mouse, but his aspect and countenance was fierce, truculent, and fearfull, as his image is heere deciphered.



THE SATYRE.

Superstitious error of Satyres.



Their name.

As the *Cynocephall* or *Baboon*-Apes haue giuen occasion to some to imagine (though falsly) there were such men, so the *Satyres* a most rare and seldome seene beast, hath occasioned other to thinke it was a Deuil; and the Poets with their Apes, the Painters, Limmers, and Caruers, to encrease that superstition, haue therefore described him with hornes on his head, and feet like Goates, whereas *Satires* haue neither of both. And it may be that *Deuils* haue at some time appeared to men in this likenes, as they haue done in the likenes of the *Onocentaure* and wilde *Asse*, and other snapes, it being also probable, that *Deuils* take not any denomination or shape from *Satyres*, but rather the Apes themselues from *Deuils* whome they resemble, for there are many things common to the *Satyre*-apes and deuillish *Satyres*, as their human shape, their abode in solitary places, their rough-hayre, and lust to women, wherewith all other Apes are naturally infected: but especially *Satyres*. Wherefore the auncient *Græcians* coniecture their name to be deriued as it were of *Stathes*, signifying the yarde or virile member: and it is certain that the deuils haue exercised their praestigious lust, or rather their imagination of lust vpon mankind, whereof commeth that distinction of *Fauni*, that some are *Incubi* defilers of Women, and some *Succubi* defiled by men. Peraduenture the name of *Satire* is more truly deriued from the hebrew *Sair*. *Esa. 34.* wher-

of the plurall is *Seirim*, *Esa. 13.* which is interpreted monsters of the Desert, or rough hairy *Fawnes*; and when *seirim* is put to *seir*, it signifieth Goats.

The *Chaldeans* for *seirim*, vnder *shedim*; that is, euill deuils: and the Arabians *leschashin*, that is *Satanas*: the Persians *Dewan*, the Illyrians *Densai* and *Dewas*: the Germans *Tensel*. They which passed through the world and exercised dauncing and other sports for *Dionysius*, were called *Satyres*, and sometimes *Tytiri*, because of their wanton songes, sometimes *Sileni* (although the difference is, that the smaller and younger beasts are called *Satiri*, the elder and greater *Sileni*:) Also *Bacche* and *Nympha*; wherefore *Bacchus* is pictured riding in a chariot of Vine-branches, *Silenus* riding beside him on an *Asse*; and the *Bacche* or *Satyres* shaking together their staukie laurelles and Paulmers. By reason of their leaping they are called *Scirti*, and the antick or satyricall dauncing *scinnis*, and they also sometimes *scinnisla*; sometimes *Agipana*: wherefore *Pliny* reporteth, that among the westerne *Ethiopians*, there are certaine little hills full of the *Satirique Agipana*, and that in the night time they vse great fires, piping and dauncing, with a wonderfull noise of Tymbrils and cymbals: and so also in *Atlas* amongst the *Moors*, whereof there was no footing, remnant, or appearance to be found in the day time.

The *Satyres* are in the Islands *Satiride*, which are three in number, standing right ouer against *India* on the farther side of *Ganges*; of which *Euphemus* Car rehearseth this history: that when he sayled into *Italy*, by the rage of winde and euill weather they were driuen to a coast vnnauigable, where were many desert Ilandes inhabited of wilde men, and the Marriners refused to land vpon some Ilands, having heretofore had triall of the inhumane and vnciuill behauiour of the inhabitants; so that they brought vs to the *Satirian Islands*, where we saw the inhabitants red, and had tayles ioyned to their back not much lesse then horses. These, being perceiued by the Marriners to run to the shippes and lay hold on the women that were in them, the ship-men for feare, tooke one of the Barbarian women and fet her on the land among them, whom in most odious and filthy manner they abused, not onely in that part that nature hath ordained, but ouer the whole body most libidinously, whereby they found them to be very brut beasts.

There are also *Satyres* in the Eastern mountaines of *India*, in the country of the *Carsadule*, and in the prouince of the *Comari* and *corude*; but the *Cebi* spoken of before bred in *Ethiopia*, are not *Satyres* (though faced like them:) nor the *Prafsan* Apes, which resemble *Satyres* in short beards. There are many kindes of these *Satyres* better distinguished by names then any properties naturall known vnto vs. Such are the *Agipana* before declared, *Nymphes* of the Poets, *Fawnes*, *pan* & *sileni*, which in time of the Gentiles were worshipped for gods; and it was one part of their religion, to set vp the picture of a *Satyre* at their dores and gates, for a remedy against the bewitching of enuious persons; & the



Gyrallum.

Grapalium.

Ptol. 2. 7. Countries of breed.

Their lustfull disposition.

Pliny Paul. 2. 2. 2. 2.

Diverse kindes.

Pliny

Pliny.

the statue of *Praxipus* in the *agalma* of a Satyre in their gardens: for which cause, we read of many pictures made of Satyres. *Antiphilus* made a very noble one in a *Panthers* skin, calling it *Aposcopon*, that is, *Wri-faced*. Another Painter of *Aristides*, painted it crowned with a drinking cup, signifying thereby the beastlines of drunkards. *Miron* had one painted and hearing and admiring pipes, and another called *Periboeus* at *Athens*, as is reported, and that *Praxitelus* was wonderfully in loue therewith; wherupon beeing at supper with *Phryne* the noble harlot, who had begged of him the best piece of worke he had, consented, with this condition, that he would not tell hir which he loued best: wherupon shee, to satisfie herselfe, priuily suborned one of his slaues, to come in at supper time, and tell him his house and most of his goods were burned, whereat being amazed, demanded if *Cupid* and the *Satyre* were safe, by which she knew the best peece, and asked *Cupid*, refusing the *Satyre*. *Protagenes* had one painted holding pipes in his hande, and was called *Anopauomenos*: and *Timanthes* had painted *cylops* sleeping in a little tablet, with Satyres standing beside him, measuring with a iauelyn the length of his thumbe.

Pliny.

Mela.
Resemblance
of Satyres.Their prouision
of food.

Their taking

Taming of
SatyresPausanias.
Macrobius.Men like Sa-
tyres

Satyres haue no humain conditions in them, nor other resemblance of men beside their outward shap: though *Solinus* speake of them like as of men. They cary their meat vnder their chin as in a store-house, and from thence being hungry they take it forth to eate, making it ordinary with them euery day which is but annuall in the *Formice* lions; being of very vnquiet motions aboute other Apes. They are hardly taken, except sicke, great with yong, old, or asleepe: for *Sylla* had a Satyre brought him which was taken a sleepe neere *Apollonia*, in the holy place *Nymphæum*, of whom he (by diuers interpreters) demanded many questions, but receiued no answer, saue only a voice much like the neiyng of a horse, wherof he being afraid, sent him away aliue. *Philostratus* telleth another history, how that *Apollonius* and his colleagues supping in a village of *Ethiopia*, beyond the fall of *Nilus*, they heard a sudden outcry of women calling to one another; some saying, *Take him*, others, *Follow him*: likewise prouoking their husbands to helpe them: the men presently tooke clubs, stones, or what came first to hand, complaining of an injury don vnto their wiues. Now some ten moneths before there had appeared a fearfull shew of a Satyre, raging vpon their women, and had slain two of them, with whom he was in loue: the companions of *Apollonius* quaked at the hearing hereof, and *Nilus* one of them sware (by *Ioue*) that they being naked and vnarmed, could not be able to resist him in his outrageous lust, but that he would accomplish his wantonnes as before: yet said *Apollonius*, there is a remedy to quail these wanton-leaping beasts, which men say *Midas* vsed (for *Midas* was of kindred to Satyres, as appeared by his eares.) This *Midas* heard his mother say, that Satyres loued to be drunke with wine, and then sleep soundly, and after that be so moderat, mild and gentle, that a man would thinke they had lost their first nature. Wherupon he put wine into a fountain neere the high-way, wherof when the Satyre had tasted he waxed meeke suddenly, and was ouercome. Now, that we thinke not this a fable (saith *Apollonius*) let vs go to the gouernor of the Towne, and inquire of him whether there be any wine to be had that we may offer it to the Satyre, wherunto all consented, & they filled foure great *Egyptian* earthen vessels with wine and put it into the fountain where their cattel were watred: this don, *Apollonius* called the Satyre, secretly threatening him, and the Satyre enraged with the fauour of the wine came; after he had drunke thereof, Now said *Apollonius*, let vs sacrifice to the Satyre for he sleepeth, and so led the inhabitants to the dens of the *Nymphes*, distant a furlong from the towne and shewed the Satyre, saying, Neither beat, curse, or prouoke him henceforth, and he shall neuer harme you. It is certaine, that the deuils do many waies delude men in the likenes of Satyres, for when the drunken feasts of *Bacchus* were yearly celebrated in *Parnassus*, there were many sightes of Satyres, and voyces, and founding of cymbals heard: yet is it likely that there are men also like Satyres inhabiting in some desert places; for *S. Ierom* in the life of *Paul* the *Ermite*, reporteth there appeared to *S. Antony* an *Hippocentaure*, such as the Poets describe, and presently he saw in a rocky valley adioining, a little man hauing crooked nostrils, hornes growing out of his forehead, and the neather part of his body had Goats feet: the holy man not dismayed, taking the shield of faith, and the breast-plate of righteousnesse, like a good souldior of Christ, preased toward him, which brought him some fruites of palmes as pledges of his peace, vpon which he fed in the journey; which

which saint *Anthony* perceiuing, he asked him who he was, and receiued this answer; I am a mortall creature, one of the inhabitants of this Desert, whome the Gentiles (deceiued with error) doe worship and call *Fauni*, Satyres, and *Incubi*: I am come in ambassage from our flocke, intreating that thou wouldst pray for vs vnto the common GOD, who came to saue the world: the which words were no sooner ended, but he ran away as fast as any foule could fly. And least this should seeme false, vnder *Constantine* at *Alexandria*, there was such a man to be seene aliue, and was a publike spectacle to all the World, the carcase whereof after his death was kept from corruption by heat, through salt, and was caried to *Antiochia* that the Emperor himselfe might see it.

Satyres are very fildome scene, and taken with great difficulty, as is before saide: for there were two of those founde in the woods of *Saxony* towards *Dacia*, in a desert, the female whereof was killed by the darts of the hunters, and the biting of Dogs, but the male was taken aliue, being in the vpper parts like a man, and in the neather partes like a Goat, but all hairy throughout: he was brought to be tame, and learned to go vpright, and also to speake some wordes, but with a voice like a Goat, and without all reason: he was exceeding lustfull to women, attempting to rauish many of what condition soeuer they were, and of this kinde there are store in *Ethiopia*.

Albionus.
Two Satyres
like Satyres
taken.

THE FIGVRE OF ANOTHER

MONSTER.



HE famous learned man *George Fabricius*, shewed me this shap of a monstrous beast that is fit to be ioyned to the story of Satyres. There was (saide he) in the territory of the Bishop of *Salceburgh*, in a Forrest called *Fannesbergh*, a certaine foure-footed beast, of a yellowish-carnation colour, but so wilde that he would neuer be drawne to looke vpon any man, hiding himselfe in the darkest places, and beeing watched diligently, would not be prouoked to come forth so much as to eate his meate, so that in a very short time it was famished. The hinder legs were much vnlike the former, and also much longer. It was taken about the year of the Lord, one thousand, five hundred,

Another
monster like
a Satyre.Colour and
nature.

the statue of *Priapus* in the *agalma* of a Satyre in their gardens: for which cause, we read of many pictures made of Satyres. *Antiphilus* made a very noble one in a *Panthers* skin, calling it *Aposcopon*, that is, *Wri-faced*. Another Painter of *Ariflides*, painted it crowned with a drinking cup, signifying therby the beaſtlines of drunkards. *Miron* had one painted hearing and admiring pipes, and another called *Periboetos* at *Athens*, as is reported, and that *Praxitelus* was wonderfully in loue therewith; wherupon beeing at supper with *Phryne* the noble harlot, who had begged of him the best piece of worke he had, consented, with this condition, that he would not tell hir which he loued best: wherupon shee, to satisfie herselfe, priuily suborned one of his slaues, to come in at supper time, and tell him his house and most of his goods were burned, whereat being amazed, demanded if *Cupid* and the *Satyre* were safe, by which she knew the best peece, and asked *Cupid*, refusing the *Satyre*. *Protagenes* had one painted holding pipes in his hande, and was called *Anopauomenos*: and *Timanthes* had painted *cyclops* sleeping in a little tablet, with Satyres standing beside him, measuring with a iauelyn the length of his thumbe.

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Taming of
Satyres

Wherupon he put wine into a fountain neere the high-way, whereof when the *Satyre* had tasted he waxed meeke suddenly, and was ouercome. Now, that we thinke not this a fable (saith *Apollonius*) let vs go to the gouernor of the Towne, and inquire of him whether there be any wine to be had that we may offer it to the *Satyre*, wherunto all consented, & they filled foure great *Egyptian* earthen vessels with wine and put it into the fountain where their cattel were watered: this don, *Apollonius* called the *Satyre*, secretly threatening him, and the *Satyre* enraged with the fauour of the wine came; after he had drunk thereof, Now said *Apollonius*, let vs sacrifice to the *Satyre* for he sleepeth, and so led the inhabitants to the dens of the *Nymphes*, distant a furlong from the towne and shewed the *Satyre*, saying; Neither beat, curſe, or prouoke him henceforth, and he shall neuer harme you. It is certaine, that the deuils do many waies delude men in the likenes of *Satyres*, for when the drunken feasts of *Bacchus* were yearly celebrated in *Parnassus*, there were many sightes of *Satyres*, and voyces, and sounding of cymbals heard: yet is it likely that there are men also like *Satyres* inhabiting in some desert places; for *S. Ierome* in the life of *Paul* the *Eremit*, reporteth there appeared to *S. Antony* an *Hippocentaure*, such as the Poets describe and presently he saw in a rocky valley adioining, a little man hauing crooked nostrils, hornes growing out of his forhead, and the neather part of his body had Goats feet: the holy man not dismayed, taking the shield of faith, and the breast-plate of righteouſnesse, like a good ſouldior of *Christ*, preased toward him, which brought him some fruites of palmes as pledges of his peace, vpon which he fed in the journey; which

Daufinas.
Microbius.

Men like *Satyres*

which saint *Anthony* perceiuing, he asked him who he was, and receiued this answer; I am a mortall creature, one of the inhabitants of this Desert, whome the Gentiles (deceiued with error) doe worship and call *Fauni*, *Satyres*, and *Incubi*: I am come in ambassage from our flocke, intreating that thou wouldst pray for vs vnto the common GOD, who came to saue the world: the which words were no sooner ended, but he ran away as fast as any foule could fly. And least this should seeme false, vnder *Constantine* at *Alexandria*, there was such a man to be seene aliue, and was a publike spectacle to all the World, the carcase whereof after his death was kept from corruption by heat, through sale, and was caried to *Antiochia* that the Emperor himselfe might see it.

Satyres are very fildome ſcene, and taken with great difficulty, as is before saide: for there were two of those founde in the woods of *Saxony* towards *Dacia*, in a desert, the female whereof was killed by the darts of the hunters, and the biting of Dogs, but the male was taken aliue, being in the vpper parts like a man, and in the neather partes like a Goat, but all hairy throughout: he was brought to be tame, and learned to go vpright, and also to speake some wordes, but with a voice like a Goat, and without all reason: he was exceeding lustfull to women, attempting to rauish many of what condition soeuer they were, and of this kinde there are store in *Ethiopia*.

Albertus.
Two beaſts
like *Satyres*
taken.



THE FIGURE OF ANOTHER
MONSTER.



THE famous learned man *George Fabricius*, shewed me this ſhape of a monſtrous beaſt that is fit to be ioyned to the ſtory of *Satyres*. There was (saide he) in the territory of the Biſhop of *Salceburgh*, in a forreſt called *Fannesbergh*, a certaine foure-footed beaſt, of a yellowiſh-carnation colour, but ſo wilde that he would neuer be drawne to looke vpon any man, hiding himſelfe in the darkeſt places, and beeing watched diligently, would not be prouoked to come forth ſo much as to eate his meate, ſo that in a very ſhort time it was famiſhed. The hinder legs were much vnlike the former, and alſo much longer. It was taken about the year of the Lord, one thouſand, five

Another
monſter like
a *Satyre*.

Colour and
nature.

hundred thirty, whose image being here so liuely described, may saue vs further labour in discoursing of his maine and different parts and proportion.

OF THE NORVEGIAN

MONSTERS.

Hart. Boet.



Hen as certaine Ambassadors were sent from *James* the fourth of that name king of *Scotland*, among whom was *James Ogill* that famous scholar of the Vniuersitie of *Abberdon*, they no sooner tooke shipping and hoisted sayle, but there sodainly arose such a tempestuous storme, that they were driuen to the coasts of *Norway*: and there going on shore, they were very strangely affrighted, to see (as to them it appeared) certaine wild, monstrous-men, running on the tops of the mountaines. Afterward, they were told by the inhabitants that they were beasts (and not men) which did beare mortall hatred to mankind, although they could not abide the presence of a mans countenance, yet in darke nights, when the reuerent visage of humane creatures are couered, they will come downe by troopes vpon the villages, and except the barking of dogges driue them backe they breake open dores, and enter houses, killing and deuouring who soeuer they find; for their strength is so vnresistible and great, that they can pull vp by the rootes a tree of meane stature, and tearing the boughes from the bodye, with the stocke or stem thereof they fight one with another. Which when the Ambassad. heard, they caused a sure watch to be kept all night, and withall made exceeding great fires, and when the light appeared, they tooke their farwell of those Monster-breeding-shores, recouering with ioy, the course which before they had lost by tempest.

Of the *ÆGOPITHECVS*.Diuers shapes
of Apes.The descrip-
tion of Pan.*Nucopomus*
Calisthus

ces, and carried it to be seene at Constantinople: the which beast hauing beene seene of the auncient Græcians, were so amazed at the strangenesse thereof, that they received it for a god, as they did a Satyre and other strange beasts.

Of

OF THE SPHINGA
Or SPHINX.

HE *Sphinx* or *Sphinga* is of the kinde of Apes, hauing his body rough like Apes, but his breast vp to his necke, pild and smooth without hayre: the face is very round yet sharp and piked, hauing the breasts of women, and their fauor or visage much like them: In that part of their body which is bare without haire, there is a certaine red thing rising in a round circle like Miller seed, which giueth great grace & comelinesse to their colour, which in the middle parte is humane: Their voice is very like a mans but not articulat, sounding as if one did speake hastily with indignation or sorrow. Their haire browne or swarthy colour. They are bred in *India* and *Ethyopia*. In the promontory of the farthest *Arabia* neere *Dira*, are *Sphinges* and certaine Lyons called *Formica*, so likewise they are to be found amongst the *Trogladitæ*. As the *Babouns* & *Cynocephals* are more wilde than other Apes, so the *Satyres* and *Sphynxes* are more meeke and gentle, for they are not so wilde that they will not bee tamed, nor yet so tame but they will reuenge their own harmes: as appeared by that which was slayne in a publike spectacle among the *Thebanes*. They carrie their meat in the storehouses of their own chaps or cheeks, taking it forth when they are hungry, and so eat it: not being like the *Formica*, for that which is annuall in them, is daily and hourly amongst these.

The name of this *Sphinx* is taken from *binding, as appeareth by the Greek notation, or else of delicacie and dainty nice *loosnesse, (wherefore there were certain common strumpets called *Sphinxæ*, and the *Megarian Sphinxas*, was a very popular phrase for notorious harlots) hath giuen occasion to the Poets, to faigne a certaine monster called *Sphinx*, which they say was thus deriued. *Hydra* brought forth the *Chimæra*, *Chimæra* by *Orthus* the *Sphinx*, and the *Nemæan* Lyon: now this *Orthus* was one of *Geryons* Dogges. This *Sphinx* they make a treble-formed monster, a Maydens face, a Lyons legs, and the wings of a fowle, or as *Ausonius* and *Varinus* say, the face and hand of a mayde, the body of a Dogge, the wings of a byrd, the voice of a man, the claws of a Lyon, and the tayle of a Dragon: and that she kept continually in the *Sphincian* mountaine; propounding to all trauailers that came that way an *Enigma* or Riddle, which was this: *What was the creature that first of all goeth on foure legges; afterwards on two, and lastly on three*: and all of them that could not dissolue that Riddle, she presently slew, by taking them and throwing them downe headlong, from the top of a *Rocke*. At last *Oedipus* came that way and declared the secret,

C 3



lions-formicæ

Pliny.

Their nature

Albertus.

Manner of
carrying their
meate.Of the name
and notation
thereof
*Hermolaus.

*Varinus

Hesiod.

Ausonius.
The descrip-
tion of the
Poets *Sphinx*.The Riddle
of the *Sphinx*

The solution
of the Riddle
by Oedipus

Palephatus.
The true Hi-
story of
Sphinx

Suidas
Meaning this
Poetical
Sphinx

The nature of
the Sphinx.

Suetonius.
The vie of
Sphinxes.
Herodotus.
Pausanias.

Horatius.

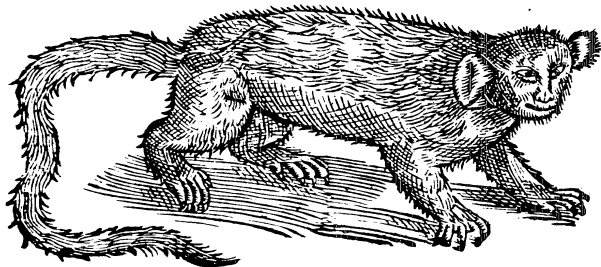
cret, that it (*was a Man*) who in his infancy creepeth on all foure, afterward in youth goeth upright vpon two legs, and last of all in olde age taketh vnto him a staffe which maketh him to goe as it were on three legs; which the monster hearing, the presently threwe downe her selfe from the former rocke, and so she ended. Wherevpon Oedipus is taken for a subtil and wise opener of mysteries.

But the truth is, that when Cadmus had married an Amazonian woman called Sphyrus, and with her came to Thebes, and there slew Draco their King and possessed his kingdom, afterward there was a sister vnto Draco called Harmona, whom Cadmus married, Sphyrus being yet aliue: She in reuenge (being assisted by many followers) departed with great store of wealth into the Mountaine SPHINCIVS, taking with her a great Dogge which Cadmus held in great account, and there made daily incursions or spoiles vpon his people: Now *enigma* in the Theban language, signifieth an inrode or warlike incursion, wherefore the people complained in this sort. *This Græcian Sphinx robbeth vs, in setting vpon with an ænigma, but no man knoweth after what manner he maketh this ænigma.*

Cadmus herevpon made proclamation, that he would giue a very bountifull rewarde vnto him, that would kill Sphinx, vpon which occasion the CORINTHIAN Oedipus came vnto her, being mounted on a swift courser, and accompanied with some Thebans in the night season, slue her. Other say, that Oedipus by counterfainting friendshipp, slue her, making shew to be of her faction; and Pausanias saith, that the former Riddle, was not a Riddle, but an Oracle of Apollo, which Cadmus had receiued, whereby his posteritie should be inheritors of the Theban kingdome; and whereas Oedipus, being the sonne of Laius a former king of that countrey, was taught the Oracle in his sleepe, he recovered the kingdome vsurped by Sphinx his sister, and afterward vnkowne, married his owne mother Iocasta. But the true morall of this poetical fiction, is by that learned Aleias in one of his emblems deciphered, that her monstrous treble-formed-shape, signified her lustfull pleasure vnder a Virgins face, her cruell pride vnder the Lyons claws, her winde-driuen lenitye vnder the Eagles or birdes feathers, and I will conclude with the wordes of Suidas concerning such monsters, that the Tritons, Sphinxes, and centaures, are the images of those things, which are not to bee founde within the compasse of the whole world.

The true Sphinx first described, is of a fierce though a tameable nature, and if a man doe first of all perceiue or discern of these naturall Sphinxes, before the beast discern or perceiue the man, he shall be safe; but if the beast first descrie the man, then is it mortal to the man. These Sphinxes were of great account for their strangeness: with their image did Augustus signe all his grauntes, libels, and Epistles: afterward hee leste that, and signed with the Image of Alexander the great, and last of all with his owne. Syolus the king in the city of the Boristhenites, had a faire house, about which there were sphinges and Gryphins wrought out of white stone. At Athens, in the Temple Parthenona, there is described the contention betwixt Pallas and Neptune, about the earth, and the image of Pallas made of Yuory and gold, hath in the midt of hir shield the picture of a Sphinx. Amasis the king of Egypt, built in the porch of Pallas, an admirable worke called Sai: where he placed such great colosses and Andro-sphinxes, that it was afterward supposed he was buried therein, and was liuely to be seene impurible. To conclude, the Egyptians in the porches of their Temples painted a Sphinx, whereby they insinuated that their diuine wisdom was but darke and vncertain, and so couered with fables, that there scarce appeared in it any sparkles or footsteps of verity.

Of the SAGOIN, called Galeopithecus.



This figure of the Sagoi, I receiued of Peter cordenberg, a very learned Apothecary of Amwerpe, which is three times as big as my picture

and John say that famous English Doctor hath aduertised me, that it no way resembleth the Sagoi it selfe, which is not much greater than a Rat, a little conny, or a young Hedge hog: for he had seene seuerall ones of that bignesse, of a gryfeld colour, a neate beard, and somewhat ash-coloured, a tayle like a Rat, but hayry; the feet of a Squirrell, the face almost like a Martine, or Saryre, a round eare but very short and open, the hayre blacke at the roote, and white at the end, and in other conditions like a Munkey. They are much set by among women, and by the Brasilians where they are bred and called Sagoines, it being very propable that they are conceiued by a small Ape and a Weasell, for in that countrey by reason of the heat thereof, there are many such vnaturall commixtions. It is a nimble, liuely, and quicke spirited beast, but fearefull; it will eate white-bread, apples, sweet-grapes, dried in the sunne, figges, or peares. There was one of them at Antwerpe folde for fifty crownes: in France they call a Sagoni a little beast not much bigger than a Squirrell, and not able to endure any cold. Some other affirme that a Sagoi is a bearded creature, but without a tayle, of an ash-colour, not much bigger then a fite, but of this beast there is not any author writeth more then is already rehearsed.

The quality.

Colour

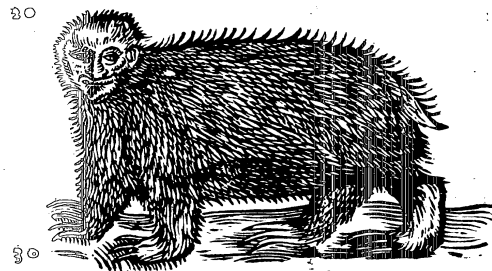
Partes

Procreation of Sagoines

Their nature

The price of a Sagoi

OF THE BEAR-APE ARCTOPITHECVS.



Here is in America a very deformed beast which the inhabitants call Haut or Hauti, & the Frenchmen Guenon, as big as a great Affrican Monkey. His belly hangeth very low, his head and face like vnto a childe, as may be seen by this liuely picture, and being taken it wil sigh like a young childe. His skin is of an ash-colour, and hairie like a Beare: he hath but three claws on a foot, as long as foure fingers, and like the thornes of Priuet, whereby he climbeth vp into the highest trees, and for the most part liueth of the leaues of a certain tree being of an exceeding heighth, which the Americans call Amabut, and thereof this beast is called Haut. Their tayle is about three fingers long, hauing very little haire thereon, it hath bene often tried, that though it suffer any famine, it will not eate the fleshe of a liuing man, and one of them was giuen me by a French-man, which I kept aliue fixe and twenty daies, and as the last it was killed by Dogges, and in that time when I had set it abroad in the open ayre, I obserued, that although it often rained, yet was that beast neuer wet. When it is tame it is very louing to a man, and desirous to climbe vpp to his shoulders, which those naked Amerycans cannot endure, by reason of the sharpenesse of his claws.

The name.

His parts

A secret in Nature.

Of the Simiulpa, or Apish FOXE.



Those which haue traualled the countrey of Payram doe affirme, that they haue seene a four-footed beast called in Latine Simiulpa, in Greek Alopecopithecus, & in German Fuchstaff: in the forpart like

Pisomus, Gilvus. The description.

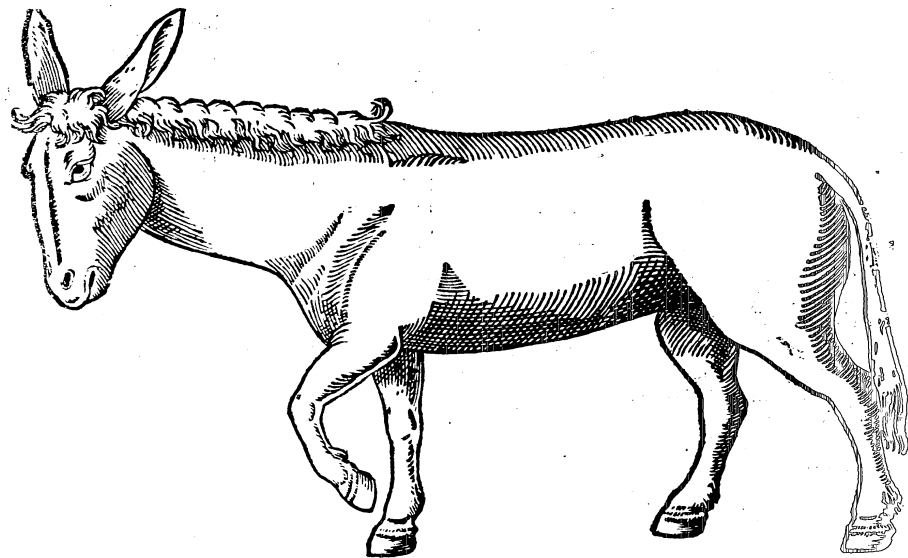
Description.

like a Foxe, and in the hinder part like an Ape, except that it had mans feet and eares like a Bat, and vnderneath the common belly, there was a skinnelike a bagge or scrip, wherein she keepeth, lodgeth, and carrieth her young ones, vntill they are able to prouide for themselves, without the helpe of their damme: neyther do they come forth of that receptacle, except it be to sucke milke, or sport themselves, so that the same vnderbelly is her best remedie against the furious Hunters and other rauening beasts, to preserve her young ones; for she is incredibly swift, running with that carriage as if she had no burthen. It hath a tayle like a Munkey: there was one of them with three young Whelpes taken, and brought into a ship, but the whelpes dyed quickly: the olde one liuing longer, was brought to Syuill, and afterward to *Granado*, where the King of Spaine sawe it, which soone after by reason of the change of ayre and incertainty of dyet, did also pyn away and die. The like things doeth *Cardan* report of a beast called *Chiurea*, in *Hispania nona*, and *Stradiuus* of a *Serunoy* in America: but I coniecture that the former is this *Foxe ape*, called in Greeke *Alopecopithecus*, and of the Germans *Fuchsfaffe*, the latter the Female *Cynosephall*, which carryeth her wombe wherein ly her young ones without hir belly. There is a fish called *Glaucus*, whereof the male swalloweth vpe all the young ones when they are indangered by other, and afterward yeeldeth them forth againe late and sound.

Aelianus.

A miraculous thing of a fish

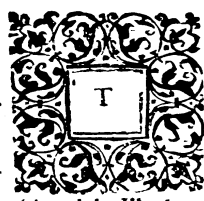
OF THE ASSE.



Of the name and the reasons thereof.

Darius.

Epithites of an Asse.



He Asse is called in Latine *Asinus*, in Greeke *Oros* and *Killos*, by reason of his labour in bearing burthens, and of some *Megamucos* because of his vnpleasant voyce: Of other *Cochutous*, or *Canehos*, from whence commeth *Cantharus*, that is, a *Scarabee* or *Flie*, bred of the dung of Asses. The Hæbrues call it *Chamor*, Deuteron. 5. and the *Perfyans* *Care*, the latter Hæbrues doe indifferently take *Gajedor*, *Tartak*, and *caar* for an Asse: the Italians *Lafino*, the Spaniards *Afno*, the French *Vng asne*, the Germans *Esel*, *Mul*, *Mulle-re-sel*, and the Illyrians *Osel*; the which beast is intituled or phrased with many epithites among Poets; as, slow, burthen-bearing, back-bearing, vile, cart-drawing, mill-labouring, sluggish, crooked, vulgar, slow-paced, long-eared, blockish, braying, ydle, deuill-hayred,

haired, filthy, saddle-bearer, slow-foot, four-foot, vnfaoury, and a beast of miserable condition; beside many other such titles in the Greeke. Yet this silly beast hath among the Astronomers found more fauour, for in the signe *Cancer* there are two starres called the two Asses, placed there as some say, by *Bacchus*, who in his fury which *Junol* laid vpon him, trauailing to the *Dodamæan* Temple of *Apollo* to recouer his wits, by the counsel of the Oracle, came to a certaine lake of water, ouer which he could not passe; and meeting there two Asses, tooke one of them, vpon whose backe hee was safely carried ouer dri-foote. Afterward, when he had recouered his wits, in thankfulness for that good turne, he placed the two Asses among the starres.

Pliny. Asse in celestiall signes. Hygonus.

Howsoever this may be a fabulous commendation of this beast, yet holy Writ teacheth vs, that an Asse saw an *Angell*, and opened his mouth in reproofe of his mayster *Balaam*: and our most blessed Saviour rode on an Asse to *Ierusalem* to shew his humility: and *Samson* out of the iaw-bone of an Asse, quenched his thirst. *Apuleius* in his eleuen bookes of his golden Asse, taketh that beast for an Emblem, to note the manners of mankind; how some by youthfull pleasures become beasts, and afterward by timely repentant old-age, are reformed men againe: Some are in their liues *Wolues*; some *Foxes*, some *Swine*, some Asses, and so other may be compared to other beasts: and as *Ori-gen* saith, onely by pleasure is a man a horse or Mule, when a beastly soule lieth in a humane shape. This world is vnto them an enchanted cup of *Circes*, wherein they drinke vp a potion of obliuion, error, and ignorance; afterwards brutizing in their whole life, till they tast the Roses of true science and grace in lightning their minds, which is their new recovery of humane wit, life, and vnderstanding.

Numb. 22

Morals of the discourse of asses.

Proclus.

Beroaldus.

Asses are bred in *Arcadia*, wherefore prouerbiially, the best Asses are signified by the *Arcadian* Asse, and the greatest Asses by the *Acharnian* Asse. In *Timochain* of *Perfya*, are very beautifull Asses, whereof one hath bene sold for thirty pounds of siluer. Likewise in *Rea*, in *Italy*, in *Iliria*, *Thracia* and *Epirus*, there are Asses but very small ones, although all other cattell there are very large. In *India*, among the *Psittians*, they are not greater then Rams, and generally all their cattell are of a very small growth. In *Scythia*, *Pontus*, *Celta*, and the regions confining them, are no Asses bred, by reason of extremity of cold, for Asses are very impatient of cold. In *Misia* there are also asses, but their flanks are crooked and indented as if they were broken; whereupon a prouerbiiall common speech ariseth (one hauing a broken flanke) for a *Misian* Asse.

Countries breeding asses. Paul. veret. Pondera.

Aelianus.

Asses are ingendred both by their owne kind and also by horses, for they choose stallions and put them to their Asses, who haue large bodies, wel set legs, strong neckes, broad and strong ribbes, brawny and high creasts, thighs full of sinewes, and of black or flea-bitten colour (for a Mouse-colour is not approued) wherefore he that will haue a good flocke of Asses, must looke that the male and female be founde, and of a good age, that they may breed long time, and out of a good feminary, as of *Arcadia* or *Rea*: for as the best Lampreyes are in *Sicilia*, and the delicate fish *Helops*, in *Rhodos* and not else where; so are best Asses in these forenamed places. When they make choise of a Stallion, they looke principallie that he haue a great head: An asse is more desirous of copulation then a horse, and both male and female doe couple at thirtie moneths, although it proue not, vntill three yeares, or three and a halfe. Men say that *Anna* the father in law of *Esau*, did first inuent the copulation of horses and Asses together: for as a horse doth couer a shee asse, so an asse will couer a Mare, and an asse will sooner fill the lust of a Mare, then a horse.

Their breed.

Palladius.

Aristotus.

Aristotle Pliny.

If a horse couer a female asse which hath bene entred by a male asse, he cannot alter the seed of the asse: but if an asse couer a Mare which a horse hath formerly entred, he will destroy the seed of the horse, so that the Mare shall suffer abortment, by reason that the seed genitall of an Asse is more frigid then a horse: The Mares of *Elis* cannot at all conceiue by asses copulation, and there is more abortments falleth out by commixtion of horses with asses, or asses with Mares, then when euery kind mingleth amongst themselves. It is but a superstition of some, which affirme that an asse cannot conceiue for so many yeares, as he hath eaten graines of barley come defiled with womens purgation, but this is certaine, that if an asse conceiue not at the first loosing of hir teeth, the remain

Pliny.

Leoniceus.

Pliny.

Aristotle.

The History of foure-footed Beastes.

remayneth barren. They are not coupled in generation in the Spring *equinoctium* like Mares and other beasts, but in the Sommer Solstice, by reason of their colde natures, that they may bring forth their yong ones about the same time, for in the twelfth month after their copulation, they render their foies. If the males be kept from labour they are the worse for generation, wherefore they are not to be suffered ydle at that time, but it is not so with the female, she must rest, that the Foie may be the stronger: but presently after she is couered she must be coured and driuen to and fro, or else she will cast forth againe the receiued seed.

The time that the goeth with yong is according to the male kind by which shee is couered, for so long as the male lay in the belly of his damme, so long will the Asse carrie her yong before deliuerance: but in the stature of body, strength, and beauty, the yong one taketh more after the female, then the male. The best kind of Asses are the foies of a wilde Asse and a tame female-Asse. They vse when an asse is foaled, to take it from the damme, and put it to sucke a Mare, that it may be the greater, which foie is called *Hippothela*, that is, a Horse-suckling; and Mares will not be couered by Asses, except by such an one as was a horse-suckling. A the-asse will engender till she bee thirty yeares olde, which is her whole lifelong, but if she conceiue often, she will quickly be barren: whereof their keepers must take such care, that they cause them to be kept from often copulation.

They will not foie in the sight of man, or in the light, but in darknesse; they bringe forth but one at a time, for it hath not been heard of in the life of man, that an asse hath euer brought forth twinned. As soone as they are conceiued they haue milke in their vdders, but some hold not vntill the tenth moneth. They loue their yong ones very tenderly, for they will run through fire to come at them, but if there be any water betwixt them, it cooleth their affections, for of all things they loue not to wet their feet. They will driue their yong ones from sucking at the sixth moneth, because of the pain in their vdders, but their keepers weane them not till a whole yeare after their foaling. Their milke is so thicke that it is vsed in stead of fodder: a Mares is more thin, and a Camels is thinnest of all. It is mortall to their yong ones to talke the dammes milke for two dayes after their foaling, for the food is so fat that it breedeth in their mouthes the *colostrations* or *Beeflings*.

Touching their seuerall parts, they haue teeth on either chap like a man and a horffe, an Asse and a Mule haue 36. teeth, and ioyned neere together: the bloud of Asses and Bulles is the thickest of all other, as the bloud of man is the thinnest: His head is great and his eares long and broad: both male and female loose their fore-teeth in the thirtieth moneth of their age, and the second to the first, in the sixth moneth, their third & fourth teeth are called *Gnomons*, that is, *Regulars*, because by them there is a tried rule to know their age; and those teeth also they lose in the sixth moneth. The hart of an Asse is great, as all other fearefull beasts haue: The belly is vniforme as in other beasts that haue a solide or whole hoofe. It wanteth a gall, and hath two vdders betwixt the thighs, the fore-part of the backe neere the shoulders is weakest, and there appeareth the figure of a Crosse, and the hinder part neere the loynes is stronger. The hooves are whole and not parted: the *Stygian* water is so cold that nothing can hold it, except the hoofe of an asse or Mule; although *Alianus* affirme, that it cannot bee contained but in the hornes of *Scythian* asses. Their tayles are longer by one ioint then a horffes (though not so hairy.) They are purged with monthly courses more then sheepe or Goats, and the vrine of the female is more thin than the males. If an Asse was hindered by any disease from making water, certaine superstitious persons for the ease of the beast, muttered this charm: *Gallus bibit & non meit, myoxus meit & non bibit*: that is,

The Cocke drinketh and maketh not water,
The Dormouse maketh water and neuer drinketh.

They will eate Canes or Reedes, which to other beasts is almost poison: wherefore in oldtime an Asse was dedicated to *Bacchus* as the canes wer sacred vnto him; and at the time of their copulation they giue them herbe *Basil* to stir vp their lust: They will be satisfied with any neuer so base food, as chaffe, whereof there is abundance in euery coun-

Of the Asse.

try, young thornes and fruites of trees, twiggies of Osier, or a bundle of boughes to browle vpon; insomuch as *Q. Horrensus* was wont to say, that he had more care that his Barrels should not hunger in his fish-pools, then his Asses in *Rosae*: but the young ones newly weaned must be more tendered, for they must be fed with hay, chaffe or barley, greene come, or barley bran. Asses will hardly drinke but at watering places in their folds, or such as they haue been accustomed withall, and where they may drink without wetting their feet; and that which is more strange, they cannot be brought to goe ouer hollow bridges, through which the water appeareth in the chinks of the planks, & when in trauaile they are very thirsty, they must be vnladen and constrained to drink: yea, *Heredotus* reporteth, that there are certaine Asses among the *African* shepheardes, which neuer drinke. When they sleepe they lie at length, and in their sleepe conceiue manie forceable dreames, as appeareth by the often beating backe their hinder legs, which if they strike not against the vaine ayre but against some harder substance, they are for euer vtterly lamed.

When the Asses of *Thuscia* haue eaten Hemlocke, or an herbe much like vnto it, they sleepe so long and strangely, that oftentimes the countrey men begin to sleay them, and on the sudden their skins halfe taken off and the other halfe on, they awake, braying in such horrible maner, that the poore men are most dreadfully affrighted therewith. Their voice is very rude and fearefull, as the Poet said:

Quirritat verres, tardus rudis, oncat assellus.

and therefore the *Græcians* to expresse the same haue feigned many new wordes and cal it *Ogkethmos*, as the Latines *Rudere*, that is, to vtter forth a voice in a base and rude maner. The Poets feign, that at that time when *Jupiter* came to warre with the *Gyantes*, *Bacchus* and *Vulcan*, the *Satyres* and *Sileni* assisted and attended him, being carried vpon Asses. When the time came that the battell began, the Asses for very feare brayed most horribly, whereat the *Gyantes* not being acquainted with such strange and vknowne voyces and cries, tooke them to their heeles and so were ouercome.

In the sacrifices of the Goddesse *Vicuna*, an Asse was feasted with bread, and crowned with flowers, hung with rich Lewels and Peytrels, because (as they saye) when *Priapus* would haue rauished *Vesta* being asleepe, she was suddenly awaked by the braying of an Asse, and so escaped that infamie: And the *Lampsaceni* in the disgrace of *Priapus* did offer him an asse. But this is accounted certaine, that among the *Scythians* by reason of colde, an Asse is neuer heard nor seene; and therefore when the *Scythians* ser vpon the *Perfians*, their horffes will not abide the braying of Asses, wondring both at the strangenesse of an Asse (shape, and rudenesse of his crie: wherefore there are certaine birds, resembling in their chattering the braying of Asses, and are therefore tearmed *Onocraesli*.

When an asse dieth, out of his body are ingendred certaine Flies, called *Scarabees*. They are infested with the same diseases that horffes be, and also cured by the same meanes (except in letting of bloud) for by reason their vaines be small and their bodies cold, in no case must any bloud be taken from them.

Asses are subiect to madnesse when they haue tasted of certaine herbes growing neere *Poenias*; as are Beares, Horffes, Leopardes and Volues: they only among al other hairie beasts are not troubled with either tikes, or lice, but principally they perishe by a swelling about the crowne of their palterne, or by a *Catarhe* called *Milis*, which falling down vpon their liuer they die, but if it purge out of their nostrils they shall be safe: and *Columella* writeth that if sheepe bee stabled where Mules or Asses haue bene houfed, they will incur the scab: There is great vse made of the skins of Asses, for the Germans doe make thereof a substance to paint and write vpon, which is called *Eselbus*. The *Arabians* haue a cloth called *Mesha*, made of Asses and Goats haire, whereof the inhabitants of their deserts make their tents and sackes. It is reported that *Empedocles* was called *Colapsanemus*, because when the *Agrigentines* were troubled with winds by hanging about their cittie innumerable Asse-skins, he safe-guarded them from the windes: wherupon some haue thought (but falsly) that there was some secret in asses skinnies, against outrageous Tempestes.

Philemon died with laughing when he saw an asse eat figs.
Val: Max:

Mathaeus.

Eratosthenes

Ouid.

Lanctanius.

A good horse leech is a good asse-leech.
Vegetius.

The

P. 15. The bones of Asses haue beene vsed for pipes, the Artificers make more reckoning of them then of the bones of Hartes, and therefore *Eso*p in *Plutarch* wondereth that so grosse and dull a creature, should haue such thrill and muscical bones; and the *Bescribers* called the *Phylosophers Noueratives*, because they played musick vpon Asses bones, for they cannot abide the found of a trumpet, because it resemblenth the voice of an Ass, who is very harefull to them for *Typhons* sake.

G. 15. *Maenas* allowed the flesh of young Asses to be eaten, preferring it before the flesh of wilde asses, and this custome also preuailed at *Athens*, where they did eat the flesh of old Asses, which hurteth the stomack, hauing in it no good iuice or sweetnesse, and is vey hard to be digested. In like sort about the coasts of *Alexandria*, men vse to eate the flesh of Asses, which begetting in their body much melancholike and aduised humor, causeth them to fall into the *Elephantia* or spotted leprosie.

C. 15. Asses are tamed at three yeares old, and taught for those busineses which they must be applied vnto; some for the mill, some for husbandry and the plough, some for burthens and carriage, some for the wars, and some for draught. Merchants vse Asses to carry their wine, oyle, corne, and other things to the sea-side; wherefore the country man maketh principall account of this beast for his carriage too and fro, being fit to carrie both on his necke and on his backe: with them they go to market with their wares, &c vpon them bring home their household necessaries.

*Vilibus aut onerat pomis, lapidemq; reuertens,
In cassum, aut atra missam picis uerba reportat.*

P. 15. They grinde in their milles and fetch home their corne, they plough their lande, as in *Campania*, *Libia* and *Beitia*, where the ground is soft, and in *Bizantium* that fruitful countrey, which repayeth the husbandmans labor with increase of an hundred and fifty times more then the seed, and where in drie-weather their ground is not arable with the whole strength of Buls, yet after a little rain, one Ass in one end of a yoke, and an old woman at the other end, doe easily draw the plough, and open the earth to sow their seed: wherefore *esto* said merrily, that Mules, Horses and Asses, keepe no holli-daies, except they be such Asses as keepe within dores. In like sort they draw from place to place the carts of Bakers, or carts laded with any other carriage, if it be not ouergreat.

M. 15. The people *Carmani* (by reason they want horses) vse Asses in their warres, so also do the *Saracori*, who neuer vse them in milles or any such base works, but vpon them vnder take all their martiall perils. There was a custome amongst the *Carmani*, that when a woman was taken in adultery, she was led to the market, and there set vpon a bare stone, afterward she was set vpon a bare Asses backe, and so carried throughout the city, then brought backe againe to the former stone for a publike spectacle to all the city, whereby she remained infamous all her life after, and was called *Onobatis*, that is, one that had ridden an Ass: and the stone whereupon she stood, was accounted an vn lucky, and an odious place for all posterity. In like sort among the *Parthians* it was held a disgracefull thing to ride or be carried vpon a bare Asses backe. The dung of Asses is precious for a garden, especially for Cabadges; and if an apple tree be dying, it may be recovered by watering it in Asses dung by the space of six daies, and some haue vsed to put into Gardens the skull of a mare, or the ass that hath bene coured in copulation, with persuasion that the gardens will be the more fruitful.

A. 15. Asses are of very foblisth conditions and slender capacity, but yet very tame, not refusing any manner of burthen although it breake his backe: being loaded it will not out of the way for any man or beast, and it only vnderstandeth the voice of that man, with whom it is laboured, knowing also the way whereunto it is accustomed. *Ammonianus* was in such loue with an Ass, and holding him of so great capacity, that he had one continually to heare his Lectures in *Phylosophie*. *Gallen* affirmeth, that an Ass vnderstandeth *genus species & individuum*, because if you shew him a Camell that neuer saw one before, he is terrified and cannot indure his sight: but if he haue been accustomed to such a sight, if you shew him neuer so many, he is not moued at them. In like sort, he knoweth men in generall, being not affraid of them, but if he see or heare his keeper, he knoweth him for his keeper or maister.

There

Leo Affric: There was a cunning player in *Affrica*, in a city called *Alcayr*, who taught an Ass diuers strange tricks or feats; for in a publike spectacle, turning to his Ass (being on a scaffolde to shew sport) said; The great Sultan purposeth to builde him a house, and I shall neede all the Asses of *Alcayr* to fetch and carry wood, stones, lime, and other necessaries for that business: presently the Ass fallett downe, turneth vp his heeles into the aire, groneth, and shutteth his eies fast, as if he had bene dead: while he lay thus, the player desired the beholders to consider his estate, for his Ass was dead, he was a poore man, and therefore moued them to giue him money to buy another ass. In the meane time hauing gotten as much money as he could, he told the people he was not dead, but knowing his maisters poverty counterfained in that manner, whereby he might get money to buy him prouender, and therefore he turned againe to his Ass and bid him arise, but he stirred not at all. Then did he strike and beate him sore (as it seemed) to make him arise, but all in vaine, the ass lay still.

Then saide the player againe, our Sultan hath commaunded that to morrow there be a great triumph without the citie, and that all the Noble women shall ride thither vpon the fairest asses, and this night they must be fed with Oates, and haue the best Water of *Nilus* to drinke: At the hearing whereof, vp starteth the ass, snorting and leaping for ioy: then saide the plaier, the gouernor of this towne hath desired me to lende him this my ass for his old deformed wife to ride vpon, at which words the ass hangerth downe his eares, and vnderstanding like a reasonable creature, beganne to halt as if his legge had bene out of ioynt: why but saide the plaier, haddest thou leifer carrie a faire young Woman? The ass wagged his head in token of consent to that bargaine, goe then (saide the player) and among all these faire Women chuse one that thou mayest carry; then the ass looketh round about the assembly, and at last went to a sober Woman and touched her with his nose, whereat the residue wondered and laughed, shutting vpp the sport, with crying out; An asses Woman, an asses Woman, and so the player went vnto another towne.

Such thinges doe serue to teach vs that asses are not altogether indocible, besides in their owne nature they knowe how to refresh themselves in their Vwearinesse by wallowing on the grounde, and being overcome with melancholy humour, they naturally looke for the hearbe *Citterach* or *Finger-ferne* to cure them. When the asses of *Maurisium* are bound to a iourney, they set forward so fast, that a man would thinke they rather flew then ranne, but being overwearied they are so abased that they send forth the teares, and then are they drawen at Horses tayles to their iourneys end.

The ass is neuer at peace with the Cro, because it longeth for the asses eyes; likewise the bird *Salem*, for when the ass commeth to the thornes to rub himselfe where the said birde buildeth her nest, the ass spoyleth it, wherefore the said birde maketh continuall assault vpon him. In like sort the *Colosa* or *Stellio*, for it sleepeth in the maungers, and creepeth vp into the asses nose to hinder him from eating.

The Woolfe is also an enemy to the ass, for he loueth his flesh, and with small force doeth he compass the destruction of an ass, for the blockish ass when he seeth a wolfe, layeth his head on his side, that so he might not see, thinking that because he seeth not the Wolfe, the Wolfe cannot see him; but the wolfe vpon this aduantage setteth vpon the beast on the blind side, and easily destroyeth the couragelesse ass. Another argument of an asses stupidity, is that he careth not for his owne life, but will with quietnesse starue, if meat be not laide before him. Wherefore it is apparant that when a dull scholar not apt to learne is bid to sell an ass to signifie his blockishnes, is no vaine sentence; therefore they which resemble asses in their head, round forehead, or great face, are said to be blockish; in their fleshy face, searefull; in broad or great eies, simple; and liko to be mad, in thicke lips, and the vpper hanging ouer the nether, Fooles; and in their voyce, contumelious and disdainfull. To conclude, the ancients haue made many significations of asses and their shapés, making a man with an asses head to signifie, First, one ignorant of manners, histories and countryes. Secondly, immoderate riot of stubborne persons

D

persons in scripture is deciphered in an Asse. Thirdly, impudency and shamelesnesse, because an Asse will not for any stripes forsake his owne waies.

Fourthly, the *senish* people, who like Asses could not vnderstand the euident truth of Chritt in the plaine text of Scripture, wherefore our sauour secretly vpbraided their dulnes, when he rode vpon an Asse. Fifthly, the Egyptians by an Asse, noted a man without all diuine knowledge; wherefore they vsed to take an Asse and follow him with all despite, beating him from place to place till hee brake his owne necke; for they beleueed, that an asse was possessed of a deuill. Sixtly, Indocibility, by an asse bridled. Seuenthly, the snares of flatterers; for their priestes set an asse betweene flowers and oymntes, neither of both pertaining to an asses skill, teaching thereby, how mighty men fall by treachery of flatterers. Eightly, a woman dissembling her Pragnancy. Ninthly, by a man, weauing a cord, and an asse behind him biting it asunder, they signifie, a painefull husband, and a prodigall wife. Tenthly, a good vine-dresser, for when an asse did bite off the braunch of a vine, it was obserued that the next yeare the vine was more fruitfull: finally base feruility, trifling sluggishnes, good fortune, tyrants, and fooles are Hieroglyphically comprized vnder the discourse of asses.

Touching such medicinall vertues as haue bene tried and founde to be in the seuerall parts of Asses, by learned and approued writers, now in the conclusion of this historye they shall be briefly remembered, and so this narration be finished.

A draught or two of the same water whereof an Asse or an Oxe hath drunke, will ease the head-ach, the forehead of an asse tyed to the flesh of one that hath the falling euill, cureth him; and the braine of an asse steeped in sweet water and infused in leaues, whereof taken for certaine dayes, halfe an ounce, easeth the falling euill: the number of which daies cannot be lesse then thirty, but this is very ridiculous, that if a man hurt by a scorpion, do whisper his harme in the eare of an asse, presently the hurt ceaseth. When one is vexed with a quotidian feuer, with three drops of blood out of the vaine of an Asses eare, put into eighteene ounces of water and drunke by the patient, easeth that paine.

The liuer of an asse burnt, driueth away venomd things, and the same dried and beat to powder, helpeth the cough and shortnes of breath, and roasted to be eaten, if it bee eaten fasting it is good against the falling euill. Other say, if it be mixed with *Oppanax*, and instilled into the mouth forty daies together, defendeth infants from the aforesaid sickness. Also the hart of a male blacke asse, eaten with bread at the euening, in the first or second day of the moone, is good against the falling euill. The liuer dried with parsley, & three walnuts clenfed from the pill and put into hony, is marueilous good for one that is liuer sicke, the ashes of it mixt with oyle, taketh away Wens; and the ashes of the liuer and the flesh is good against the chapping, clefts, or slisters in the body, which come by cold: but *Dioscorides*; whom I rather follow, attribureth both these vertues to the ashes of the hoofs. He which is sicke of the milt, may be holpe with the old milt of an asse, if he eat thereof euery day dried and fasting, he shall find ease by it within three dayes. The same first dried and then steeped in water, maketh the dugs full of milke, so also doeth the spleene, and the spleene with sewer of a beare, and oyle made as thicke as hony, by anointing the eyelids therewith, restoreth the haire which are wanting. The reynes inercraterated, brused, and put into new pure wine, do help the bladder, and stay the incontinency of the vrine. The same dried, burned, and beaten into very small powder, whereof a nut shell full put into two cups of pure wine and drunke oft, cureth the stranguery.

It is thought that with the powder of the Asses genitall, the haire may be made grow thicker: and the same beaten with leade and oyle, and anointing the heade where gray haire is shauen off, keepeth it from more graye haire. The stones of an Asse kept in salt and sprinkled in a potion of asses milke or Water, helpeth the falling euill. The gall of an asse or a bull, either of them, seuerally broke into water, taketh away the spots in the face, if after the patients skin be pilled, he must keepe himselfe from sun and wind.

The blood of an asse staieth the flux of blood coming from the skin or films of the brain; and

and two or three drops of the same drunke with wine, cureth a quotidian feuer: the selfe same thing is reported of the blood let out of the veine in the eare. The blood of the foale of an Asse with wine, cureth the Kinges euill. The froath or scum of Nitre with the fat of an Asse or the fatte of a Sowe, cureth the bitinges of Dogges: and if there bee any scarres in the body, the fatte maketh them of the same colour with the residue of the bodye: And if one vexed with the falling euill, be annointed with the suet or fat of an Asse it will ease them very much, likewise the marrow of Asses helpeth the scabs from a man, and with the suet the places infected with Catthars, Leprosies, or Scarres, receiue their former colour: and the skinne laid vpon young infants, maketh them without feare. And if the bill of a *Heron* wrapped in an Asses skinne, bee bound to ones forehead, it prouoketh sleepe.

A paltie man will fall downe if he tast of the perfume made of the haire of an Asse or Mule. The ashes of the haire of Asses, stayeth bleeding; and the same hath the more force if they be of a male, and be mixed with vinegar and laide in wooll to the yssue bleeding. The bones of an Asse broken and sod, are very soueraigne against the venom of a sea-Hare-fish. The poulder of an Asses hoofs drunke a moneth together, two spoonfulls at a time, helpeth the falling euill very greatly: and the same mixed with oyle, helpeth the kings euill; and being put vpon Kibes or Chil-blaines, cureth them. The hoofs of Asses burned and beaten to poulder, giuen to them that haue the falling euil in drink, helpeth them speedily; also a burned hoofs is mingled with many medicines to cure the swelling of the Nauell in children, and the hoofs perfumed procure speedy deliuerance in crauaile of yong, that the dead thing may come forth, otherwise it is not vsed, for it will kill the liuing yong ones.

The dust thereof with the milke of an Asse, by anointing cureth the scars and webs of the eies, and as *Marcellus* saith, only the parings of an Asses hoofs scraped and mingled with a womans milke; and they say, that if an *Epilectick* man weare a ring made of an asses hoofs wherin is no blacknes, it will preserue him from falling. The poulder of an asses hoofs burned and beaten, laide in vinegar and made in little bals, and one of them put into the mouth and there held, helpeth the loofnesse and paine in the teeth. There is a collection of certaine hard matter about an asses legges, called *Lichen*, which if it be burned and beaten and put into old oyle, will cause haire to grow out of baldnes, and it is of such force, that if it be applied to a womans cheek, it will produce the same effect, and mingled with vinegar, it raiseth vp the *lethargike* man.

And if a man take the ring-wormes growing naturally on Asses legges, and shredding them into powder put them in vinegar, it staieth all paine in the heade, which maketh one sleepey. The flesh of Asses sod in portage helpeth them that haue the *Thibis* or disease of the Lungs, and there are some which prescribe the taking of Asses flesh, or the blood of Asses mingled with vinegar to be taken forty daies together against the falling euill. The milke of an asse mingled with hony and drunke, loofneth the bellie, and therefore *Hippocrates* gaue it for a gentle purgation being moister then anie other kind of milke, and fitter to take downe the bellie. It will also ease the tooth-ache, if the teeth be washed in it, and fasten them that are loofe, being verie good to wash the teeth withall. *Galen* gaue asses milke mixt with hony, to one in a consumption when he came newly from a bath, and therefore it is giuen in feuers *hecticks* and all consuming diseases because the substance of it is fitter for detersion then nutriment: when the breasts are in paine, by drinking asses milke they be holpe, and the same mingled with hony, causeth womens purgation, by drinking asses milke an exulcerat stomack is relieved: likewise all other pains in the stomack, which come of sadnesse or sorrow, sighing, and desperation: and *Heraclides* gaue asses milke with anniseed to one that had his lights stopped, and it is likewise commended against the cough, extenuation, spitting of blood, dropsie and hardnes of the spleene, but it is not good for a weake head troubled with giddines or noise, yet will it loofen the hardnes of the bellie in a feuer.

It is also priuarely vsed against eating of morture, white lead, sulphur, and quicksiluer; and when a mans meate doeth not neither nourish nor digest, let him drinke Asses milke safclie, and it is also good to gargarize in fore chappes or throates. Likewise in

Libr.
Clodius. a feuer when there is no head-ache. The auncient in old time gaue Affes milke to children before meat, and for want thereof Goats-milke: for sore mouths, it must be gargarized. It is very profitable against the collicke and bloody Fluxe, if honic be puttherunto; the loofnes or desire of stooles is taken away by drinking Affes milke: the whay or milke of an Affe did *Hippocrates* prescribe against the consumption of the raynes or backe, and the same with a root of a pomegranat against the loofenes and other diseases of the belly to be drunke.

Play. Also there are examples where the whay of Affes milke haue helped the gowt, both in hand and foot: sweet water with Affes milke is wholsome against poyson of Hen-bane, & other poysons, but it must be vsed new or else soone after warmed: This milke will wake womens skins whiter, wherefore, *Poppea*, the wife of *Domitius Nero* carried about with her in her progresse fifty milke Affes, wherewith she did vse to bath her selfe.

Play. The vrine with the owne dung, healeth straight shooing, scabs in a man, and the roughnesse of the nayles. It taketh away the scurle of Oxen. It is giuen in drinke, to cure them that haue ache in their raynes, and with *Pepper-wort* it is profitable against suppurations and apotlems in the flein. If any be hurt by the starres, wash them in asses stale, mingled with *Spikeword*: the same force hath it against cornes and all hardnesse or thickenesse of skinned. The dung of asses new with oyle of Roses, distilled warme into the eares, helpeth deafenes, and pullies or suddaine boyles of the heade, are cured with the ioyce of asses dung, and of sea-onyons beat to powder, and the fat of beefe, layed to the boyles like a plaister: both the dung of asses and horses eyther raw or burnt mingled with Vineger, restrayneth bleeding both in fluxes and wounds, vsed like a plaister, being new and mingled with vineger, and for the bleeding at the nose, snuffe in the ashes of asses dung burnt to powder. The dung of asses cureth the Piles, and the same dried and moistened in wine being drunk of cattell which are stung with scorpions, cureth them if it be at grassie; and it is found true by long experience, that the dung of an affe rubbed, in quantity two sponfuls, and taken every day, deliuereth one from the falling euill.

Et miccus prodest ex where succus asella.

Si tepedo infundat ac mello piperque.

This is good against the gall and running ouer thereof, if it be mingled with warme wine, pepper, and hony. The *Syrims* call the dung of a young Foale which it first casteth vp after the foaling, *Poleans*; and giue it against the sicknesse of the milk.

In sapia decoctum colo magnopere prodest.

The same is good against the collicke and the bloody fluxe. The iuyce of asses dung, asses milke, and sweet wine, annointed on the sick member, cureth the gowt: and the same stayeth the flowers of women with childe, the iuyce heereof cureth the closing vp of the eyes in the night. The skinned wherein the young foale lyeth in the dammes belly being smelled vnto, by him that hath the falling euill, it easeth him. *Anaxilans* hath reported, that if the excrements of a Mares copulation be burned, there will appeare monstrous shapen of Horses heads. If a horse haue a web in his eye, mingle together the milke of an affe, the blood of a Doue, and the dew of Cabadges, and anoint him therewith: and there be some which take of the dirt where an affe hath uride water in the way, and therewith annoint the

scabbes of sheepe for their recovery: but when one is stroken with a scorpion, the asses dung must be presentlye applyed, or else it profiteth nothing in that malady.



OF THE HINNVS, Innus, and GINNVS, *Mannus mannulus Bepi & Burdones, &c.*



Here is no language beside the *Greeke* that haue any wordes to expresse these beasts, and the Latines haue deriued these termes from them. These are beasts of a small size as dwarries among men, and therefore seldome seene in these parts of the world. They which are called *Hinni*, are conceived of a horse, & a shee affe, who although they take their denomination from the male, yet do they more resemble the female.

Celins Rhod.
Collimella

Play.

Harmolus.

Narus.

In ancient time, the males which were conceived of a horse and a shee Affe, were called *Hinnuli*, and likewise of an Affe and a mare, *Muli*, so are the young ones of little goats, Deer, hares, and other like: although some take *Innuli* for the young harts, and the *Hinni* and *Hinnuli* for the breede of a horse and an Affe; so that there appeareth two kinds, and both of them transplanted out of other.

The *Hinnus* is lesse then the *Mule*, but more ruddie, hauing ears like a horse, and a mane and taile like an affe, lying in the wombe before the foling twelue monthes like a horse, and are brought vp like little horses, whose age is discerned by their teeth, and they are sometimes procreated of a horse and a Mule, and because of their apnes to beare, they are called *Burdones*, or else of *Bardus* by reason of their folly and flownes.

Noius.

Perus.

Manni and *Mannuli* are very little low horses, being very gentle and easie to be handled, being called also among the *Ciuitians*, *Burdi*. There is in France not farre from *Gratton*, a kind of Mules which in the countrey speech are called *Iumar*, being bred of an Affe and a Bull, and in the *Heluetian* alpes beyond *Cunia*, about the towne *Speiuga*, I haue bin sincerely informed, that there was a horse conceived of a bull and a mare, and therefore *Scaliger* saith, that such a foale is called *Hinnulus*, whereof hee reporteth he had seene many, and he himselfe had two of them, and at that instant had onely one female, betwixt whose eares there were two bony bunches about the bignes of halfe a Walnut, giuing euident testimony by the forehead, that her father or Syre was a bull: and some say, that this kinde want their vpper teeth: and their vnderchappe doeth in a deformed manner stretch forth: it felie beyond the vpper, as it is in many fishes, being called of the *Gabala* and *Aruerni*, *Bepi*: And at this day there is in the court of France a certaine beast which in the former part is like an affe, and in the hinder a sheepe. In *Ferraria* amonge other strange beasts, they nourish dwaruith Affes, of whom *Martiall* made a *Distichon* to this effect, that they are not so high as a man, when he sitteth on the ground.

Auerge & Lodue Na-
uert.

Hic tibi de mulis non est metuenda ruina:

Altius in terris pene sedere soles.

For the *Innus*, and *Ginnus*, or *Hinnus*, they are conceived by a Mule and a Mare, which are very small by reason of some disease the damme that beareth them hath in her belly: the worde *Inis* signifying a young or newe borne Nephew, and is attributed to this kind of beasts, because they neuer exceed the quantity of young foales. Both the

Albertus.
Promptuar.

Mule and the *Burdo* remaine barren and neuer conceiue, the fence like a horse, and that brayeth like an affe. A *Musimon* is a short horse, affe, or Mule.

OF THE WILDE ASSE.



WildeASSE, called of the Latines *Onager*, of the Hebrewes *Arad* and *Ere*, and as *Sebastian Munster* affirmeth *Merode* and *Arda*; In the German tongue it may be termed *Eiu Walde-sell*, and the young ones are called *Lalissons*.

Dum tener est Onager solaque lalisio matre :
Pasit hoc infans sed breue nomen habet.

These wilde Asses are not *Elks*, as some haue reported of *Elks*, nor that *Oryx* which the auncient writers do constantly affirme to liue in a continuall thirst, as for the most part wilde Asses do. Of these Asses are great store in *Phrygia*,

Lycania, and *Affrica*, and it is saide, that the *Saracen* king of *Tunis* in *Affricke*, sent vnto *Ferdinand* king of *Naples*, a goodly great wild Ass, such an one as hath not bene seene in this part of the world.

Apollonius affirmeth, that he saw wilde asses in great plenty beyond *Catadupa* in *Egypto* so are there many in *Canda*, an Island neere *Creet*: In *Persis*, in *Asia*, in *Madera*, and *Abissinia*, *Arabia* desert, *Mauritania*, and *Armenia*. *Callistus* reporteth that there are such wilde Asses in that region vnder the *Aequinoctiall* towards the East and South, of wonderfull stature, their skin (beside the vsuall manner) being of diuers colours, interlined variably with white and blacke, and the Zones and strakes descending from the top of the backe vnto the sides, and there diuided by their winding and turning, make the folds appeare of admirable variety.

These Asses loue the highest Mountaines and rockes, as holy scripture teacheth, *Ier. 14. The asses feed in the high places and draw in the wind like Dragons*: which words gaue occasion to some to imagine, that wilde asses would quench their thirst with the winde without water: whereas it is the maner of all wilde beasts, in extremitie of thirst, to gape wide and greedily draw in the colde refreshing ayre, and they will not drinke but of pure fountaine water. They liue in flocks and great companies together, but in desolate places: the males going before the females, and commonly one male will leade and rule a flocke of females, being exceeding swift, and fearfull, and therefore do they often change their places of abode; and yet it is obserued, that the wilde Asses of *Licia* neuer go ouer the mountaine that diuideth them from *Cappadocia*.

They engender among themselves, their females being much more lustfull then the males, and therefore doe the males obserue and watch them with a ielous eye towards their owne soles, especially after they haue conceiued; and the female as warily avoideth the sight of the male, especially at the time of her foling: for if she bring forth a female, the male receiue it with all loue, ioy, and welcome; but if a male, then doth he with angry and enuious countenance look vpon it, taking it heauily that another male is bred, which in time may in the fathers place possesse his damme: wherefore in a raging madnes he falleth vpon the sole, seeking by al his power to bite off his stones: the poor female although weakened with paine of deliuey, yet helpeth her young one against the fathers rage, and like a mother who seeing her sonne slain in war, embraceth his bleeding corps, and cryeth out with dolefull voice, tearing her cheekes and bleeding betwixt her breasts: so would you thinke this silly female asse, to mourne for her sole, now ready to die by the Syres cruelty; saying, *O my husband why is thy aspect so irefull? Why are thy eyes now become so bloody, which euen now were as white as light? Doeſt thou looke vpon the face of that monster Medusa? Which turneth men into stones, or doſt thou look vpon some new hatched horrible Dragon, or the whelpes of some lyon lately littered? Why wilt thou geld this our young one which nature hath giuen vnto vs both by precreation: O wretched beast that I am, which haue conceived an unhappy sole by the fathers wickednes, O my poore, and more unhappy sonne, which for a bealious feire art deprived of thy naturall parts, not by the clawes of Lyons (for that I would endure) but by the vnaturall and more then hostile teeth of thy owne father.*

These

These wilde Asses haue good and stronge hooves, their swiftness is compared to the winde, and in the time that they are hunted, they cast backward with their heeles stones with such violence, as they pierce the breasts of them that prosecute them if they be not very wary. They are of a large, broad, tall, and beautifull body; long eares, and a siluer colour, (that is as I gesse) a bright cloud-colour, for it is but vaine to imagine, that an Ass can be all white, for then were all the auncients deceiued, which with one voyce affirme, that he hath a blacke list on the backe, at either side whereof are two white lines.

Their food is onely grasse and herbes of the earth, whereby they grow very fat, their hart being the fattest part of their body, and they will not abide any flesh-eating-beaste, especially the Lyon whom he feareth very much, for all these strong beasts deuour and eat them. These Asses are very fit for ciuill vses, as for plowing and sowing, for being tamed they neuer grow wilde againe as other beasts will, and they easily grow tame.

It is obserued that the same being tamed, is most tame which before time was most wilde. They loue figs and meale about all things, wherefore the *Armenians* vse to take a certain blacke fish bred in their waters which is poyson, and couering it with meale the wilde asses come and lick thereof, and so are destroyed. The best of them are generated of a Mare and a wild Ass tamed, for they are the swiftest in course, of hardest hoofe, a leane body, but of a generous and vntierable stomack. The *Indian* wild Asses haue one horne in their foreheade, and their body all white, but their heade is red: So is there another

beast in *India* very like a wilde asse, which the inhabitants eat (as we haue read) about the streights of *Magellana*: When these Asses are hunted with dogs, they cast forth their stime or dung, with the fauour whereof the Dogges are stayed while it is hot, and by that meanes the beast escapeth daunger: but the Asses of *Mauritania* are very short winded, and subiect to weariness and stumbling, for which cause they are more easily taken, and the best of all are not so swift as a *Barbary*-horse; besides their nature is, when they see a man, to stand stone stil, crying, braying, and kicking, till you come at them, and when one is ready to take them, they take their heeles and run away. The inhabitants of *Arabia* desert, by many gins and other deceifull deuises take them, and on horsebacke follow them till they tyre or can strike them with their darts. Their flesh being hot, doeth stinke and taste like an other Asses, but boyled and kept two dayes hath a pleasant taste; yet doth it not breede good blood, because it is viscous and harde to be concocted, although there be many which eat that, as also the flesh of Panthers and other such beasts.

Pliny teacheth, that there is more vertue in the wilde Asses milk and bones against venome and poyson, then in the tame. Likewise, in the heele of an Ass, is a principall remedy against apostemations and bunches in the flesh, if it be applied to the inner part of the thigh. The gall, draweth out botches and must bee annointed vpon impostumate scars. It is vsed also in emplaisters against Saint *Antonies* fire, the leprosie, and swelling in the legs and guts. The fat with oyle of herbe-*Mary* by annointing the raines and the backe, helpeth and easeth that paine which was ingendred by wind. The spleen dried to powder and drunke in wine or drinke, is good against the sicknes of the spleene. The flesh is good against the paine in the ridge and hip-bones: and *Galen* affirmeth, that the vrine breaketh and dissolueth the stone in the bladder. The ashes of the hoofe helpeth the falling euill, and mingled with oyle, cureth the kinges euill, and the loosenes of the hayre. The marrow eateth the gowt, and the dung mixed with the yolke of an Egge and applied to the fore-head, stayeth bleeding: also the same cureth the sting of a scorpion: and *Zor an Hebrew* affirmeth very constantly, that if a man looke into an Asses eye, it preferueth the sight, and hindereth the Water that descendeth into the eye.

Of the Scythian Asses.



The Asses of *Scythia* haue homes wherein it is reported that the *Srygean* Water of *Arcadia* may be contained, although it will eat through all other vessels be they neuer so hard. *Sosipater* brought of them to *Alexander* the great, who admiring the rarenesse, would not put them to any priuate vse but sent them

*Eliaius
Albertus
Oppianus.*

Varro.

Eliauius.

*Phylus.
Pliny.*

Eliauius.

Medicina.

Milke.

Pliny

Eliauius.

to

to Delphos, to be offered to Pithias; but that these can be properly called Affes, no man can defend, although Herodotus also affirme, that among the Affricans called Arabians, there be affes with hornes.

Of the Indian Affes.



It is questionable whether the *Monoceros*, commonly called a *Vnicorne*, the *Rhinoceros*, the *Oryx*, and the *Indian affe* be all one beast or diuers; for the *Vnicorne* and *Rhinoceros* haue the same things attributed to them in stories, and differ in verie few reports: but for the Affes of *India*, both *Aristotle*, *Pliny*, and *Alianus*, ioyntly agree, that they differ from all other whole-footed beasts, because they haue one horne in the forehead, and so also haue the *Rhinoceros*, *Monoceros*, and *Oryx*, but the *Indians* call a *Vnicorn*, *Cartazono*; and the horn so highly prized at this day, is thought to be of the *Rhinoceros*, but *Alianus* and *Philes* acknowledge no other *Vnicorne* then the *Indian Affe*, who in bignes equalleth a horse among the *Indians*, being all white on the body, but purple headed or red (as some say,) blacke eyes, but *Polaterranus* saith blew, hauing one horne in the fore-head a cubit and a halfe long, whose vpper part is red or bay, the middle blacke, and the neather part white, wherein the Kings and mighty men of *India* vse to drinke, adorning it for that purpose with sundry bracelets, precious stones, and works of gold, holding for truth that all those which drinke in those hornes, shalbe freed from annoyance of incurable diseases, as conuulsions, the falling euill, and deadly poysons.

These wilde-affes exceed all other, both in stature of body, and also swiftnes of foote, for at the first, they set forth very gently, and afterward speed their journey with better pace, so that it is very hard for any to follow them, but impossible to ouergo them. The males take great paines in keeping their young ones, whom they continually watch and hide in the most remote and desert places they can finde. When they are hunted, they keepe their weake young ones behind them, and fight for them very furiously, neyther feare they to encounter horsemen. They are so strong, that no beast may stand before them, for they will receiue the charge of Horses with such violence, that in their encounter they bite out their sides & tear their guts out of their belly: for which cause they are dreadfull to Horses, who are most vnwilling to ioyne with them, for they neuer meet but they both perish.

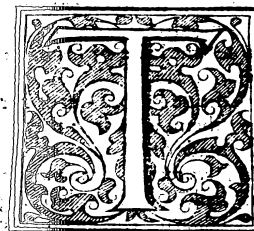
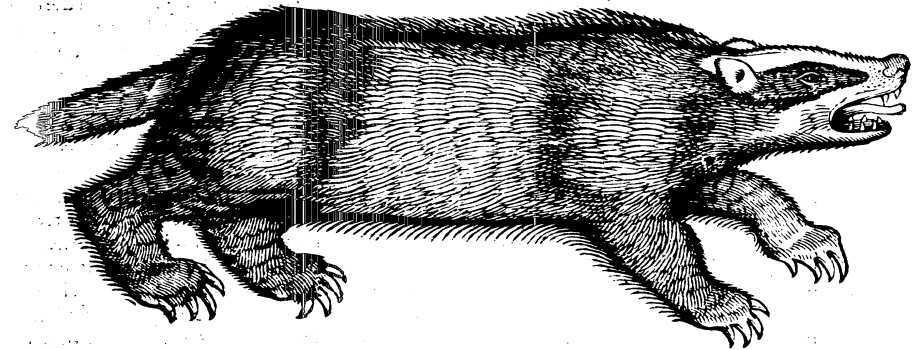
They fight with their heeles, but their teeth are most dangerous, for what they apprehend in them they bring it cleane away: and because of this rage, those which are of any yeares, can neuer be tained. The great king of *India* doth once euery yeare appoint all manner of fights both of men and Beastes, wherein are wilde Bulls, tame Rams, these wild Affes with one horne, *Hyenacs* and Elephants. To conclude, it is but a fable of *Polaterranus*, that saith, these Affes want a gal, for they haue the bladder of the gal, a portion whereof drunke, cureth the falling euill.

Of the Alborach and Axis.



Here are two other beasts to be added to the end of this ranke, namely, the *Alborach* among the Turks, being a faire white beast like an Affe, whereupon the turkish priests blasphemous idolaters, perswade the silly pilgrims of *Mecca*, that *Mahomet* was carried vp to heauen. The *Axis* of which *Pliny* speaketh, is a wilde beast, hauing a skinne like the *Hinnulus* afore said, but spred ouer with whiter spots, which is bred in *India*. *Belonius* affirmeth, that he saw two of them in the Castle of *Cair*, a male and a female, and either sex wanted hornes, hauing long rayles down to their mid-legs like deere, and differ very little from deere, sauing in their large white spots and yellow colour, yeelding a much more cleare sounding voyce then a deere, and the female thereof is smaller then the male. This beast is by idolatrous people dedicated to their drunken God *Bacchus*.

OF THE BADGER, OTHER VVISE called a Brocke, a Gray, or a Bauson.



The *Badger* could neuer find a Greeke name, although some through ignorance haue foisted into a Greeke dictionary *Melus*; whereas in truth that is his Latine word, *Mele* or *Meler*, and so called, because about all other things, he loueth hony; and some later writers call him *Taxus*, *Tassus*, *Taxo*, and *Alber. Magnus datus*. But whereas in the scripture some translate *Teffon*, *Tahas*, or *Tachasch*; and plurally *Techasim*, Badgers, yet is not the mater so cleare, for there is no such beauty in a badgers skin, as to couer the Arke, or to make princes shooes thereof: therefore some Hebrews say, that it signifieth an Oxe of an exceeding hard skinne. *Onkelus* translateth it *Sassona*, that is, a beast skinne of diuers colours, *Symachus*, and *Aquila* a iacinth colour, which cannot be; but the Arabians *Darash*, and the Persians *Ashak*, yet it may be rather saide, that those skinnies spoken of *Exod. 25. Numb. 4. Ezek. 26.* be of the *Linx*, or some such other spotted beast; for *Tachasch* cometh here *Thos*, signifying a kind of Wolfe not hurtfull to men, being rough and hairy in winter, but smooth in summer.

The *Italians* call a Badger *Tasso*, the *Rhetians* *Tasch*; the French *Tasson*, *Taxin*, *Tasson*, *Teffon*, and sometime *Grisart*, for her colour: sometimes *Blareu*, and at *Parris* *Bedand*. The *Spaniards* *Tafugo*, *Taxon*; the Germans *Tachs*, or *Dax*; the *Illyrians* *Gezwecz*.

Badgers are plentiful in *Naples*, *Sicily*, *Lucania*, and in the *Alpine* and *Heluetian* coasts, so are they also in England. In *Lucania* there is a certaine wilde beast, resembling both a beare and a Hog, not in quantity, but in forme and proportion of body; which therefore may be fitly called in Greeke *Suarctas*, for a Gray, in short legs, eares, and feet, is like a beare, but in fatnes like a swine. Therefore it is obserued, that there be two kinds of this beast, one resembling a Dog in his feet, which is called *Canine*, the other, a hog in his cloven hoofe, and is called *Swinish*. Both these differ in the fashion of their snout, one resembling the snout of a Dog, the other of a swine, and in their meat, the one eating flesh and carrion like a Dogge, the other hog, and finally like a hog, as both kinds haue bene found in *Normandy* and other parts of France and *Italy*. This beast diggeth her a den or caue in the earth, and thence liueth, none coming forth but for meat and casement, which it ma-

Country of
breed.

Calus Cirio:

Diuersitie of
kinds.

A secret in
their manner
of digging.
Isidorus.
Albertus.

Their meate

Cardanus.

Her defence
against Hun-
ters & theyr
Dogs.

Badger exten.
Platina.

Medicine
made of Bad.

Gracius

Brasavolus.

Albertus.

maketh out of his den: whē they dig their den, after they haue entred a good depth for auoi-
ding the earth out, one of them falleth on the backe, and the other laith all the earth on his
belly, and so taking his hinder feet in his mouth, draweth the belly-laden badger out of the
caue, which disburdeneth her carriage, and goeth in for more till all be finished and emptied.
The wily Foxe neuer maketh a Denne for himselfe, but finding a badgers caue, in her
absence, layeth his excrement at the hole of the denne, the which when the *Gray*
returneth, if the smell (as the sauour is strong) she forbeareth to enter as noisome, and so
leaueth her elaborate house to the Fox. These badgers are verie sleepe, especially in the day
time, and liue not abroad, but in the night, for which cause they are called *Lucifuge*: that
is *3* *Auoyders of the light*. They eat honie, and wormes, and hornets, and such like things, 10
because they are not verie swift of foot to take other creatures. They loue Orchards, vines,
and places of fruits also, and in the autumn they grow therewith verie fat.

They are in quantitie as big as a Fox, but of a shorter and thicker bodie; their skin is hard,
but rough and rugged, their haire harsh and stubborn, of an intermingled grisard colour,
sometime white, sometime blacke, his backe couered with blacke, and his bellie with white,
his head from the top thereof to the ridge of his shoulder, is adorned with strakes of white
and blacke, being blacke in the middle and white at each side. He hath verie sharpe teeth,
and is therefore accounted a deepe-biting beast. His back is broad, his legs (as some say)
longer on the right side then on the left, and therefore he runneth best when he getteth to the
side of a hill, or a cart-road away. His taile is short but hairy, and of diuers colours, hauing 20
a long face or snout like the *Zibehus*: his forelegs being a full spanne long, and the hinder
legs shorter short eares and little eies, a great bladder of gall, a body verie fat betwixt the
skin and the flesh, and about the heart; and it is held that this fat increaseth with the Moon,
and decreaseth with the same, being none at all at the change: his forelegs haue verie sharp
nailes, bare and apt to dig withall, being fine both before and behind, but the hinder verie
short ones and couered with haire. His sauour is strong, and is much troubled with lice
about his secrets, the length of his bodie from the nose which hangeth out like a hogges
nose to the taile or rumpe, is some thirtie inches and a little more, the haire of his backe
three fingers long, his necke is short and like a Dogs; both male and female haue vnder 30
their hole another outwardlie, but not inwardlie in the male. If she be hunted out of her
denne with hounds, she biteth them greuouslie if she lay hold on them, wherefore they a-
uoid her carefully, and the hunters put great broade collars made of a Graies skinn
about their Dogges necke, to keepe them the safer from the Badgers teeth: her manner is
to fight on her backe, vsing thereby both her teeth and her nailes, and by blowing
vp her skinn about measure after an vnknowne manner, she defendeth her selfe against the
strokes of men and the teeth of Dogges: wherefore she is hard lie taken, but by deuiſes and
ginnes for that purpose inuented; with their skinn they make quivers for arrows, and some
shepheards in *Italy* vse thereof to make sacks, wherein they wrappe themselves from the in-
iury of raine.

In *Italy* and *Germany* they cate Graies flesh, and boile with it peares, which maketh the 40
flesh tast like the flesh of a Porcupine. The flesh is best in September if it be fat, and of the
two kinds, the swinish badger is better flesh then the other. There are sundry vertues con-
fected out of this beast; for it is affirmed, that if the fat of a badger mingled with crudy ho-
ny, and annointed vpon a bare place of a horse, where the former haire is pulled off, it
will make new white haire growe in that place: and it is certaine (although the *Graeci*-
ans make no reckoning of Badgers greafe) yet it is a verie soueraigne thing to soften, and
therefore *Serenus* preſcribeth it to annoint them that haue fevers or inflammations of the
bodie,

Nec spernendus adeps dedit, quem bestia melis.

And not to be dispised for other cures: as for example, the easing of the paine of the reins 50
if it be giuen in a glister, and likewise the fat of a dogge and a badger mingled together, doe
loosen contracted sinnewes.

The ashes of a badger is found to helpe the bleeding of the stomacke, and the same sod
and drunke, preuenteth daunger by the biting of a mad dogge: and *Brunfelsius* affirmeth,
that if the blood of a badger be instilled into the hornes of cattell with salt, it keepeth them
from

from the murrain, and the same dryed and beat to powder doth wonderfully help the lepro-
ſie: The braine sod with oyle caſeth all aches, the liuer taken out of water, helpeth swellings 60
in the mouth; and some affirme, that if one weare ſoles made of Badgers skins in their
shoes, it giveth great ease vnto the gowt. The biting of this beast is venomous, bicause
it feedeth vp on all venomous meates which creepe vpon the earth, although *Arnoldus*
be of a contrary iudgement: and of this beast I can report no other thing worth the no-
tice, ſave that the Noble family of the *Taxons* in *Perraria*, tooke their name from this
creature.

OF THE BEARE.





Of the name

Epithites of
the beareOf the kind:
of Beares
African.
Alberius.

Oleus.

A Formica-
rian Beare.
Circulus.Country of
breed.

A varcellous.

Volaterrans

a secret in the
nature of
Beares.

Beare is called in the Hæbrew *Dob*, and plurally *Dubim* of the Arabians *Dubbe*, of the Chaldeans *Duba*, *Aldub* and *De-bone*; of the Græcians *Arctos*, of some *Dasyllus*, because of the roughnes of his haire, of other *Beiros*, and *Arctos* significth a solitary Beare. The Latines call him *Vrsus*; which some coniecture to be *saugnam orsus*, significg that it is but begunne to be framed in the dammes belly, and perfected after the littering thereof. The Italians call it *Orso*, so also the Spaniards, the French, *Ours*, the Germans *Baer*, and *Beer*: the Bohemians *Nedwed*, the Po-

lonians *Vuluer*: and the attributes of this beaſt are many among authors, both Greeke and Latine: as *Amonian* beares, armed, filthy, deformed, cruell, dreadfull, fierce, greedy, *Callidonian*, *Erymanthean*, bloody, heauy, night-ranging, lybican, menacing, *Numidian*, *Oſſean*, headlong, rauening, rigide and terrible beare; all which ſerue to ſet forth the nature heereof, as ſhall be afterward in particular diſcourſed.

First, therefore concerning ſeueral kinds of beares, it is obſerued, that there is in generall two; a greater, and a leſſer; and theſe leſſer are more apt to clime trees then the other, neither do they euer grow to ſo great a ſtature as the other. Beſides there are Beares which are called *Amphibia*; becauſe they liue both on the land and in the ſea, hunting and catching fiſh like an *Otter* or *Beauer*, and theſe are white coloured. In the Ocean Iſlands toward the North, there are beares of a great ſtature, fierce and cruell, who with their forefeet do breake vp the hardeſt congealed yſe on the ſea, or other great Waters, and draw out of thoſe holes great abundance of fiſhes: and ſo in other frozen ſeas are many ſuch like, hauing blacke clawes, liuing for the moſt part vpon the ſeas, excepte tempeſtuous weather driue them to the land.

In the Eaſterne parts of *India* there is a beaſt in proportion of body verie like a Beare, yet indued with no other quality of that kind, (being neither ſo wild, nor rauinous, nor ſtrong) and it is called a *Formicarian* Beare, for God hath ſo provided, that whereas that countrey is abundantly annoyed with the *Emmets* or *Ants*, that beaſt doth ſo prey and feede vpon them, that by the ſtrength and vertuous humour of his tongue, the ſille poore inhabitants are exceedingly relieued from their greuous and dangerous numbers.

Beares are bred in many countries, as in the *Heluetian alpine region*, where they are ſo ſtrong and full of courage, that they can teare in pieces, both *Oxen* and *Horſes*, for which cauſe the inhabitants ſtudy by all means to take them. Likewiſe there are Beares in *Perſia*, which doe rauen beyond all meaſure, and all other; ſo alſo the beares of *Armenia*, which are of a more elegant forme and compoſition then the reſidue;

Proſuit ergo nihil, miſero quod communis vrfos:
Fugebat Numidas & Albena nudus arena.

And whereas *Pliny* affirmeth, that there are no beares in *Affrick*, he miſtook that countrey for *Creet*, and ſo ſome ſay, that in that Iſland be no *Volues*, *vipers*, or other ſuch venomous creatures; whereof the Poets giue a vaine reaſon, becauſe *Iupiter* was borne there: but, we know alſo, that there be no beares bred in *England*.

In the countrey of *Arabia*, from the promontory *Dira* to the South, are beares which liue vpon eating of fleſh, being of a yellowiſh colour, which do farre excel all other beares, both in actiuitie or ſwiftneſſe, and in quantity of body. Among the *Roxolani* and *Lisnaxians*, are beares, which being taken are preſents for princes. *Ariſtotele* in his wonders reporteth, that there are white beares in *Misia*, which being eagerly hunted, do ſend forth ſuch a breath, that putrifieth immediately the fleſh of the Dogges, and whatſoeuer other beaſt commeth within the fauour thereof, it maketh the fleſh of them not fit to be eaten: but if either men or dogs approach or come nigh them, they vomit forth ſuch abundance of Plegme, that either the hunters are thereby choaked or blinded.

Thracia alſo breedeth white Beares, and the King of *Eſthiopia* in his Hæbrew Epistle which he wrote to the Biſhop of *Rome* affirmeth, that there are Beares in his countrey:

In *Auſconia* are Beates, both of a ſnow white, yellow, and duſky colour, and it hath bene ſcene that the Noble womens chariots drawne by ſix horſes, haue bene couered with the ſkinnes of white beares, from the paſterne to the head: and as all other creatures doe bring forth ſome white, and ſome blacke, ſo alſo do Beares, who in generall doe breede and bring forth their young in all cold countries, ſome of a duſky and ſome of a browne blacke colour.

A Beare is of a moſt venereous and luſtfull diſpoſition, for night and day the females with moſt ardent inflamed deſires, doe prouoke the males to copulation; and for this cauſe at that time they are moſt fierce and angry.

Philippus Coſſens of *Conſtance*, did moſt confidently tell mee, that in the Mountaines of *Sauoy*, a Beare carried a young maide into his denne by violence, where in venereous manner he had the carnall uſe of her body, and while he kept her in his denne, he daily went forth and brought her home the beſt Apples and other fruites he could get, preſenting them vnto her for her meat in very amorous ſort; but alwaies when hee went to forage, hee rolled a huge great ſtone vpon the mouth of his denne, that the Virgin ſhould not eſcape away: at length her parentes with long ſearch, founde their little Daughter in the Beares den, who deliuered her from that ſavage and beaſtiall captiuitie. The time of their copulation is in the beginning of winter, althogh ſometime in Summer; (but ſuch young ones ſeldome liue) yet moſt commonly in February or Ianuary. The manner of their copulation is like to a mans, the male mouing himſelfe vpon the belly of the female, which lyeth on the earth flat vpon the backe, and either embraceth other with their forefeet: they remaine verie long time in that act, inasmuch as if they were verie fat at their firſt entrance, they diſioine not themſelues againe till they he made leane.

Immediately after they haue conceiued, they betake themſelues to their denne, where they (without meate) grow very fat (eſpecially the males) onely by ſucking their forefeet. When they enter into their denne, they conuey themſelues in backward, that they may put out their footſteps from the ſight of the hunters. The males giue great honor to the females great with young, during the time of their ſecrecie, ſo that, althogh they lie together in one caue, yet doe they part it by a diuiſion or ſmall ditch in the midit, neither of them touching the other. The nature of all of them is, to auoid cold, and therefore in the winter time do they hide themſelues, chuſing rather to ſuffer famine then cold; lying for the moſt part three or foure moneths together and neuer ſee the light, whereby their guts grow ſo empty, that they are almoſt cloſed vp and ſticke together.

When they firſt enter into their denne, they betake themſelues to quiet and reſt, ſleeping without any awaking, for the firſt fourteen daies, ſo that it is thought an eaſie ſtroke cannot awake them. But how long the females go with young is not certaine, ſome affirm 30 moneths, others but 30 daies, which is more probable, for wild beaſts doe not couple themſelues being with young (except a Hare and a Linx) and the beares being (as is already ſaid) verie luſtfull, to the intent that they may no longer want the company of their males, do violently caſt their whelps and ſo preſently after deliury, do after the manner of conies betake themſelues to their luſt, & noriſhing their yong ones both together: & this is certaine, that they neuer come out of their caues, till their young ones be thirtie daies old at the leaſt, and *Pliny* precieſly affirmeth, that they litter the thirtieth daie after their conception; and for this cauſe, a beare bringeth forth the leaſt whelp of all other great beaſts, for their whelpes at their firſt littering are no bigger then rats, nor longer then ones finger. And whereas it hath bene beleued and receiued, that the whelpes of beares at their firſt littering are without all forme and faſhion, and nothing but a little congealed blood like a lump of fleſh; which afterwarde the old one frameth with her tongue to her owne likenes, as *Pliny*, *Solinus*, *Alianus*, *Orus*, *Oppianus*, and *Ouid* haue reported, yet is the truth moſt euidently otherwiſe, as by the eye witnes of *Ioachim Rhetichus*, and other, is diſproued: onlie it is littered blind without eies, naked without haires, and the hinder legs not perfect, the forefeet folded vp like a fiſt, and other members deformed by reaſon of the imoderate humor or moiſtnes in them, which alſo is one cauſe, why the womb of the beare cannot retaine the ſeed to the perfection of her young ones.

Number of
young ones.

They bring forth sometimes two, and neuer above five, which the old beare dailye keepeth close to her brest, so warming them with the heat of her body and the breath of her mouth, till they be thirty daies old; at what time they come abroad, being in the beginning of May, which is the third moneth from the spring. The old ones being almost dazed with long daikenes, comming into light againe seeme to stagger and reele too and fro; and then for the straightnesse of their guts, by reason of their long fasting doe eat the herbe *Arum*, commonly called in English *Wake-Robbin* or *Calues-foot*, being of very sharpe and tart taste, which enlargeth their guts, and so being recovered, they remaine all the time their young are with them, more fierce and cruell then at other times. And concerning the same *Arum*, called also *Dracunculus*, and *Oryx*, there is a pleasaunt vulgar tale, whereby some haue conceiued that Beares eat this herbe before their lying secret; and by vertue thereof (without meat, or sence of cold) they passe away the whole winter in sleepe.

Feinedly in
Nature.

a fabulous
tale yet vul-
garly beleue-
d.

There was a certaine cow-heard in the Mountains of *Heluetia*, which comming downe a hill with a great caldron on his backe, he saw a beare eating of a root which he had pulled vp with his feet; the cowheard stood still till the beare was gone, and afterward came to the place where the beast had eaten the same, and finding more of the same roote, did likewise eat it; he had no sooner tasted thereof, but he had such a desire to sleepe, that hee could not containe himselfe, but he must needs lie down in the way and there fell a sleepe, hauing couered his head with the caldron, to keepe himselfe from the vehemency of colde, and there slept all the Winter time without harme, and neuer rose againe till the spring time: Which fable if a man will beleue, then doubtlesse this hearbe may cause the Beares to be sleepers, not for fourteene dayes, but for fourescore dayes together.

The meat of
Beares.

Horat:
*Vesperinus
circumgemit
ursus ouile.*

Of the quan-
tity & partes
of Beares.

The parts or
members.

The ordinary food of Beares is fish: for the Water-bear and others will eat fruites, Apples, Grapes, Leaues, and Peate, and will breake into bee-hiues sucking out the honny; Likewise Bees, Snayles, and Emmets, and flesh if it be leane or ready to putrifie; but if a Beare doe chaunce to kill a swine, or a Bull, or Sheepe, he eateth them presently, whereas other beasts eat not hearbes if they eat flesh: likewise, they drinke water, but not like other beasts, neither sucking it or lapping it, but as it were, euen binging at it.

Some affirme, that Beares doe waxe or growe as long as they liue, that there haue bene seene some of them five cubits long; yea I my selfe saw a Beares skinn of that length, and broader then any Oxes skinn.

The head of a Beare is his weakest part (as the hande of a Lyon is the strongest) for by a small blow on his head he hath often bene stricken deade, the bones of the head being verie thinne and tender: yea more tender, then the beake of a Parrot. The mouth of a Beare is like a Hogges mouth, but longer; being armed with teeth on both sides, like a saw, and standing deepe in his mouth, they haue verie thicke lippes, for which cause, hee cannot easily or hastily with his teeth breake asunder the hunters nettes, except with his forefeet.

His necke is short, like a Tygers and a Lyons, apt to bend downeward to his meat, his bellie is verie large, being vniforme, and next to it the intrals as in a Wolfe: It hath also foure speanes to her Paps. The genitall of a Beare after his death waxeth as hard as horn, his knees and elbowes are like to an Apes, for which cause they are not swift or nimble: his feete are like handes, and in them and his loines is his greatest strength, by reason whereof, he sometimes setteth himselfe vpright vpon their hinder legges: the pasterne of his legge being fleshy like a cammels, which maketh them vsit for trauell, they haue sharpe claws, but a verie small taile as all other longe hayred creatures haue.

a superstitious
vie of Beares
hards or tat.

They are exceeding full offat or Larde-greace, which some vse superstitiously beare with oile, wherewith they annoint their grape-suckles when they go to vintage, perswading themselves that if no bodie know thereof, their tender vine braunches shall neuer be consumed by caterpillars.

Other, attribute this to the vertue of Beares blood, and *Theophrastus* affirmeth, that

that if beares greafe be kept in a vessell, at such time as the beares lie secret, it will either fill it vp, or cause it to runne over. The flesh of beares is vsit for meat, yet some vse to eat it, after it hath bene twice sodde; other eat it baked in pasties, but the truth is, it is better for medicine then food. *Theophrastus* likewise affirmeth, that at the time when beares lie secret, their dead flesh encrease which is kept in houses, but beares forefeet are held for a verie delicate and vwell tasted foode, full of sweetnes, and much vsed by the German Princes.

A secret.

Meat of bea-
res flesh.

another se-
cret

The skinnnes of Beares are vsed in the farre Northerne regions for garments in the Wintertime, which they make so artificially, couering themselves with them from the crowne of the head to the feete; that (as *Munster* affirmed) some men deceived with that appearance, deemed the people of *Lapponia* to be hairy all ouer. The fouldiors of the Moores weare garments made of Lyons pardals, and beares skinnnes, and sleepe vpon them; and so is it reported of *Herodotus Megarensis* the Musitian, who in the day time wore a Lyons skin, and in the night lay in a Beares skin.

The skinnnes.

The constitution of the body of a Beare is beyond measure Phlegmaticque, because he fasteth in the Winter time so long without meate: His voyce is fierce and fearefull in his rage, but in the night time mounefull, being giuen much to rauening. If a Beare doe eat of *Mandrageras*, hee presently dieth, except he meete with Emmets, by licking of whom he recovereth: so likewise, if he be sicke of a surfet.

A Beare is much subiect to blindness of the eyes, and for that cause they desire the hiues of Bees, not onely for the honny, but by the stinging of the bees, their eyes are cured. It hath not bene seene that a female Beare was taken great with young, which cometh to passe, by reason that they goe to their Denne so soone as they are conceiued, and come not ourthence till they haue littered: And because of the fiercenesse of this beast, they are seldome taken alive, except they be very young: so that some are killed in the Mountaines by poyson, the Country being so steepe and rocky that hunters cannot followe them; some taken in ditches of the earth and other ginnes. *Oppianus* relateth, that neare *Tygris* and *Armenia*, the inhabitants vse this Stratagem to take Beares.

Taking of
Beares.

The people go oftento the Wooddes to finde the Denne of the Beare, following a leam-hound, whose nature is so soone as he windeth the beast, to barke; whereby his leader discovereth the prey, and so draweth off the hound with the leame; then come the people in great multitude and compasse him about with long nets, placing certaine men at each end: then tie they along ropeto one side of the net as high from the ground as the small of a Mans belly: whereunto are fastned diuers plumes and feathers of vultures, swannes, and other resplendant coloured birdes, which with the wind make a noise or hissing, turning ouer and glistering; on the other side of the net they build foure little houels of Greene boughes, wherein they lay foure men couered all ouer with Greene leaues, then all being prepared, they found their Trumpets, and wind their horns; at the noise whereof the beare ariseth, and in his fearefull rage, runneth too and fro as if he sawe fire the young men armed make vnto him, the beare looking round about, taketh the plainest way toward the rope hung full of feathers, which being stirred and haled by them that holde it, maketh the beare much affraid with the ratling and hissing thereof, and so flying from that side halfe mad, runneth into the nets, where the keepers entrap him so cunningly, that he seldome escapeth.

When a Beare is set vpon by an armed man, he standeth vpright and taketh the man betwixt his forefeet, but he being couered all ouer with yron plates can receiue no harm; and then may easily with a sharpe knife or dagger pierce thorough the heart of the bea.

If a shee beare hauing young ones be hunted, shee driueth her Whelpes before her vntill they be wearied, and then if she be not preuented, she climbeth vpon a tree, carrying one of her young in her mouth and the other on her backe. A Beare will not willingly fight with a man, but being hurt by a man, he gnatheth his teeth, and licketh his forefeete, and it is reported by an Ambassador of Poland, that when the *Sarmatians* finde a beare, they inclose the whole Wood by a multitude of people, standing not about a

cub it one from another, then cut they downe the outmost trees, so that they raise a Wall of wood to hemme in the Beares; this being effected, they raise the Beare, having certaine forks in their hands made for that purpose, and when the Beare approacheth, they (with those forks) fall vpon him, one keeping his head, another one leg, other his body, and so with force muzzle him and tie his legges, leading him away. The *Rhacians* vse this policy to take Wolves and Beares: they raise vp great posts, and crosse them with a long beame laded with heauy weightes, vnto the which beame they fasten a corde with meat therein, whereunto the beatt comming, and biting at the meat, pulleth downe the beame vpon her owne pate.

The inhabitants of *Helucia* hunt them with mastiffe Dogges, because they should not kill their cattell lesst large in the fildes in the day time; They likewise shoote them with gunnes, giuing a good summe of money to them that can bring them a flaine beare. The *Sarmatians* vse to take Beares by this sleight; vnder those trees wherein bees breed, they plant a great many of sharpe pointed stakes, putting one hard into the hole wherein the bees go in and out, whereunto the Beare climbing, and comming to pull it forth, to the end that the may come to the hony, and being angry that the stake sticketh so fast in the hole, with violence plucketh it forth with both her forefeet, whereby she loseth her holde and falleth downe vpon the picked stakes, whereupon she dieth, if they that watch for her come not to take her off. There was reported by *Demetrius* Ambassador at *Rome*, from the King of *Musco*, that a neighbor of his going to seek hony, fell into a hollow tree vp to the brest in hony, where he lay two days, being not heard by any man to complaine; at length came a great Beare to this hony; and putting in his head into the tree, the poore man tooke hold thereof, wherat the Beare suddenly affrighted, drew the man out of that deadly daunger, and so ranne away for feare of a worse creature.

But if there be no tree wherein Bees doe breed neere to the place where the Beare abideth, then they vse to annoint some hollow place of a tree with hony, whereinto Bees will enter and make hony combs, and when the Beare findeth them she is killed as aforesaide. In *Norway* they vse to saw the tree almost asunder, so that when the beatt climbeth it, she falleth downe vpon piked stakes laid vnderneath to kill her: And some make a hollow place in a tree, wherein they put a great pot of Water, hauing annointed it with hony, at the bottome whereof are fastened certaine hookes bending downward, leauing an easie passage for the beare to thrust in her head to get the hony, but impossible to pull it forth againe alone, because the hookes take holde on her skinned: this pot they binde fast to a tree, whereby the Beare is taken alive and blindfolded, and though her strength breake the corde or chaine wherewith the pot is fastened, yet can shee not escape or hurt any bodie in the taking, by reason her head is fastened in the pot.

To conclude, other make ditches or pits vnder Apple trees, laying vpon their mouth rotten stickes, which they couer with earth, and strawe vpon it herbes, and when the beare commeth to the Apple tree, she falleth into the pit and is taken.

The herbe Wolfebanic or Libardine is poison to Foxes, Wolves, Dogs, and Beares, and to all beasts that are littered blind, as the *Alpine Rhacians* affirme. There is one kinde of this called *Cyclamine*, which the *Valdensians* call *Tora*, and with the iuice thereof they poison their darts, whereof I haue credibly receiued this story; That a certain *Valdensian*, seeing a wilde beare hauing a dart poysoned heerewith, did cast it at the beare being farre from him, and lightly wounded her, it being no sooner done, but the beare ranto and sto in a wonderfull perplexitie through the woods, vnto a verie sharpe cliffe of a rocke, where the man saw her draw her last breath, as soone as the poison had entered to her hart, as he afterward found by opening of her bodie. The like is reported of henbane, another herb: But there is a certaine blacke fish in *Armenia* full of poison, with the powder whereof they poison figs, and cast them in those places where wilde beastes are most plentifull, which they eat and so are killed.

Concerning the industrie or naturall disposition of a beare, it is certaine that they are very hardlie tamed, and not to bee trusted though they seeme neuer so tame; for which cause there is a storie of *Diana* in *Lysias*, that there was a certaine beare made so tame, that it went vpp and downe among men and would feede with them, eating

meat at their handes, giuing no occasion to feare or mistrust her cruelty: on a daye, a young mayde playing with the Beare, lasciuiously did so prouoke it, that he tore her in pieces; the Virgins brethren seeing the murther, with their Darts slew the Beare, whereupon followed a great pestilence through all that region: and when they consulted with the Oracle, the paynin God gaue answere, that the plague could not cease, vntill they dedicated some virgines vnto *Diana* for the Beares sake that was flaine; which some interpreting that they should sacrifice them: *Embarus* vpon condition the priest-hood might remaine in his family, slewe his onely daughter to end the pestilence, and for this cause the virgins were after dedicated to *Diana* before their mariage, when they were betwixt ten and fifteene yeare olde, which was performed in the moneth of *January*, otherwise they could not be married: yet beares are tamed for labours, and especially for sports among the *Roxolani* and *Libians*, being taught to draw water with wheelles out of the deepest wels; likewise stones vpon sleds to the building of wals.

A prince of *Litania* nourished a Beare very tenderly, feeding her from his table with his owne hand, for he had vsed her to be familiar in his court, and to come into his owne chamber when he listed, so that she would goe abroad into the fields and woods, returning home againe of her owne accord, and would with her hand or foote rub the Kings chamber doore to haue it opened, when she was hungry, it being locked: it happened that certaine young Noble men conspired the death of this Prince, and came to his chamber doore, rubbing it after the custome of the beare, the King not doubting any euill, and supposing it had bene his beare, opened the doore, and they presently slew him.

There is a fable of a certaine wilde beare of huge stature, which terrified all them that looked vpon her, the which *Pythagoras* sent for, and kept to himselfe, verie familiarly vsing to stroke and milke her; at the length when he was wearie of her, he whispered in her eare and bound her with an oath, that being departed she should neuer more harm any liuing thing, which saith the fable, she obserued to her dying day. These beares care not for any thing that is dead, and therefore if a man can hold his breath as if he were deade, they will not harme him, which gaue occasion to *Esop* to fable of two companions and sworn friends, who traouelling together met with a beare, wherat they being amazed, one of them ranne away and gate vp into a tree, the other fell downe and counterfetted himselfe dead, vnto whome the beare came and smelt at his nostrils and eares for breath, but perceiuing none departed without hurting him: soone after the other friend came down from the tree, and merrily asked his companion what the beare saide in his eare, marrye (quoth he) she warnd me that I should neuer trust such a fugitiue friend as thou art, which diddest forsake me in my greaest necessity: thus far *Esop*.

They will bury one another being dead, as *Tzetzes* affirmeth, and it is receiued in many Nations, that children haue bene Nursed by beares: *Parris* throwne out of the cittie, was nourished by a Beare. There is in Fraunce a Noble house of the *Virsons*, whose firste founder is reported to haue bene certaine yeaes together nourished by a beare, and for that cause was called *Virson*: and some affirme, that *Arcusius* was so being deceiued by the name of his mother who was called *Arctos*, a beare: as amonge the Latines was *Virgula*. And it is reported in the yeare of our Lord 1274. that the Concubine of Pope *Nicholas* (being with childe as was supposed) brought forth a young Beare, which she did not by any vnlawful copulation with such a beast, but onely with the most holy pope; and conceived such a creature, by strength of imagination, lying in his pallace, where she saw the picturs of many bears; so that the holy father being first put in good hope of a son, & afterward seeing this monster (like himselfe *Renel*. 13.) for anger and shame defaced all his pictures of those beasts. There is a mountaine called the mountaine of beares in *Cyprus*, betwixt *Chersonesus* and *Propontus*; so called, because as some haue affirmed, *Helice* and *Cynofura* were turned into beares in that place, but the reason is more probable, because it was full of beares, or else because it was so high that it seemd to touch the Beares starre.

There is a constellation called the beare in the figure of seauen Starres like a Carte, whereoffoure stande in the place of the wheelles, and three in the roome of Horfles.

cubitt one from another, then cut they downe the outmost trees, so that they raise a Wall of wood to hemme in the Beares; this being effected, they raise the Beare, hauing certaine forkes in their hands made for that purpose, and when the Beare approached, they (with those forkes) fall vpon him, one keeping his head, another one leg, other his body, and so with force muzzle him and tie his legges, leading him away. The *Rhetians* vse this policy to take *Volues* and Beares: they raise vp greut posts, and crosse them with a long beame laded with heauy weightes, vnto the which beame they fasten a corde with meat therein, whereunto the beaſt comming, and biting at the meat, pulleth downe the beame vpon her owne pate.

The inhabitants of *Heluctia* hunt them with mastiffe Dogges, because they should not kill their cattell lesſat large in the field in the day time; They likewise shoote them with gunnes, giuing a good summe of money to them that can bring them a ſlaine beare. The *Sarmatians* vse to take Beares by this sleight; vnder those trees wherein bees breed, they plant a great many of sharpe pointed stakes, putting one hard into the hole wherein the bees go in and out, whereunto the Beare climbing, and comming to pull it forth, to the end that she may come to the hony, and being angry that the stake sticketh so fast in the hole, with violence plucketh it forth with both her forefeet, whereby she looſeth her holde and falleth downe vpon the picked stakes, whereupon she dieth, if they that watch for her come not to take her off. There was reported by *Demetrius* Ambaſſador at *Rome*, from the King of *Musco*, that a neighbor of his going to seek hony, fell into a hollow tree at length came a great Beare to this hony; and putting in his head into the tree, the poore man tooke hold thereof, wherat the Beare suddenly affrighted, drew the man out of that deadly daunger, and so ranne away for feare of a worſe creature.

But if there be no tree wherein Bees doe breed neere to the place where the Beare abideth, then they vse to annoint some hollow place of a tree with hony, whereinto Bees will enter and make hony combes, and when the Beare findeth them she is killed as aforeſaide. In *Norway* they vse to ſaw the tree almoſt aſunder, so that when the beaſt climbeth it, she falleth downe vpon piked stakes laid vnderneath to kill her: And some make a hollow place in a tree, wherein they put a great pot of Water, hauing annointed it with hony, at the bottome whereof are fastened certaine hookes bending downward, leauing an easie paſſage for the beare to thrust in her head to get the hony, but impossible to pull it forth againe alone, because the hookes take holde on her skinn: this pot they binde fast to a tree, whereby the Beare is taken aliue and blindfolded, and though her strength breake the corde or chaine wherewith the pot is fastened, yet can ſhee not eſcape or hurt any bodie in the taking, by reason her head is fastened in the pot.

To conclude, other make ditches or pits vnder Apple trees, laying vpon their mouth rotten ſtickes, which they couer with earth, and ſtrawe vpon it herbes, and when the beare cometh to the Apple tree, she falleth into the pit and is taken.

The herbe *Wolfebane* or *Libardine* is poison to Foxes, *Volues*, Dogs, and Beares, and to all beaſts that are littered blind, as the *Alpine Rhetians* affirme. There is one kinde of this called *Cyclamine*, which the *Valdensians* call *Tora*, and with the iuice thereof they poison their darts, whereof I haue credibly receiued this ſtory; That a certain *Valdensian*, ſeeing a wilde beare hauing a dart poyſond heerewith, did caſt it at the beare being farre from him, and lightly wounded her, it being no ſooner done, but the beare ran too and ſto in a wonderfull perplexitie through the woods, vnto a verie sharpe cliffe of a rocke, where the man ſaw her draw her laſt breath, as ſoone as the poison had entered to her hart, as he afterward found by opening of her bodie. The like is reported of henbane, another herb: But there is a certaine blacke fiſh in *Armenia* full of poison, with the powder whereof they poison figs, and caſt them in thoſe places where wilde beaſtes are moſt plentifull, which they eat and ſo are killed.

Concerning the industrie or naturall diſpoſition of a beare, it is certaine that they are very hardie tamed, and not to bee truſted though they ſeeme neuer ſo tame; ſo that which cauſe there is a ſtorie of *Diana* in *Lyſias*, that there was a certaine beare made ſo tame, that it went vpp and downe among men and would feede with them, taking

meat at their handes, giuing no occaſion to feare or miſtruſt her cruelty: on a daye, a young mayde playing with the Beare, laſciuioſly did ſoprouoke it, that he tore her in pieces; the Virgins brethren ſeeing the murder, with their Darts ſlew the Beare, whereupon followed a great peſtilence through all that region: and when they conſulted with the Oracle, the paynin God gaue anſwere, that the plague could not ceaſe, vntill they dedicated ſome virginnes vnto *Diana* for the Beares ſake that was ſlaine; which ſome interpreting that they ſhould ſacrifice them: *Embarus* vpon condition the prieſthoode might remaine in his family, ſlew his onely daughter to end the peſtilence, and for this cauſe the virgins were after dedicated to *Diana* before their mariage, when they were betwixt ten and fifteene yeare olde, which was performed in the moneth of *January*, otherwiſe they could not be married: yet beares are tamed for labours, and eſpecially for ſports among the *Roxolani* and *Libians*, being taught to draw water with wheelles out of the deepeſt wels; likewise ſtones vpon ſleds to the building of wals.

A prince of *Lithania* nourished a Beare very tenderly, feeding her from his table with his owne hand, for he had vſed her to be familiar in his court, and to come into his owne chamber when he liſted, so that ſhe would goe abroad into the fields and woods, returning home againe of her owne accord, and would with her hand or foote rub the Kinges chamber doore to haue it opened, when ſhe was hungry, it being locked: it happened that certaine young Noble men conſpired the death of this Prince, and came to his chamber doore, rubbing it after the cuſtome of the beare, the King not doubting any euill, and ſuppoſing it had bene his beare, opened the doore, and they preſently ſlew him.

There is a fable of a certaine wilde beare of huge ſtature, which terrified all them that looked vpon her, the which *Pythagoras* ſent for, and kept to himſelfe, verie familiarly vſing to ſtroke and milke her; at the length when he was wearie of her, he whiſpered in her eare and bound her with an oath, that being departed ſhe ſhould neuer more harm any liuing thing, which ſaith the fable, ſhe obſerued to her dying day. Theſe beares care not for any thing that is dead, and therefore if a man can hold his breath as if he were deade, they will not harme him, which gaue occaſion to *Eſope* to fable of two companions and ſworn friends, who traouelling together met with a beare, wherat they being amazed, one of them ranne away and gate vp into a tree, the other fell downe and counterſetted himſelfe dead, vnto whome the beare came and ſmelt at his noſtrils and eares for breath, but perceiuing none departed without hurting him: ſoone after the other friend came down from the tree, and merrily asked his companion what the beare ſaide in his eare, marrye (quoth he) ſhe warnd me that I ſhould neuer truſt ſuch a fugitiue friend as thou art, which diddeſt forſake me in my greateſt neceſſity: thus ſaith *Eſop*.

They will bury one another being dead, as *Tzetzes* affirmeth, and it is receiued in many Nations, that children haue bene nurſed by beares: *Parris* throwne out of the cittie, was nourished by a Beare. There is in Fraunce a Noble houſe of the *Vrſons*, whoſe firſte founder is reported to haue bene certaine yeares together nourished by a beare, and for that cauſe was called *Vrſon*: and ſome affirme, that *Arceſius* was ſo being deceiued by the name of his mother who was called *Arctos*, a beare: as amonge the Latines was *Vrſula*. And it is reported in the yeare of our Lord 1274. that the Concubine of Pope *Nicholas* (being with childe as was ſuppoſed) brought forth a young Beare, which ſhe did not by any vnlawful copulation with ſuch a beaſt, but onely with the moſt holy pope; and conceiued ſuch a creature, by ſtrength of imagination, lying in his pallace, where ſhe ſawe the picture of many bears; so that the holy father being firſt put in good hope of a ſon, & afterward ſeeing this monſter (like himſelfe *Reuel.* 13.) for anger and ſhame defaced all his pictures of thoſe beaſts. There is a mountaine called the mountaine of beares in *Cyzicus*, betwixt *Cherſoneſus* and *Propontus*; ſo called, because as ſome haue affirmed, *Helice* and *Cynofura* were turned into beares in that place, but the reaſon is more probable, because it was full of beares, or elſe because it was ſo high that it ſeemed to touch the Beareſtarre.

There is a conſtellation called the beare in the figure of ſeauen Starres like a Carte, whereof ſoure ſtande in the place of the wheelles, and three in the roome of Horſes.

The Historie of Foure-footed Beasts.

The *Septentrions* call them *Triones*, that is yoked Oxen. But there are two beares, a greater and a lesser. The greater is called *Callisto* after the name of *Lycæus* daughter, who reigned in *Arcadia*, whereof many giue diuers reasons. For they say *Callisto* was a companion of *Diana*, & vsed to hunt with her being verelike vnto her, and one day *Jupiter* came to her in the likenes of *Diana* and deflowred her, and when she was with childe, *Diana* asked her how that happened, to whom *Callisto* answered, that it happened by her fact: wherewith the Goddesse being angry, turned her into a beare, in which shape she brought forth *Arctos*, and they both wandering in the woodes, were taken and brought for a present vnto *Lycæus* her father; And vpon a day the beare being ignorant of the law, entered into the temple of *Jupiter Lycæus*, and her sonne followed her, for which the *Arcadians* would haue slaine them both, but *Jupiter* in pittie of them tooke them both into heauen and placed them among the starres.

Other say that *Callisto* was turned into a beare by *Iuno*, whom afterward *Diana* slew, and comming to knowledge that it was *Callisto*, she placed her for a signe in heauen, which is called *Ursa Maiore*, the great beare; which before that time was called *Hamaxa*: but the reason of these fables is rendred by *Palæphatus*, because that *Callisto* going into a Beares den was by the beare deuoured, and so her foolish companions seeing none come forth but the Beare, fondly imagined that the Virgin was turned into a beare.

There is another constellation next to the great Beare, called *Arctophylax*, *Bootes*, or the little beare, in whose girdle is a bright starre called *Arcturus*, and from this constellation of beares, commeth the denomination of the *Artique* and *Antarctique pole*. Other affirme, that the two Beares were *Helice* and *Cynosura*, the two Nurfes of *Jupiter*, because sometime they are so named; the cause whereof is apparant in the Greeke tongue, for *Helice* is a starre, hauing as it were a tailerolled vp, and *Cynosura*, a taile at length like a Dogge. They are also nourished for sport, for as their bodies doe in one sort resemble Apes, so do also their dispositions being apt to sundrie gestures and pastimes, lying vpon their backs, and turning their hands and feete, rocke themselves vpon them as a woman rocketh her childe in a cradle; but principallie for fight: for which occasion they were preferred of old time by the Romaines: For when *Messala* was Consul, *Enobarbus Domitius* presented in one ring or circle, an hundred Beares, and so many hunters with them.

Rabido nec proditus ore:

*Fumantem nasum vini tentaueris vrsi,
Sic placidus licet, & lambas digitoque manusque:
Si dolor et bilis, si iusta coegerit ira,
Vrsus erit vacuadentes in pelle fatiges.*

They will not willinglie fight with a man, although men may do it without hurt, for if they annoint or sprinkle the mouthes of Lyons or Beares with Vitrioll or copperas, it will so bind their chappes together, that they shall not be able to bite, which caused *Marshall* to write thus:

*Præceps sanguinea dum serotat vrsus arena,
Splendida iam recto cessant venabula ferro:
Deprendat vacuo venator in aere prædam,
Implicitam visco perdidit ille fugam:
Nec volet excussa lancea torta manu,
Si captare feras aucupis arte placet.*

Alexander had a certaine Indian dog giuen vnto him, to whom was put a bore and a beare to fight withall, but he disdainig them, would not once regard them, but when a Lyon came, he rose vp and fought with him. Beares, they will fight with Buls, Dogges, and horses: when they fight with bulles, they take them by their hornes, and so with the weight of their bodie, they wearie and presse the beast, vntill they may easilie slaie him: and this fight is for the most part on his backe. A *Rhinoceros* set on by a bear in a publicke spectacle at Rome, did easilie cast him off from the hold he had on his horne. She doth not adventure on a wilde bore, except the bore be a sleepe or not seeing her. There is also a mortall hatred betwixt a horse and a beare, for they know one another at the first sight; and prepare to combat, which they rather act by policie then by strength: The beare falling flat on his backe,

fight of
Beares.

Of the Beare.

the horse leaping ouer the beare, which pulleth at his guts with her forefoot nailes, and is by the heels of the horse wounded to death, if he strike the beare vpon his head. Also beares feare a sea-calf, and will not fight with them if they can be auoided, for they knowe they shall be ouercome.

Great is the fiercenes of a beare, as appeareth by holie scripture *Osce 13. I will meet them as a beare robbed of her whelpes* (saith the Lorde) *and will teare in pieces their forward heart: And Chusai telleth Absalom. 2. Sam. 17. Thou knowest that thy father and the men that bee with him be most valiant and fierce like a shee beare robbed of her Whelpes: for a shee beare is more couragious then a male.*

There is a filthy nation of men called *Taifab*, who are giuen vnto a sodomiticall buggerie, to commit vncleanenes man with man, and especially with young boyes; but if any of them take a wilde bore, or kill a Beare; he shall be exempted from this kind of beastly impudicitie. *Heliogabalus* was wont to shut vp his drunken friends together, and suddenly in the night would put in among them Beares, Wolues, Lyons, and Leopards, muzzled and disarmed, so that when they did awake, they should find such chamber fellows, as they could not behold (if darkenesse did not blind them) without singular terror; whereby manie of them fell into swoundes, sickenesse, extasie, and inadnes.

Vitoldus King of *Lituania*, kept certaine Beares of purpose, to whom he cast all persons which spoke against his tirranie, putting them first of all into a Beares skinnie; whose crueltie was so great, that if he had commaunded anie of them to hang themselves, they would rather obey him then endure the terror of his indignation. In like sort did *Alexander Pharus*, deale with his subiects, as is reported by *Textor Valentinianus*, the Emperor nourished two beares deuourers of men, one of them called golden *Mica*, the other *Innocentia*; which he lodged neere his owne chamber: at length after many slaughters of men, he let *Innocentia* goe loose in the wooddes for her good deserts, in bringing so many people to their funerals.

There are many naturall operations in Beares. *Pliny* reporteth, that if a woman bee in sore traile of child-birth, let a stone or arrow which hath killed a man, a beare or a bore, be throwne ouer the house wherein the Woman is, and she shall be eased of her paine. There is a small worme called *Voluox*, which eateth the vine branches when they are yong, but if the vine-teeckles be annointed with Beares blood, that worme will neuer hurt them. If the blood or grease of a Beare be set vnder a bed, it will draw vnto it all the fleas, and so kill them by cleauing thereunto. But the vertues medicinall are very many: and first of all, the blood cureth all manner of bunches and apostemes in the flesh, and bringeth haire vpon the eye-lids if the bare place be annointed therewith.

The fat of a Lyon is most hot and dry, and next to a Lyons, a Leopards; next to a Leopards, a Beares; and next to a Beares, a buls. The later Physitians vie it to cure conuulsed and distracted parts, spots, and tumors in the body. It also helpeth the paine of the loins, if the sicke part be annointed therewith, and all vlcers in the legges or shinnes, when a plaister is made thereof with bole-armoricke. Also the vlcers of the feet, mingled with alome. It is soveraigne against the falling of the haire, compounded with wilde roses. The Spaniards burne the braines of beares when they die in any publicke sports, holding them venomous, because being drunke, they driue a man to be as mad as a beare; and the like is reported of the heart of a Lyon, and the braine of a cat. The right eie of a beare dried to powder, and hung about childrens neckes in a litle bag, driueth away the terror of dreames, and both the eyes whole, bound to a mans left arme, easeth a quartan ague.

The liuer of a sow, a lamb, and a bear put together, and trod to powder vnder ones shoos, easeth and defendeth cripples from inflammation: the gall being preferred and warmed in water, deliuereth the bodie from colde, when all other medicine faileth. Some giue it mixt with Water, to them that are bitten with a mad Dogge, holding it for a singular remedie, if the party can fast three daies before. It is also giuen against the pallsie, the Kings euill, the falling sickenesse, an old cough, the inflammation of the eies, the running of the eares, the difficultie of vrine, and deliuey in child-birth, the Hemorrhoids, the weaknes of the backe. The stones in a perfume, are good against the falling euill, and the pallsie, and that women may go their full time, they make ammuets of Beares nails, and cause them to wear them all the time they are with child.

Of

Æneæ Sil-

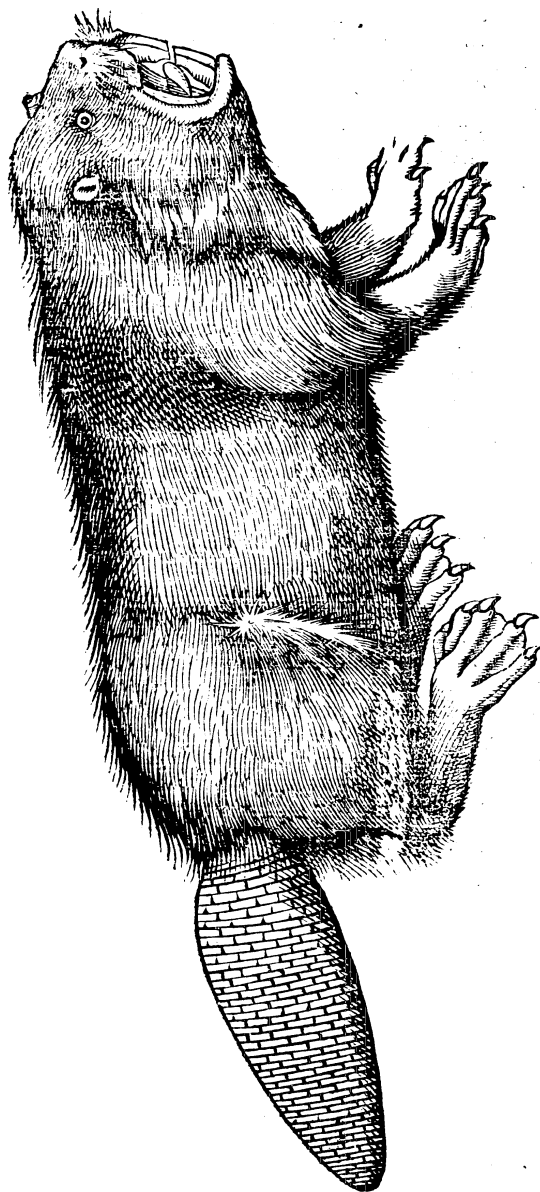
Secret: ob-
serued of
Beares.

Coluacella

Arnoldus.
Virtues me-
dicinall.

OF THE BEAVER.

Male and Female.



Of the name

Solimus.

The notation
of the Greek
word Castor.

The notation
of the Greek
word Castor.

What manner
of beast a
Beaver is.



Beaver is called
in Greeke *Castor*, in Latine
Fiber, in Itali-
an *Biastro* or *Biuero*, and *Il*
castoreo, in Spanish *castor*,
in French *Bieure*, & some
time *castor*; in Illyrian,
Bobr, in Germane *Biber*,
all which wordes at the
first sight seeme to be de-
rived from the Latine:
There is no certain word
for it in Hebrew: in Ara-
bia it is called *Albedne-
ster*: it is also called in La-
tine *canis Ponticus*, but *ca-
nis fluatilis* is another
beast, as we shall manifest
in the succeeding discours
of an Otter: and the rea-
son why in Latin it is cal-
led *Fiber* is, because (as
Varro saith) it covereth
the sides, banks, or extre-
mities of the river, as the
extremities or lappes of
the eare and liver, are cal-
led *fibre*, and the skirts of
garments *fibria*: but the
reason why the Græcians
call it *Castor*, is not as the
Latines haue supposed,
because it biteth off his
owne stones, *quasi castor*
seipsum, as shalbe mani-
fested soone after, but
of *castoreo*: because for
the stones therof it is hum-
ted and killed, or rather of
Gaster signifying a belly,
for that the body is long
and almost all belly; or ra-
ther because of the colour
and ill favour thereof.

This Beaver is no other
then that which *Aristotle*
callet *Latax*, and it diffe-
reth from an Otter only
in the tayle. Some com-
pare a Beaver with a Bad-
ger,

ger,

ger, but they attribute to him a longer
body and smoother hayre, but shorter
and softer than a Badgers: their colour
is somewhat yellow and white, asperfed
with ash-colour, which stande out be-
yonde the shorter hayres, double their
length: they are neat and soft like vnto
an Otters, and the haire length of the
one and others colour, is not aequall.

Some haue seen them brown declining
to blacke, which *Albertus* preferreth; &
Salmus affirmeth, that his long hayres
are like a Dogs, and the short ones like
an Otter. They are most plentiful in
Pontus, for which cause it is called *canis*
Ponticus; they are also bred in the Ry-
uers of Spaine, and in the river *Marne*
in Fraunce, *Padus* in Italy, in *Sawey*, in
the Rivers *Isara* and *Rhaan*, and in the
Island called *camargo*, and in *Heluetia*,
neere *Arula*, *Vrfa* and *Limagus*: Like-
wise throughout all *Germany*, *Polonia*,
Sclauonia, *Russia* and *Prussia*: & there
are Beuers in the woods of *Mosco* and *Lituania*, of excellent perfection and stature about
others, having longer white haire which glister aboute other. These beasts liue both in
the water and on the land, for in the day time they keepe the water, and in the night they
keepe the land, and yet without water they cannot liue, for they do participate much of
the nature of fishes, as may be well considered by their hinder legs and taile.

Their quantitie is not much bigger then a country Dog, their head short, their ears
very small and round, their teeth very long, the vnder teethe standing out beyond their
lips three fingers breadth, and the vpper about halfe a finger, being very broad, croo-
ked, strong and sharpe, standing or growing double verie deep in their mouth, bending
compass like the edge of an Axe, and their colour yellowish red, wherwith they defend
themselves against beasts, take fishes as it were vpon hooks, and will gnaw insunder trees
as big as a mans thigh: they haue also grinding teeth very sharpe, wherein are certaine
wrinkles or foldes, so that they seeme to be made for grinding some hard substance, for
with them they eate the rindes or bark of trees; wherefore the biting of this beast is
very deepe, being able to crash asunder the hardest bones, and commonly he neuer lo-
seth his holke vntill he feeleth his teeth gnash one against another. *Pliny* and *Solimus* af-
firme, that the person so batten cannot be cured, except he hear the crashing of the teeth
which I take to be an opinion without truth.

They haue certaine haire about their mouth, which seeme in their quantity or big-
nesse to be rather horn they are so hard, but their bones are most harde of all and with-
out marrow: Their forefeet are like a Dogs, and their hinder like a Gooses, made as it
were of purpose to go on the land, & swim in the water; but the taile of this beast is most
strange of all in that it commeth nearest to the nature of fishes, being without hayre and
couered ouer with a skin like the scales of fish, it being like a soale, and for the most part
six fingers broad and halfe a foot long, which some haue affirmed the beast neuer pul-
leth out of the water; whereas it is manifest, that when it is very colde or the water fro-
zen he pulleth it vp to his body, although *Agricola* affirme, that his hinder legs and taile
freeze with the water, and no lesse vntue is the assertion, that they compell the Otter in
time of colde and frost to wait vpon their taile and to trouble the water so that it may not
freeze round about them; but yet the Beaver holdeth the Otter in subiection, and eyther
ouercommeth it in fight, or killeth it with his teeth.

This taile he vseth for a sterne when he swimmeth after fishe to catch them. There
hath



Country of
beed.

Albertus.

They are laid
& water bea.

Their several
partes,
Salmus,
Belonius.

hath bene taken of them whose tayles haue waied foure pound waight, and they are accounted a very delicate dith, for being dressed they eate like Barbles: they are vied by the *Lotharingians* and *Sauoyens* for meat allowed to be eaten on fūn-daies, although the body that beareth them be flean and vnclean for food. The manner of their dressing is, first, roasting, and afterward seething in an open pot, that so the euill vapour may go away, and some in pottage made with Saffron; other with Ginger, and many with Brine: it is certaine that the tayle and forefeet taile very sweet, from whence came the Prouerbe, *Thap, sweet is that fish, which is not fish at all.*

B. L. M. M.

Their building of Dens.

These Beastes vnto builde them Caues or Dens neere the Waters, so as the Water may come into them, or else they may quickly leape into the water, and their wit or reasonall inuention in building of their caues is most wonderfull: for you must vnderstand that in the night time they go to land, and there with their teeth gnaw down boughes & trees which they likewise bite verie short fitting their purpose, and so being busied about this worke, they will often looke vp to the tree when they perceiue it almost asunder, thereby to discerne when it is ready to fall, least it might light vpon their owne pates: the tree being down and prepared, they take one of the oldest of their company, whose teeth could not be vied for the cuttings, (or as others say, they coustraine some strange Beauer whom they meet withall) to fall flat on his backe (as before you haue heard the Badgers doe) and vpon his belly lade they all their timber, which they so ingeniously worke and fasten into the compasse of his legs that it may not fall, and so the residue by the taile, drawe him to the water side, where these buildings are to be framed, and thus the rather seemeth to be true, because there haue bene some such taken, that had no haire on their backs: but were pilled, which being espied by the hunters, in pity of their slavery, or bondage, they haue let them go away free.

Albertus. Olaus mag.

These beasts are so constant in their purpose, that they will neuer change the tree that they haue once chosen to build withall, how long time so euer they spend in biting downe the same; it is likewise to be obserued, that they neuer go to the same, during the time of their labour but in one and the same path; and so in the same, returne to the water againe. When they haue thus brought their wood together, then dig they a hole or ditch in the banke side, where they vnderiet the earth to beare it vp from falling, with the aforehand timber: and so they proceed, making two or three roomes like feuerall chambers, one aboute another, to the extent that if the water rise they may goe further, and if it fall they may descend vnto it. And as the husbandmen of Egypt doe obserue the buildings of the Crocodile, so do the inhabitants of the countrey where they breed, obserue the Beauers, that when they build high, they may expect an inundation and sowe on the Mountaines, and when they build lowe, they looke for a calme or drought, and plow the valleys. There is nothing so worthy in this beast as his stones, for they are much sought after and desired by all Merchants, so that they will giue for them any great price.

Albertus.

a secret

There is both in Male and Female, certaine bunches vnder their bellie as great as a gooses egge, which some haue vnskillfully taken for their coddies, and betweene these is the secret or priuie part of both sexes; which tumours or bunches are nothing else, but a little fleshie bagge within a thin skinned, in the middle whereof is a hole or passage, out of the which the beast sucketh a certaine liquor, and afterward therewith annoynteth euery part of her bodie that she can reach with her tooong. Now it is verie plain that these bunches are not their coddies, for these reasons; because that there is no passage either of the seed into them, or from them into the yarde: Besides, their stones are found within their bodie; neither ought this to seeme strange, seeing that Hares haue the like bunches, and also the *Moschus* or *Musk-cat*: the female hath but one passage for all her excrements, and to conceiue or bring forth young ones.

The Cods or stones of the beast

Rondolens.

It hath bene an opinion of some, that when a Beauer is hunted and is in danger to be taken, she biteth off her owne stones, knowing that for them only her life is fought, which caused *Alecius* to make this Embleme.

*Et pedibus segnus, tumida & propendulus aluo,
Mordicus ipse sibi medicas a virilis veller:
Eius ab exemplo discis non parcere rebus,*

The Beauer doth not bite off her owne stones.

*Hactenus infidus effugit arte fiber:
Atque obijcit sese gnarus ob illa peti
Et vitare rot redimmas hostibus era dare.*

Teaching by the example of a Beauer, to giue our pursle to the cues, rather then our liues, and by our wealth to redeeme our danger, for by this meanes the Beauer often escapeth. There haue bene many of them founde that wanted stones, which gaue some strenght to this error, but this was exploded in auncient time for a fable; and in this and all other honest discourses of any part of Phylosophy, the onely marke wherat euery good student and professor ought to ayme, must be veritie and not tales: wherein many of the auncient haue greatly offended (as is manifested by *Marcellus Virgilius*) especially *Plato*: and this poison hath also crept into and corrupted the whole bodie of religion. The Egyptians in opinion of the aforesaid *Castration*, when they will signifie a man that hurteth himselfe, they picture a Beauer biting off his owne stones. But this is most false, as by *Sertius*, *Plinius*, *Dioscorides*, and *Albertus*, is manifested: first, because their stones are verie small, and so placed in their bodie as are a Boares, and therefore impossible for them to touch or come by them: Secondly, they cleaue so fast vnto their back, that they cannot be taken awaie but the beast must of necessitie loose his life; and therefore ridiculous is their relation, who likewise affirme, that when it is hunted (hauing formerly bitten off his stones, that he standeth vpright and sheweth the hunters that he hath none for them, and therefore his death cannot profit them, by meanes whereof they are auctored, and seeke for another.

Herm. an Embleme.

These Beauers eate fish, fruits, and the bitter rhindes of trees, which are vnto them most delicate, especiallie Alderne, Poplar, and Willowe; wherevpon it is prouerbiallie said, of one that serueth another for game: *Sic me subes quotidie vs fiber salicem*, you loue me as the Beauer doth the Willow, which eateth the barke and destroyeth the tree.

Their food

They are taken for their skins, tayles, and cods, and that manie waies; and first of all when their caues are found, there is made a great hole or breach therein, wherinto is put a little dog, which the beast espying, lieth to the end of her denne, and there defendeth her selfe by her teeth, till all her structure or building be rased, and she laide open to her enemies, who with such instruments as they haue present, beare her to death: some affirm that she rouzeth vp her body and by the strong sauour of hir stones she driueth away the Dogs, which may be probable if the stones could be seene. These dogges are the same which hunt wilde foule and Otters.

Their cause of taking

A secret.

It is reported that in *Prussia* they take them in bow-nets, baited with the rinde of trees, whereinto they enter for the food, but being entrapped cannot go forth againe. They cannot diue long time vnder water but must put vp their heads for breath, which being espied by them that beset them, they kill them with gun-shot, or pierce them with Otter-speares, so that one would thinke seeing such a one in the water, that it was some hairy kind of fish; and his nature is, if he heare any noyse to put his head aboue water, whereby he is discovered and looseth his life. His skin is pretious in *Polonia* either for garment or for gloues, but not so pretious as an Otters, yet is it vied for the edging of all other fur garments making the best shew and enduring longest; they are best that are blackest, and of the bellies which are like felt wooll, they make caps and stockings, against raine and foule weather.

Agricola.

The medicinall vertues of this beast are in the skin, the vrine, the gall and the cods: and first, a garment made of the skinned is good for a paralitick person, and the skinned burned with drie Oynions and liquid pitch, stayeth the bleeding of the nose, and being put into the soles of shoes easeth the gowt. The vrine preferred in the bladder, is an antidot against poyson, and the gall is profitable for many thinges, but especially being turned into a glew it helpeth the falling euill. The genitals of a Beauer are called by the Phisicians *Castoreum*, and therefore we will in this discourse vse that word for expressing the nature, qualities, remedies, and miraculous operation thereof, wherfore they must be verie warily and skilfully taken forth, for there is in a little skin compassing them about a certaine sweet humors (called *Humor Mellens*) and with that they must be cut out, the venter skin being cut asunder to make the more easie entrance, and the Apothecaries vse to take

The medicinall vertues:
Albertus.
Aetius.

Pliny

Pliny.

take all the far about them, which they put into the oyle of the *Castoreum*, and sell it vnto fisher men to make baite for fishes. The females haue stones or *Castoreum*, as well as the males, but very small ones. Now you must take great heed to the choise of your Beauer, and then to the stones which must grow from one roote conioyned, otherwise they are not precious, and the beast must neither be a young one nor one very old, but in the meane betwixt both, being in vigour and perfection of strength.

Castoreum.
The corrupting of *Castoreum*.

The Beauers of *Spaine* yeeld not such vertuous *castoreum* as they of *Pontus*, and therefore if it be possible, take a *Pontique* Beauer, next one of *Gallatia*, and lastly of *Affrique*. Some do corrupt them putting into their skinne gumme and *Ammoniacke* with blood, or ther take the raines of the beast, and so make the *Castoreum* very big, which in it selfe is but small. This beast hath two bladders, which I remember not are in any other living creature, and you must beware that none of these be ioyned with the *castoreum*. You may know if it be mingled with *Ammoniacke* by the tast, for although the colour be like, yet is the fauour different. *Platycarius* sheweth, that some adulterate *castoreum*, by taking of his skinne, or some cod newly taken forth of another beast, filling it with blood, sinewes and the poulder of *castoreum*, that so it may not want his strong sinell or fauour: other fill it with earth and blood; other with blood, rozen, gumme, sinewes and pepper, to make it tast sharp: but this is a falsification discernable, and of this sort is the *castoreum* that is sold at *Venice*, as *Brasouala* affirmeth: and the most of them sold at this day are bigger then the true *castoreum*, for the iust waight of the right stones is not above twelue ounces and a halfe, one of them being bigger then the other, being fixe fingers bredth long, and foure in breadth. Now the substance contained in the bag is yellowish, solid like wax, and sticking like glew, not sharp and cracking betwixt the teeth (as the counterfeit is.) These stones are of a strong and stinking fauour, such as is not in any other, but not rotten and that as *Grammarians* affirme; yet I haue smelled of it dried, which was not vnpleasant, and things once seasoned with the fauour thereof, will euer tast of it, although they haue not touched it, but lie couered with it in the same boxe or pot; and therefore the *castoreum* of *Persia* is counterfeit, which hath no such sinell, for if a man smell to the right *castoreum*, it will draw blood out of his nose.

After it is taken forth from the beast, it must be hung vp in some place to be dried in the shadow, and when it is dry, it is soft and white: it will continue in strength fixe years, and some say seuen; the *Persians* affirme, that their *castoreum* will hold his vertue ten years; which is as false as the matter they speake of is counterfeit. *Archigenes* wrote a whole booke of the vertue of this *castoreum*, whereunto they may resort, that require an exact and full declaration of all his medicinall operations: it shall onely be our purpose, to touch some generall heads, and not to enter into a particular discouery thereof.

Being so dried as is declared, it must be warily vsed, for it falleth out heerein as in other medicinall subiects, that ignorance turneth a curing herbe or substance, into a venemous and destructive quality; therefore we will first of all set downe the daungers, to be auoyded, and afterward some particular cures that come by the right vse of it. Therefore it must be vnderstood, that there is poyson in it, not naturally, but by accident; as may be in any other good and wholsome matter: and that especially in the smell or fauour thereof, whereunto if a woman with childe doe smell, it will kill the child vnborne and cause abortement: for a womans womb is like a creature, nourished with good fauours, and destroyed with euill: therefore burning offethers, shoo-soles, wollen clothes, pitch, *Galbanum*, gumme, onions, and garlike is noysome to them. It may be corrupted not onely as is before declared; but also, if it be shut vp close without vent into pure aier, when it is hanged vp to be dried, or if the bag be kept moist, so that it cannot dry; and it is true (as *Auicenna* saith) that if it be vsed being so corrupted, it killeth within a daies space, dring one into madnesse, making the sicke person continually to hold forth his tongue, and infecting him with a feuer by inflaming the bodie, loosing the continuities of the partes, through sharp vapours arising from the stomack: and for a prooofe that it will inflame, if you take a little of it mingled with oyle, and rubbe vpon any part of the bodie, or vpon your naile, you shall feele it.

But there is also a remedie for it being corrupted; namelie, *Asses milke* mingled with

four 3

some sharpe sirrop of *Citron*, or if need require, drinke a dram of *Philons Antidot* at the most, or take butter and sweet water which will cause vomit, and vomit therewith so long, as you seele the fauour of the stone; and afterward take sirrop of *Limmons* or *citrons*: & some affirme vpon experience, that two penny waight of *Coriander-seed*, scorched in the fire, is a present remedie for this cuill. And it is more straunge, that seeing it is in greatest strength, when the fauor is hottest, which is very displeasing to a mans nature in outward appearance, yet doeth it neuer harme a man taken inwardly, (being pure and rightly compounded) if the person be without a feuer, for in that case onely it doeth hurte inwardly, otherwise apply it to a moist body lacking refrigeration, or to a colde body wanting exaltation, or to a colde and moist body, you shall perceiue an euident commodity therby, if there bee no feuer: and yet it hath profited many where the feuer hath not bene ouerhot, as in extrasies and lethargies, ministred with white pepper, and mellicrate, and with Rose cakes laid to the necke or head. The same vertues it hath being outwardly applied and mingled with oyle, if the bodies be in any heate, and purely without oyle, if the body be colde, for in hearing it holdeth the thirde degree, and in drying the second. The manner how it is to be ministred is in drink, for the most part, the sweet lickor being taken from it, and the little skinnies appearing therein clenfed away, and so it hath among many other these operations following. Drunke with vineger, it is good against al venins of Serpents, and against the *chameleon*, but with this difference, against the scorpion with wine, against spiders with sweet water, against the Lizzards with Mirtite, against *Dipsas* and *cerastes*, with *Opponax*, or wine made of *Rew*, and against other serpentines with wine simply. Take of euerie one two drams, for a cold take it a scrupie and a halfe in foure cups of wine, vsed with *Ladanum*, it cureth the Fistula and vlcers, prouoketh neezing by smelling to it, procureth sleepe, they being annoited with it: maiden-weed & conferue of Roses, and being drunke in Water, helpeth Phrensie, and with the roses and Maiden-weed aforesaid, easeeth head-ache: Being layd to the head like a plaster, it cureth all colde and windy affections therein, or if one drawe in the smoake of it perfumed, though the paine be from the mothers wombe, and giuen in three cups of sweete vineger fasting, it helpeth the falling sicknes, but if the person haue often fits, the same giuen in a glister, giueth great ease: Then must the quantity be two drams of *castoreum*, one sextary of honey and oyle, and the like quantity of warer, but in the fit it helpeth with vineger by smelling to it. It helpeth the pallee, taken with *Rew* or wine, sod in *Rew*, so also all heart trembling, ache in the stomack, and quaking of the sinewes. It being infused into them that lie in Lethargies with vineger and conferue of roses doth presently awake them, for it strengtheneth the braine, and moueth stertuation. It helpeth obliuion comming by reason of sickness, the party being first purgd with *Elera Ruffi*; *castoreum* with oyle bound to the hinder part of the head, and afterward a dram drunke with *Mellicrate*, also taken with oyle, cureth all conuulsion proceeding of cold humors, if the conuulsion be full and perfect, & not temporall or in some particular member, which may come to passe in any sicknes.

The same mixed with hony helpeth the clearnes of the eyes, and their inflammations: likewise vsed with the iuyce of Popie, and infused to the eares, or mixed with honey, helpeth all paines in them. With the seed of hemlockes beaten in vineger, it sharpeneth the sense of hearing, if the cause be colde; and it cureth tooth-ach infused into that care with oyle on which side the paine resteth; for *Hippocrates* sent vnto the wife of *Aspasius* [complayning of the paine in her cheek and teeth] a little *castoreum* with pepper, aduising her to hold it in her mouth betwixt her teeth. A perfume of it drawne vp into the head & stomack, easeeth the paines of the lights and intrals; and giuen to them that sigh much with sweet vineger fasting: it recouereth them. It easeeth the cough and distillations of rhewme from the head to the stomack, taken with the iuyce of blacke Popye. It is preseruatiue against inflammations & paines in the guts or belly, although the belly be swolne with colde windy humors, being drunke with vineger, or *Oxyerate*, it easeeth the colicke giuen with annise beaten smal, and two spoonfulls of sweet water: and it is found by experiment, that when a horse cannot make vvater, let him be couered ouer vvith his cloath, and then put vnderneath him a fire of coles, vvhen you make a perfume vvith that *castoreum* till the horses belly and cods smell thereof, then taking avay the coles, vvalk the horse vp & down covered, and he vvill presently stale.

Castoreo,
grani mulier
sopita recum
bit.

Venerius.

F

To

The dangers
in the vse of
Castoreum.
Seruus.

To soften the belly they vse *Castoreum* with sweet water two drams, and if it be not forcible enough, they take of the root of a set cucumber one dram, and the some of salt Petar two drams. It is also vsed with the iuice of Withy and decoction of Vinegar applied to the rains and genitall parts like a plaster against the *Gonorrhoea* passion. It will stir vp a womans monethly courses, and cause an easie trauaile, two drammes being drunke in water with *Penny-Royall*. And if a Woman with childe goe ouer a *Beauer*, she will suffer abortiement, and *Hypocrates* affirmeth, that a perfume made with *Castoreum*, *Affes* dunge, and swines greace, openeth a closed wombe.

A secret

A miracul's
history of a
Monster.

There is an Antidot called *Diacostu*, made of this *castoreum*, good against the Megrim, falling sicknesse, apoplexies, pallies, and weakenesse of limmes, as may be scene in *Myrepsus*: against the impotency of the tongue, trembling of the members, and other such infirmities. These vertues of a *Beauer* thus described, I will conclude this discourse with a History of a strange beast like vnto this: related by *Duniranius campus-bellus* (a noble kni.) who affirmed, that there are in *Aradia*, seuen great Lakes, some 30 miles compass, and some lesse; whereof one is called *Garloil*, out of which in Anno 1500 about the middest of Summer, in a morning, came a Beast about the bignes of a water dog, hauing feet like a Goose, who with his taile easily threw downe small trees, and presently with a swift pace he made after some men that he saw, and with three strokes he likewise ouerthrew three of them, the residue climbing vp into trees escaped, and the beast without any long tarrying, returned backe againe into the water, which beast hath at other times bene scene, and it is obserued, that this appearance of the monster, did giue warning of some strange evils vpon the Land: which story is recorded by *Hector Boethius*.

OF THE BISON.

Of the name

Places of
their breed.Philostephan:
The reason
of their nam.Varinus.
Stephanus
a secret in
the last Di-
cra

Seural kinds

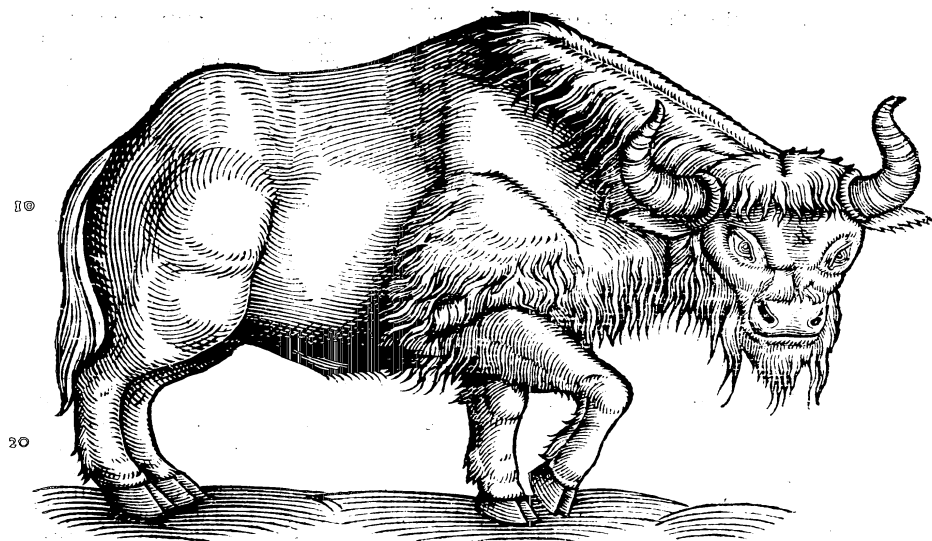
the great Bi-
sonThe seuerall
parts.

Bison called of some Latines though corruptly *Vison*, and *Veson*, of the Græcians *Bisoon*, of the Lituaniens *Saber*, of the Polonians *Zuber*, from whence some Latines deriued *Zubro*, for a Byson. Of the Germanes *Visent*, and *Vasent*, & *Wisent*: a beast very strange as may appear by his figure prefixed, which by many authors is taken for *Præ*, some for a Bugle, or wild Oxe, other, for *Rangifer*, and many for the beast *Tarandus* a *Buffe*. By reason whereof there are not many things, which can by infallible collection be learned of this beast among the writers; yet is it truly and generally held for a kind of wild Oxe, bred in the Northern parts of the world for the most part, and neuer tamed, as in *Scythia*, *Moscouia*, *Hercynia*, *Thracia*, and *Brussia*. But those tall wilde Oxen which are said to be in *Lapponia*, and the Dukedome of *Angermannia*, are more truly saide to be *Vri*, as in their story shall be afterward declared. Their name is taken from *Thracia*, which was once called *Biston*, and the people thereof *Bistonas*, from *Bisto* the sonne of *Cicæ* and *Terpsicore*; and thereof came *Biston* a *Grues*, cranes of *Thracia*, and *Biston* a *Lacus*, for the lake or sea of *Dica*, neere *Abdera*, where neuer liuing thinge, or other of lesse weight was cast in, but it presently sunke and was drowned.

This Bison is called *Taurus Peonicus*, the *Peonian* Bull, whereof I finde two kinds, one of greater, and another of lesser size, called the *Scotian* or *Calydonian* *Bison*, whereof you shall see the picture and qualities at the foot of this history.

The greater is as big as any Bull or Oxe, being maned about the necke and backe like a Lyon, and hath haire hanging downe vnder his chin or neather lip like a large beard: and a rising or little ridge downe along his face, beginning at the height of his head, and continuing to his nose very hairy; his hornes great and very sharpe, yet turning vp towards his back & at the points hooked like the wild goats of the alps, but much greater: they are black of colour, and with them through the admirable strength of his neck can he collesse into

Of the Bison.



the ayre, a horse and horseman both together. They are as big as the *Dextarij* which are the greatest *Stallions* of *Italy*. Their face looketh downward, and they haue a strange strength in their toong, for by licking they grate like a file any indifferent hard substance, but especially they can therewith draw vnto them any man or beast of inferiour condition, whom by licking they wound to death.

The strength
of this beast.the quantity
of Bisons.
The strength
of their tong

30 Their haire is red, yellow, or black, their eyes very great and terrible; they smell like a *Moschus* or *Musk-cat*, and their mane reacheth ouer their shoulders, snaking it irefully when he brayeth; their face or forehead very broad, especially betwixt their hornes, for *Sigismund* king of *Polonia*, hauing killed one of them in hunting, stood betwixt his hornes, with two other men not much lesse in quantity then himselfe, who was a goodly well proportioned and personable Princee.

There are two bunches on his backe, the former neare his shoulders, which is the higher, and the other neare the rumpe, which is somewhat lower. I haue seen the horns of a Byson, which was in the hands of a Goldsmith to lippe with *Silver* and *Gilt*, that it might be fit to drinke in: it did bend like the talant of an *Egle* or *Gryph*, or some rauenous bird. The flesh in Summer time is most fat, but it tasteth so much of wild-garlicke, or rapsons, that it is not pleasant to eat, being full of small vaines and strings, and is accounted a noble and strong kind of flesh: the blood is the most purest in the world, excellent in color any purple, and yet for all that it is so hot that being let forth while the beast dieth, within two houres space it putrifieth, and the flesh it selfe in the coldest winter will not keepe sweet many houres, by reason of the immoderate heate thereof, if the Hunter do not presently after the fall of the beast, separte from it the intrals: and which is most strange of all, being pierced aliue with any hunting speare, dart, or sworde, the weapon by the heate of the body is made so weake and soluble, that it commeth forth as flexible as lead: and to conclude, it is a most noble and fierce spirited beast, neuer afraid, or yeelding till breath fayleth, neither can he be taken with any nettes or ginses, vntill they be thoroughly wearied: Wherefore they which hunt him, must bee very strong, nimble, and skilfull men, or else that sport will be their owne vndoing and ouerthrow.

The flesh of
this beast.
Donaris.
Baro.a secret in
the inward
heat of this
beast.

their hunting.

Sigismund.

Therefore when they go to hunt this Byson, they choose a place replenished with large trees, neither so great that they cannot easily wind about them, nor so little that they shall

The History of Foure-footed Beasts.

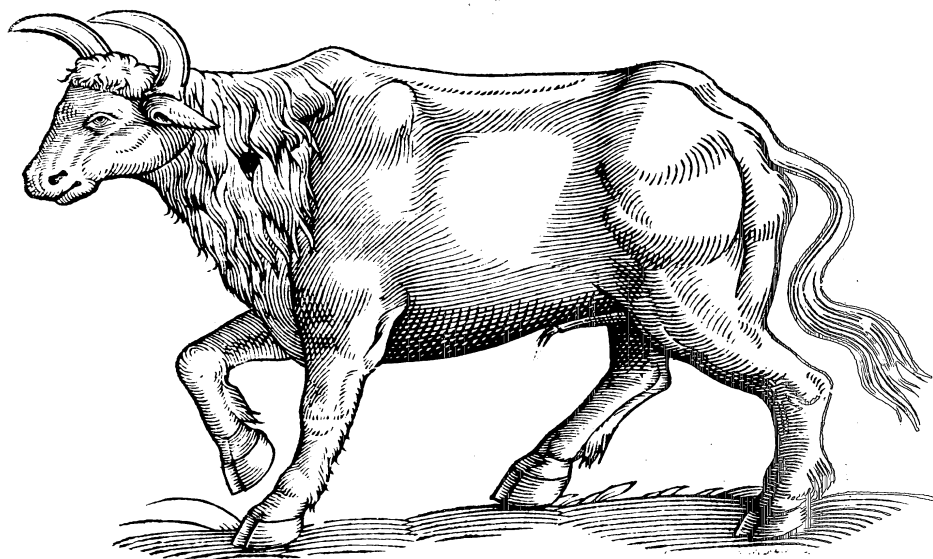
not be able to couer theyr bodyes from the horne or tongue of the beast : behinde which the hunters place themselves out of sight : and then the Dogges rouze vp the beast, driving him to that place where the hunters stand, whome the beast first espieth, to him hee maketh force, who must warily keepe the tree for his shield, and with his speare wounde him where hee can, who will not fall without many mortall strokes, but waxe more and more eager, not onely with horne but with tongue, for if he can but apprehend any part of the hunters garment with his tongue, he loofeth no holde but draweth him vnto him, and with his horne and feet killeth him : but if the fight be long, and so the hunter wearied and out of breath, then doth he cast a red cap vnto the beast, who maketh at it with head and feete, neuer leauing till it bee in peeces ; and if another come to helpe him as hunters must, if they will returne aliue, then shall he easily draw the beast to combate, and forsake the first man, if he cry *Lu-lu-lu*.

In Phocis
Howe Bisons
are taken aliue

Paufanias sheweth how these Byfons are taken aliue, in this sort. The hunters (sayth he) chuse out some steepe and slippery downe hill, whereupon they lay skinnes of beasts newly taken off, and if they want such, then annoint they old skinnes with oyle, and so leaue them spread vpon those sleeping or bending passages : then raise they the beasts, and with dogs and other means on horseback drive them along to the places where they laid their hides, and as soone as they come vpon the skinnes they slip and fall downe, rowling headelong till they come into the vall:ys, from whence they constraîne them back againe some other way, three or foure times a day, making them fall downe the hills as aforesaid, and so wearying them with continual hunting, and fasting. At the last they come vnto them, when they are no more able to rise for faintnes, & giue them pine-Aples taken out of the shels, (for with that meat are they delighted) and so while they eagerly feed and ly weary on the ground, they intoile them in bands and manacles, and lead them away aliue: The medicins comming from this beast may be coniectured to be more forcible, then of common and ordinarie oxen, but because they were not knowne to the *Grecians* and *Arabians*, and wee find nothing recorded thereof: we wil conclude the story of this great Bison, with a good opinion of the vertues, though we are not able to learne or discouer them to others.

the medicins
not knowne,

Of the White SCOTIAN Bison.



Of the Bison.



IN the Woods of SCOTLAND, called *Callendar* or *Caldar*, & in ancient time CALIDONIA, which reacheth from *Monsteth* and *Ernall*, vnto *Artholia* and *Loquhabria*, there are bred white Oxen, maned about the necke like a Lyon, but in other parts like ordinary and common Oxen. This wood was once full of them, but now they are all slaine, except in that parte which is called *Cumminald*. This beast is so hatefull and fearful of mankind, that it will not feede of that grasie or those hearbes, whereof he fauoureth a man hath touched, no not for many daies together : and if by art or pollicy they happen to be taken aliue, they will die with very sullen griefe. If they meete a man, presently they make force at him, fearing neither dogs, speares, nor other weapons. Their flesh is very pleasant, though full of sinewes, and very acceptable to the greatest Nobles, for which cause they are now grown to a small number, their qualities being like to the former beast, excepting their colour and beard, I will tearme them a white *calidonian*, or *Scotian* BISON.

Places where
these Bisons
aboue.

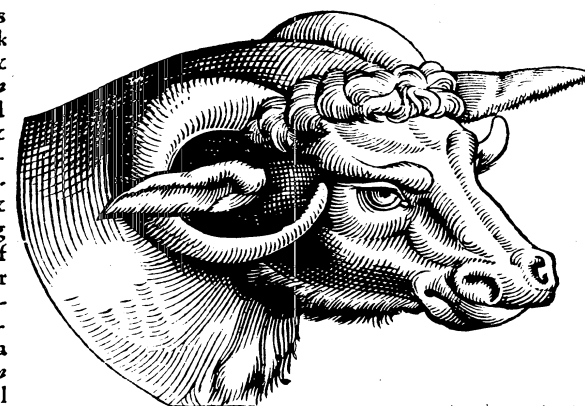
The nature
of this Bison.

BONASVS, the figure of the head and HORNES.



IHis beast is cald in greek *Bonassos*, & in Latin *Bonassus*, and is also called *Monops*, or *Monopios*, & once in *Aristotle* *Bolinshus*. The *Bohemians* *Lo-ni*, now the *Germans* & *Englishe* call the long haire about the necke of anye beast, a *Mene* or *Mane*, from whence cometh this word *Monapios*, which signifieth a maned Oxe. This *Bison* is the greatest beast, bul or Oxe, though it be shorter in length, yet are the sides larger and broader then all other. They are bred in *Paonia* in the mountaine *Messapus*, not in *Lydia* and *Phrygia*, as *Solinus* and *Alberius* haue deliuered ; being deceived, because the *Peonians* were ioyned with the *Medians*, which they deriue from *Madr* a people of *Asia*, whereas the *Peonians* and *Medians* in *Pliny*, (as is obserued by *Hermolaus* in his *castigations* of *Pliny*) are a people of *Thracia*, in *EVROPE* ; so called of *Paeon* the sonne of *Endimion* and brother of *Epeus*, who was lea- ted neere the riuier *AXIVS* in *Macedonia* : for it was agreed betwixt the two brethren striving for the kingdom, that he which was outrunne by the other, should yeeld the kingdom in quietnesse to his brother.

The head of this beast is like the head of an Oxe or Bull, his hornes bending round to the sides of the cheek, by reason whereof he hath no defence by them, neither can a man be hurt that is cast vpon them. His necke is very thicke with a large mane, from his eyes downe to his shoulders in length like a *Horfes*, but the haire thereof is much softer, and lyeth more smoothly, the vppermost haire being harther, and the vndermost softer like wooll. Their colour betwixt red and ashcoulour, but blacke and yellow appeareth not in them ; They haue no vpper teeth, in this point resembling an Oxe and other horned beasts : their hornes being in compasse about nine ynches and somewhat more, are verie smooth



Of the name

The reason
of the name
Monapios

Places of
their breed.

Paufanias

His parts

Aristotle

His flesh and disposition to anger.

His fight in flying.
The secret operation of his dung.

The reason of the heat & operation of their excrement.

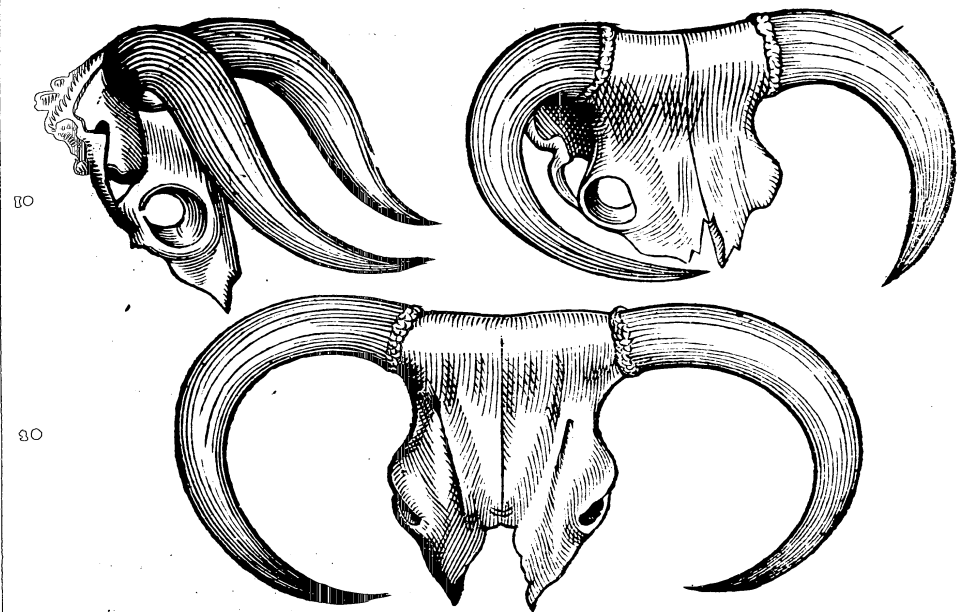
Their place and succour for calving

The relation of John Cay a Doctor of Physick in England

smooth and blacklike varnish. Their voice is like the voice of an ox, their legs all hairy, and their feet clouen, their taile too shorte for the other members of the body like a Bugles, their backe stretched out at length, is as long as a seat for seauen men, their flesh is very sweet, for which cause he is much sought for in hunting, hee will with his feet dig vp the ground like an ox or bull in his rage, when he is once stroke he dyeth away, fighting with his heeles backward, and whereas nature hath denyed him the benefit of hornes which other beastes haue, so that hee is onely adorned and not armed by those weapons, like a souldiour that cannot draw forth his sword: he hath giuen him the secret operation of his dung: which in his chafe he casteth forth of his body so plentifully, vpon the Dogges or other that pursue him, by the space of foure paces backward, that he slayeth their course, and the heat of this dung is so admirable, that it scorcherh or burneth the haire or skinn of any beastes or men that hunt him: neither hath this fine such vertuous operation at any other time, but onely when the beast lieth, being hunted and pursued for life, at other times it lying quiet, there is no such vertue therein: neither ought this to seeme incredible, seeing many other beastes in their chafe, haue the like or at the least do then eiect their excrement more plentifully and noisomly then at other times: as the *Cutell* fi h, for when in chafe the intrals are heated, and the passage somewhat restrained, so that the holding in of breath breedeth more wind in the guttes, it may very naturally chauce, the excrement being with the inclosed wind and heat sent forth by violent eruption that it may flie far backward, and also burne as aforesaid. These beasts calue in the mountaines, and before that time commeth the chuseth a place, which she walleth in with the abundance of her owne dung, so high as it may couer her younge one, for there is no beast that is naturally so full of excrement as a *bonafus*. Their eares are very broad as the Poet sayeth, *Patut & c. muris sub cornibus aures*, broad eares, vnder crooked winding blunt hornes, the skinn is so large, that it hath couered a good part of a house, the inward colour whereof is like the earth whereon the beast did vse to feed. That excellent Phisitian of England *John Cay*, did sende mee the head of this beast, with this description, in an Epistle saying.

I Send vnto thee the head of a great wild beast, the bare mouth and the bones supporters of the hornes being very weighty, and therefore bearing vp some like heavy burden, the hornes are recurued and bending backward, so that they do not spire directly downward but rather forward, though in a crooked manner, which because it could not appear forward, as they doe when the Beast is aliue, therefore they are described turning on the one side: the space betwixt the hornes or breadth of the forehead is three Roman palmes and a halfe, the length of the hornes, three palmes one finger and a half, and their compass where they are ioyned to the head, is one foot, one palme and a halfe. In the castle of warwicke where are preserved the armor and speare of one Earle *Guy* of Warwicke a most valiant strong man, I haue seene the heade of a beast not vnlike to this, sauing that if the bones whereon the hornes grow should be ioyned together, then would the hornes be longer, and of another crooked fashion: And in the same place there is also the necke bone of the same beast, the compass thereof is at the least three Roman feet, two palmes, and a halfe, whereunto I may also adde that shoulder blade which hangeth on the North gate of the city of *Coventry*, being in the lowest part three foot broad and two fingers, and four foot long and two palmes: and the compass of the arme hole wherein the shoulder is ioyned, is three foote and one palme, and the whole compass of them both in breadth and length, is eleuen foot one palme and a halfe.

In the chappell of the said great *Guy*, distant from Warwicke about one thousand paces, [or a mile] there hangeth a ribbe of this beast [as I suppose] the compass whereof in the smallest place is three palmes, and in length it is sixe foote and a halfe, the ribbe is dry and rotten in the superficies thereof. The vulgar people affirme, that it is the peece of a Boare, which was slaine by Earle *Guy*, other say, by tradition of their elders, that it is a piece of a wilde Cow remaining neere *Coventry*, & did much harm to many people: which latter opinion I embrace taking it for a *Bonafus*, who in most things is like a cow, and therefore some affirme it is an Indian Cow [but ignorantly] because any thing that is not common is vsually attributed to some strange countri-breed [with an addition to that it most of all resembleth.] The shape of these horns are heere following described. Thus saue *D. Cay*,



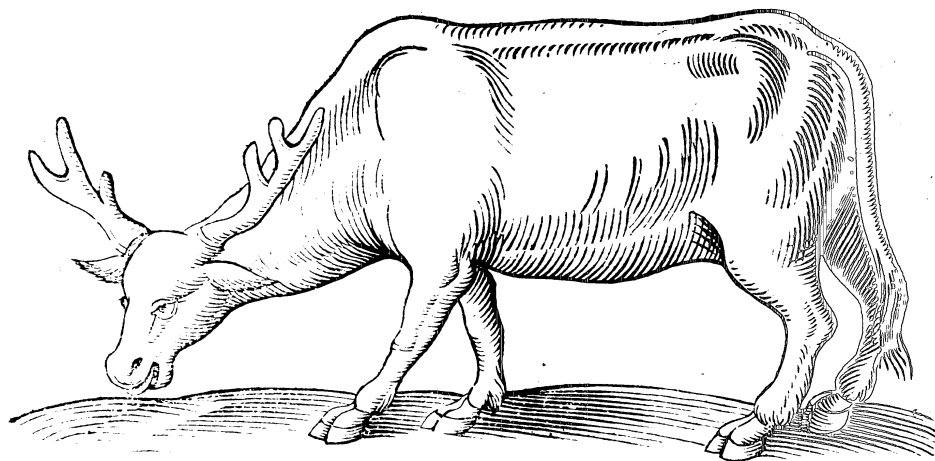
Whereunto I assent holding his coniectures to be very probable, vntill by the diligent industry of some other, or my owne eie sight we may deliuer to the world som more assured and perfect knowledge in these kinde of beastes. Exhorting in the meane season all learned men, to discouer more exactly their present or future knowledge heerein, to the high benefit of al them that are diligent students in this part of Gods creation.

OF THE BVFFE.



Buffe is called in Greeke *Tarandos*, and in Latine *Tarandus*, Of the name and kind of Buffes. which some haue corrupted barbarously, terming it *Parandrus* and *Pyradus*, and I coniecture that it is the same beast, which the *Polonians* call *Tur* or *Thuro*; howsoeuer other confound this *Tarandus* with another beast, called *Rangifer*; and some with a kind of *Vrus*, which haue many properties in common with a Buffe, yet my reason, why the *Polonian Tur* can be no other then a Buffe, is because the head and mouth differeth from those beastes, and also bycause this is taken in *Sarmatia*, where the common people call it *Daran* or *Davan*, although the later writers call it *Duran* and *Daram*, and translate it a *Bonafus*, which can by no meanes agree with this beast; and the name of *Daran* is easily deriued from *Tarandus* or *Tarandos*.

Also that the *Polonian Tur* should not be a Buffe, all that can be objected, is, that the Hornes thereof are cragged or branched, which thing *Pliny* attriibuteth to a Buffe: whereunto I answer, that the auncients did confound a Buffe with an Elke, and a *Rangifer*; for in the discription of an Elke they vary, diuers times mistaking one for another, by reason



reason that they wrote altogether by report, none of them being seene in their contries, and therefore may easilie be deceived in a Buffe, as well as in an Elke. The chiefe authors of this opinion haue bene Sir *Thomas Eliot*, and *Georgius Agricola*, with whom I will not contend, nor with any other man that can giue better reason: for *Pliny* maketh a Buffe to be a beast proportioned betwixt an Hart and an Oxe, of which sort is not a *Rangifer*, as shalbe manifested; and if it be, yet can it neuer appeare that a *Rangifer* doth change colour like a Buffe, as also we will make more euidēt: So then, distinguishing a Buffe from a *Rangifer*, and presuming that the *Polonian Thuro* or *Tur* is a Buffe, we will proceed to his description.

The head of this beast is like the head of a Hart, and his horns branched or ragged; his body for the most part like a wilde Oxes, his haire deepe and harde like a Beares, his hide is so hard and thicke, that of it the *Scythians* make breast-plates, which no dart can pierce through. His colour, for the most part like an Asses, but when he is hunted or feared, he chaungeth his hew into whatsoever thing he seeth; as among trees he is like them: among greene boughs he seemeth greene; amongst rocks of stone, he is transmuted into their colour also; as it is generally by most writers affirmed: as *Pliny* & *Solinus* among the auncient; *Stephanus* and *Eustathius*, among the later Writers.

This indeed is the thing that seemeth most incredible, but there are two reasons which draw me to subscribe hereunto: first, because we see that the face of men and beasts thorough feare, ioy, anger, and other passions, doe quickly change; from ruddy to white, from blacke to pale and from pale to ruddy againe. Now as this beast hath the head of a Hart, so also hath it the feare of a Hart, but in a higher degree; and therefore by secret operation it may easily alter the colour of their haire, as a passion in a reasonable man, may alter the colour of his face.

The same things are reported by *Pliny* of a beast in *INDIA* called *Lycan*, as shalbe afterward declared; and besides these two, there is no other among creatures couered with haire, that chaungeth colour. Another reason forcing me to yeeld herunto is, that in the sea, a *Polypus*-fish, and in the earth among creeping things, a *Chameleon*, doe also change their colour in like sort and fashion: whereunto it may be replied, that the *Chameleon* and *Polypus*-fish, are pilled or bated without haire, and therefore may more easily

Pliny
The feuerall
parts.
Solinus.
Esseebius

a myracle in
his colour.

be

be verse-coloured; but it is a thing impossible in nature, for the haire to receiue any tincture from the passions: but I answer, that the same nature can multiply and diminish her power in lesser and smaller Beastes, according to hir pleasure, and serueth an operation for the nayles, and feathers of Birds, and finnes and scales of Fishes, making one sort of diuers colour from the other: and therefore may and doth as forcibly worke in the haire of a buffe, as in the skinn of a *Chameleon*; adding so much more force to transmute them, by how much farther off they stand from the blood, like as an Archer, which setteth his arme and bow higher to shoote farther, and therefore it is worthy obseruation, that as this beast, hath the best defence by her skin aboue all other, so she hath the weakest and most timorous heart aboue all other.

These Buffes are bred in *Scythia*, and are therefore called *Tarandi Scithic*; they are also among the *Sarmatians*, and called *Budini*, and neere *Gelonis*, and in a part of *Poland*, in the *Duchy of Mazania*, betwixt *Oszeske* and *Garnolyn*. And if the *polonian Thuro* before mentioned, haue a mane [whereof I am ignorant] then will I also take that beast for a kind of *Bison*. In *phrygia*, there is a territory called *Tarandos*, and peradventure this beast had his name from that Contrey, wherein it may be he was first discovered and made knowne.

The quantity of this beast, exceedeth not the quantity of a wild Oxe, whereunto in all the parts of his body he is most like, except in his head face and hornes: his Legges and hooves are also like an Oxes. The goodnesse of his hide is memorable, and desired in all the cold countries of the world, wherein onely these beasts and all other of strong, thicke, hides are found, for the thinnest and most vnprofitable skinn of beastes, are in the whot and warmer partes of the world: and God hath provided thicke, warme, most commodious, and precious couers for those beasts that liue farthest from the Sunne. Whereupon many take the hides of other beastes for Buffe, for being tawed and wrought artificially they make garmentes of them, as it is daily to be seene in *Germany*.

Countries of
Buffes.

The quantity
or stature
of a Buffe.

The hide is
most profitable
to man

Of the vulgar Bugill.

30



Bugill is called in Latine *Bubalus*, and *Buffalus*: in French *Beufle*: in Spanishe, *Bufano*: in German, *Buffell*: and in the *Illirian* tongue, *Bouroll*. The *Hæbreues* haue no proper word for it, but comprehend it vnder *To*, which signifieth any kind of wild Oxen; for neither can it be expressed by *Meriah*, which signifieth fatted oxen; or *Bekarmi*, which signifieth oxen properly; or *Tachmur*, which the Persians call *Kutzcohi*, or *Buzeohi*, and is vsually translated a wild-ass. For which beast, the *Hæbreues* haue many wordes: neither haue the *Græcians* any proper word for a vulgar Bugill, for *Boubalos* and *Boubalis*, are amongst them taken for a kind of *Roe bucke*. So that this *Bubalus* was first of all some moderne or barbarous terme in *Affrique*, taken vp by the *Italians*, & by them attributed to this beast, and many other for whom they knew no proper names. For in the time of *Pliny*, they vie to call strange beastes like Oxen or Bulls, *Vri*; as nowa daies [lead with the same error, or rather ignorance] they call such *Bubali* or *buffali*. The true effigies of the vulgar Bugill, was sent vnto me by *Cornelius Sittardus*, a famous Physitian in *Norimberge*; and it is pictured by a tame and familiar Bugill, such as liueth among men for labour, as it seemeth to me. For there is difference among these beastes, [as *Aristotle* hath affirmed] both in colour, mouth, horne, and strength.

This vulgar Bugill, is of a kinde of Wilde Oxen, greater and taller then the ordinary Oxen, their body being thicker and stronger, and their limbs better compact together: their skinn most hard, their other partes very leane, their haire short, small, and blacke, but little or none at all vpon the taile, which is also short and small. The head hangeth downward to the earth, and is but little, being compared with the residue of his body; and his aspect or face betokeneth a tameable and simple disposition. His forehead is broad

The seuerall
names

The original
of the
term Buba-

Of the vul-
gar Bugill &
his parts

Bellonius.
Vse of their
horns

Erasmus.

Albertus.
The manner
of his fight

Name of
their breed-
ing places
Petr. prescent.

Of their y^e
ones & milke

Albertus.
Their stren-
gh in labor

Petr. prescent.

Vse of their
hides

Bellonius.

The physick
made out of
bugils

broad and curled with haire, his hornes more flat then round, very long, bending together at the top, as a Goates doe backward: in somuch as in *crete*, they make booves of them: and they are not for defence of the beast, but for distinction of kind and ornament. His necke is thicke and long, and his rump or neather part of his backe is lower then the residue, descending to the tayle. His Legs are very great, broad and strong, but shorter then the quantity of his body would seeme to permit. They are very fierce being tamed, but that is corrected by putting an Iron ring through his Nostriles, whereinto is also put a cord, by which he is lead and ruled, as a horse by a bridle (for which cause in *Germany* they call a simple man overruled by the aduise of another to his owne hurt, a Bugle, lead with a ring in his Nose.)

His feete are clouen, and with the for most he will dig the earth, and with the hindmost fight like a horse, setting on his blowes with great force, and redoubling them againe if his object remoue not. His voice is like the voice of an oxe; when he is chased he runneth forth right, sildome winding or turning, and when he is angered he runneth into the Water, wherein he couereth himselfe all ouer except his mouth, to coole the heate of his blood; for this beast can neither endure outward cold nor inward heate: for which cause, they breede not but in hot countries, and being at liberty are sildome from the waters. They are very tame, so that children may ride on their backs, but on a suddaine they will runne into the Waters, and so many times in daunger the childrens liues.

Their loue to their young ones is very great, they alway giue milke from their copulation to their caluing; neither will they suffer a calfe of another kinde (whom they discern by their smell) to sucke their milke, but beate it away if it be put vnto them: wherefore their keepers do in such case, annoynt the calfe with Bugils excrement, and then she will admit her suckling.

They are very strong, and will draw more at once then two horsses; wherefore they are tamed for seruice, and will draw Waggones and plowes, and carry burdens also, but they are not very fit for carts: yet when they doe draw, they carry also great burthens or loads tyed to their backs with ropes and wantyghtes. At the first setting forward, they bend their Legges very much, but afterward they goe vp right, and being ouerladen they will fall to the earth, from which they cannot be raised by any stripes vntill their load or carriage be lessened. There is no great account made of their hides, although they be very thicke: *Solinus* reporteth, that the old *Britons* made boates of osier twigs or reedes, couering them round with Bugils skinnies, and sayled in them: and the inhabitants of the kingdome of a *Caraiani*, make them bucklers and shields of Bugils skinnies, which they vse in Warres, the flesh is not good for meate, which caused *baptista Fiera* to make this poem:

*Bubalus hinc abeat, neue intret prandia nostra
Non edat hunc quisquam: sub iugo semper eat.*

For they ingender melancholy and haue no good tast, being raw they are not vnpleasant to behold, but sod or roasted they shew a deformed substance. The milke of this beast maketh very hard cheese, which tasteth like earth.

The medicines made of this beast are not many: with the hornes or hooves they make rings to weare against the cramp, and it hath been beleueed [but without reason] that if a man or a woman weare rings made of the hornes and hooves of a bugill in the time of carnall copulation, that they will naturally fly off from their fingers; whereas this secret was wont to be attributed to rings of *Chrysolyts* or *Smaragde* stones. To conclude, some teach husbandmen to burne the hornes or dung of their bugils on the windy side of their corne and plants, to keepe them from cankers and blasting: and thus much of the vulgar bugill, called *bubalus recentiorum*: whose beginning in this part of the world is vnkowne, although in *Italy* and other parts of *Europe* they are now bred and fostered.

Of

OF THE AFFRICAN BVGILL.



Ellomius reporteth, that he saw in *Cair* a small beast which was in all things like a little Oxe, of a beautifull body, full of flesh, well and neatly limmed, which he could take for no other then the *Affrican* Oxe, or *Bugill* of the old *Gracians*, which was brought out of the kingdome of *Assania* vnto the citty *Cair*. It was old, and not so big as a Hart, but greater then a *Roe*; he neuer in all his life tooke more pleasure to behold a beast, then in viewing the excellent beauty of cuery part in this creature. His haire was yellowish, glittering as if it had beene combed and trimmed by the art of a Barber: vnder his belly it was somewhat more red and tawny then vpon his backe. His feete in all things like a vulgar Bugils, his Legges short and strong, the necke short and thicke, whereon the dewe-laps of his crest did scarce appeare. His head like an Oxe, and his hornes growing out of the crowne of his head, blacke, long, and bending like a halfe Moone; whereof he hath no vse to defend himselfe, or annoy another, by reason their points turne inward. His eares like a coves, and shoulder blades standing vp a little aboue the ridge very strongly. His taile, to the knees like a *camelopardals*, from whence hangeth some few blacke haire, twice so great as the haire in a horses tayle. His voice was like an Oxe, but not so strong and loude: to conclude therefore, for his discription, if a man conceiue in his mind a little yelovv neate Oxe, with smooth haire, strong members, and high hornes aboue his head, like a halfe Moone, his minde cannot erre from the true and perfect shape of this beast. There was such a one to be seene of late at *Florence*, vnder the name of an *Indian* Oxe, sauing his head was greater and longer, his hornes not high nor bending together, but standing vp right and a little wreathing into spires aboue their roote, and the hinder part of the back much lower then the shoulders, but it may be the obseruer of this beast sayled and tooke not the true discription of it.

This creature or *Affrican Bugil*, must be vnderstood to be a Wilde beast, and not of a tame kind, although *Bellonius* expresth not so much. *Leo* in his discription of *Affrique*, relateth a discourse of a certaine beast called *Lant* or *Dant*; who is lesse then an Oxe, but of more elegant feature, in his Legs, white hornes, & blacke nailes, which is so swift, that no beast can outrunne it except a *Barbary* horse: it is taken most easily in the Summer time: with the skinne thereof they make targets and shieldes, which cannot be pierced by any Weapon, except Gunshot: for which cause they sell them very deare; which is coniectured to be the *Bugill* that *Bellonius* describeth, although it be not iust of the same colour, which may vary in this beast as well as in any other, and I haue a certaine *Mamm-script* without the authors name, that affirmeth there be bugils in *Lybia*, in likenes resembling a Hart and an Oxe, but much lesfer, and that these beasts are neuer taken asleepe, which causeth an opinion that they neuer sleepe; and that there is another Bugill beyond the *Alpes*, neere the Ryuer *Rhene*, which is very fierce and of a white Colour.

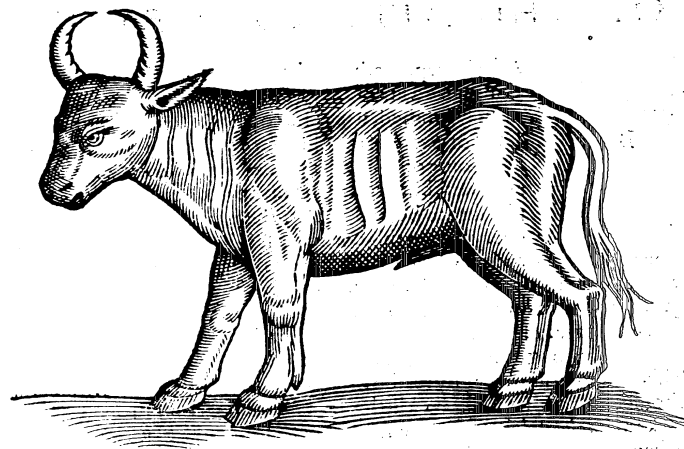
There is a horne in the towne-house of *Argentine* foure *Romane* cubits long, which is coniectured to be the horne of some *Prus* [or rather as I thinke of some *Bugill*] it hath hung there at the least two or three generations, and by scraping it I found it to be a horne, although I forgot to measure the compasse thereof, yet by cause antiquity thought it worthy to be referred in so honorable a place for a monument of some strange beast, I haue also thought good to mention it in this discourse: as when *Phillip* King of *Macedon*, did with a Dart kill a Wilde Bull at the foote of the Mountaine *Orbelus*, and consecrated the hornes thereof in the Temple of *Heraules*, which were fiftene yards or paces long for posterity to behold.

The country
of this beast.

The nature
of this beast.

Of a strange
horne in *Ar-
gentine*.

Of



OF THE BVLL.



Bull is the husband of a Cow, and ring-leader of the heard, [for which cause *Homer* compareth *Agamemnon* the great Emperour of the *Græcian* Armye to a Bull] referred onely for procreation, and is sometimes indifferently called an Oxe, as Oxen are likewise of authors taken for Bulls *Verg*:
Ringue solum primus extemplo mensibus anni,
fortes in uerant bones.

The Hebrewes call him *Tor*, or *Taur*; which the *Chaldees* call *Abin* for a strong Oxe: so the Arabians *Taur*; the *Græcians* *Taurus*; the Latines *Taurus*, the Italians *Toro*, the

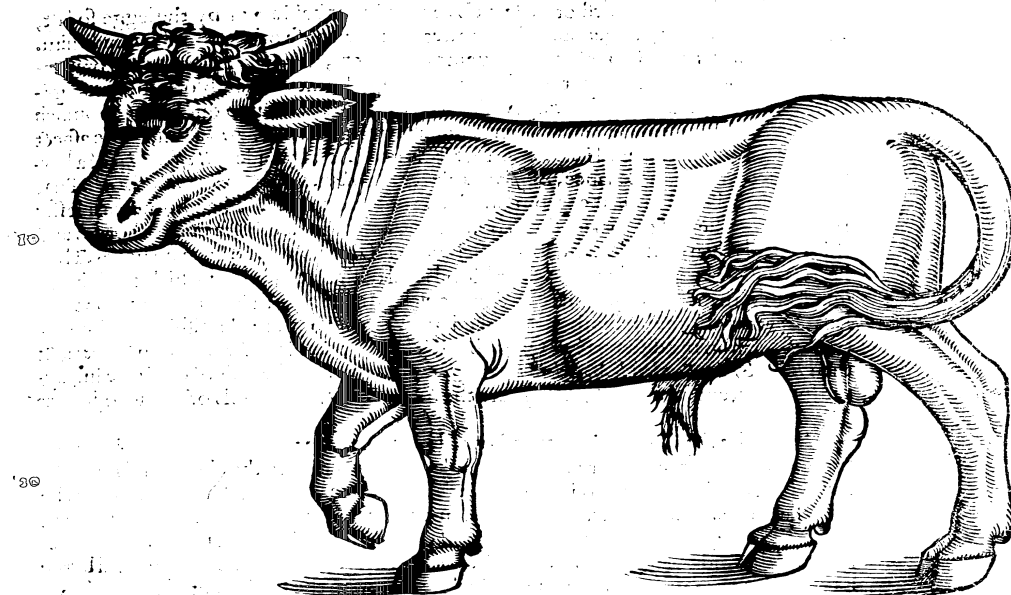
French *Toreau*, the Germans *ein Stier*, *ein vuncherstier*, *das vucher*, *ein mauwelsstier*, etc. *hagen*, and *ein hollen*; the Ilirians *Vul* and *innecs*: by all which severall appellations it is evident, that the name *Taurus* in Latine is not deriued from *Tannuros*, the stretching out the tayle, nor from *Ganor*, signifying proud; but from the hebrew *Tor*, which signifieth great: vpon which occasion, the *Græcians* called all large, great, and violent things, by the name of *Taurus*; and that word *Taurus* among the Latines, hath giuen denomination to men, starres, Mountaines, Ryuers, trees, snips, and many other things, which caused *Joachimus Camerarius* to make thereof this enigmaticall riddle.

Mechus eram regis: sed lignea membra sequebar.
Et Cilicim mons sum: sed mons sum nomine solo.
Et vehor in celo: sed in ipsius ambulo terris.

That is in diuers senses, *Taurus* was a Kings Pander, the roote of a tree, a Mountain in *Cilicia*, a Bull, a Mountaine in name, a Scarre or signe in heauen, and a Ryuer vpon the earth: so also we reade of *St. titius Taurus*, and *Pomponius vitulus*, two *Romans*. It was the custome in those daies, to giue the names of beastes to their children, especially among the *Troglodytes*, and that adulterer which rauished *Europa*, was *Taurus* the King of *Greece*; or as some say, a King that came in a shipp, whose ensigne and name was the Bull; and other affine, that it was *Iupiter* in the likenesse of a Bull, by cause he had so defouled *Ceres* when he begat *Proserpina*, and afterward defouled *Proserpina* his daughter, in the likenesse

The true etymology of the name *Taurus*.

A Riddle vpon the word *Taurus*.



of a Dragon. It is reported that when *Achelous* did fight with *Hercules* for *Deianeira* the Daughter of *Oeneus* king of *Calydon*, finding himselfe to be too weake to match *Hercules*, turned himselfe suddenly into a Serpent, and afterward into a bull; *Hercules* seeing him in that proportion, speedily pulled from him one of his hornes, and gaue it to *Copia* the companion of Fortune, whereof commeth that phrase of *Cornucopia*. Afterward, *Achelous* gaue vnto *Hercules* one of the Hornes of *Amalthea*, and so receiued his owne againe, and being overcome by *Hercules*, hid himselfe in the riuer of *Thoas*, which after his owne name bending forth into one horn or crook, was called *Achelous*. By these things the Poets had singular intentions to decipher matters of great moment vnder hidden and dark Narrations.

But there are foure reasons giuen, why riuers are called *Taurocrani*: that is, bul-heads. First, because when they empty themselues into the Sea, they roare or bellow like bulls, with the noise of their falling water: secondly, because they furrow the earth like a draught of oxen with a plow, and much deeper. Thirdly, because the sweetest and deepest pastures vnto which these cattell resort, are neare the riuers. Fourthly, because by their crooking and winding, they imitate the fashion of a horne, and also are impetuous, violent, and vnrefistable.

The strength of the head and necke of a bul is very great, and his forehead seemeth to be made for fight: hauing hornes short, but strong and piked, vpon which he can toss into the aire very great and weighty beastes which he receiue againe as they fall downe, doubling their eleuation with renewed strength and rage, vntill they be vtterly confounded. Their strength in all the parts of their body is great, and they vse to strike backward with their heeles: yet is it reported by *Helius Titormus* a Neat-herd of *Aetolia*, that being in the field among the cattell, tooke one of the most fierce and strongest bulls in the heard by the hinder leg, and there in despite of the bull struiuing to the contrary, held him with one hand, vntill another bull came by him, whome he likewise tooke in his other hand, and so perforce held them both: which thing being seene by *Milo Crotanites*, hee lifted vpp his handes to heauen, crying out by way of interogation to *Iupiter*, and sayinge: *O Iupiter, hast thou sent another Hercules amongst vs?* Whereupon came the common prouerbe of a strong armed man: *This is another Hercules*. The like storie is reported by

Reasons why riuers are called *Taurocrani*.

The strength and several parts of Bulls.

The prodigious strength of *tristernus*.

Suidas of *Polydamas*, who first of all slew a Lyon, and after held a bull by the legge so fast, that the beast struing to get out of his handes, left the hooft of his foote behinde him.

The *Epithites* of this beast are many among writers, as when they call him bea- footed, wilde, chearefull, sharpe, plower, warriour, horne-bearer, blockish, great, glistering, fierce, valiant, and louting, which seemeth to be natural to this beast; inasmuch as the *Grammarians* deriue *Toruitas*, grimmes or louting from *Taurus* a Bul, whose aspect carrieth wrath and hatred in it: wherefore it is proverbially saide in *Westphalia*, of a louting and scouling countenance, *Eir sich als ein och der dem, feschouwer Enlossen ist*: That is, he looketh like a bul escaped from one stroke of the butcher. Their hornes are lesser but stronger then Oxen or kye, for all beasts that are not gelded, haue smaller hornes and thicker sculs then other; but the buls of *Scythia* as is said else-where, haue no hornes. Their heart is full of nerues or sinewes, their blood is full of smal vaines, for which cause he ingendredh with most speed, and it hardneth quickly. In the gal of a Bul there is a stone called *Guers*, and in some places the gal is called *Mammaur*. They are plentiful in most countries as is said in the discourse of Oxen, but the best sort are in *Epirus*, next in *Thracia*, &c. then *Italy*, *Syria*, *England*, *Macedonia*, *Phrygia*, and *Belgia*: for the buls of *Gallia* are impayed by labor, and the buls of *Ethiopia* are the *Rhinoceroses*, as the buls of the woodes are Elephants.

They desire the Cow at eight monthes olde, but they are not able to fill her til they be two years old, and they may remaine tolerable for breeders vntill they be 2. and not past. Every bul is sufficient for ten kye, and the buls must not feed with the kye, for 2. monthes before their leaping time, and then let them come together without restraint, and giue them pease, or barley, if their pasture be not good. The best time to suffer them with their females, is the midde of the spring, and if the bul be heauy, take the taile of a hart and burne it to powder, then moisten it in wine, and rubbe therewith the genitals of a bul, and he will rise aboue measure into lust. Wherefore, if it bee more then tolerable, it must be alayed with oyle. The violence of a bul in the act of copulation is so great, that if he misse the females genital entraunce, he woundeth or much harmeth her in any other place, sending forth his seed without any motion except touching, and a Cowe being filled by him, hee wil neuer after leape her, during the time she is with calfe: wherefore the Egyptians decipher by a bul in health, without the itch of lust, a temperate continent man, and *Epictetus* saying of *Sufline* and *Abstine*: that is: *Beare* and *Forbeare*, was emblematically described by a bull hauing his knee bound and tyed to a cow in the hand of the neat-herde, vvith this subscription. *Hard fortune is to be endured with patience, and happiness is often to be feared, for Epictetus said beare and forbear, we must suffer many things, and withhold our fingers from forbidden frutes, for so the bull which swayeth rule among beasts, being bound in his right knee, abstaineth from his female great with ymag.*

When they burne in lust, their wrath is most outrageous against their companions in the same pasture, with whom they agreed in former times, and then the conquerour coupleth with the cow: but when he is weakened with generation, the beast that was overcome, setteth vpon him a fresh, and oftentimes ouercommeth: which kind of loue-fight is elegantly described by *Oppianus* as followeth. One that is the chiefeft ruleth ouer all the other heard, who tremble at the sight and presence of this their eager King, and especially the Kye knowing the insulting ieaousie of their raging husband. When the heardes of other places meete together, beholding one another with disdainful countenances, and with their loughing terrible voices prouoke each other, puffing out their flaming rage of defiance, & dimming the glistering light with their oft dust-beating-feet into the aire, who presently take vp the challenge & seperate themselves fro the company, ioyning together at the found of their owne trumpets-loughing-voice, in feareful and sharp conflicts, not sparing, not yielding, not retiring, til one or both of them fall wounded to the earth: sometimes turning round, sometimes holding heads together, as if they were coach-fellowes and as two mighty ships wel manned, with sufficient armes and strength, by force of winds and floods violently rushing one against another, doe breake and split asunder, with the horrible cry of the Souldiers, and rattling of the armour: so doe these Buls, with voice, Legges, hornes, and strength, like cunning and valiant Martialists, make the foundes of their

The fullall parts.

Countries of their birth breed.

Their time of copulation.

Their food for procreation.

Quintus

The fight or combat of Buls.

their blows to ring betwixt heauen and earth, vntill one of them be vanquished and ouerthrowne.

The poore overcommeth beast, with shame retreth from the heard, and will no more appeare vntill he be enabled to make his party good against his triumphant aduersarye: then he feedeth solitary in the woods and mountains, for it is proverbially said to signifie a single and vnmarried life, *abijt taurus in siluam*: that is, the bull is gone to the wood to liue solitarily without his female, often exercising himself like a studious champion against the day of a new combate, and when he findeth his strength increased, and his corage armed for the day of battaile, then roareth he in the woods and Mountains, to prouoke his aduersary to answer; and perceiving his own voice to be more fierce and violent then is his enemies, forth he proceedeth like some refreshed grant, confident in his strength, descending to the lifts of a second combate, where he easily ouercommeth the victor, weakened with copulation, and not exercised or fitted to such a tryall through fulnes and venery: so the first that was vanquished becommeth conqueror.

The very same is in other wordes described by *Virgill*: Buls are enemies to all Beastes that liue vpon pray, as Beares, Lyons, and Volues: when they fight with wolus they wind their tailes together, & so driue them awaie with their hornes; when the beare fighteth with an ox, she falleth on her backe watching opportunitie to take his hornes with her forefeet, which if she catch, with the weight of her body she wearie the beast, who is so earnest in combate with these beasts, that they will fight their tongues hanging out of their mouths. The Cro is enemy to buls and Asses, for in her flight she will strike at theyr eies, and it is easier for the Bul to be reuenged of a Lyon, then on such a bird: Red colour stirreth vp a Bul to fight, neither can the neat-herdes gouerne these with such facility as they do the femals, for when they wander and go astray, nothing can recall them but the voice of their females for copulation, which they vnderstande and heare, being a mile or two distant.

The voice of a bull is sharper and shriller then is the loughing of a cow, they are most couragious that haue short and thicke necks, and in their greatest wildnes, if their right knee can be bound, they will not stirre, or if they be tyed to a wilde figge-tree, which is so fearfull to the nature of an ox or bul, that it hath bene seen, how a very few sticks of that wood, haue fodde a great quantity of bulles fleshe in shorter time, then a farre greater number of other wood set on fire could perform: which caused the Egyptians in auncient time, to picture a Bull tyed to a wilde fig-tree, to signifie a man that changed his manners through calamity.

Out of the hides of buls, especially their eares, neckes, and genitals, is most excellent glue confected, but for the most part it is corrupted, by seething with it olde leather of shooes or bootes: but that of *Rhodes* is without all fraud, fit for Phisitians and painters, &c. euermore the whiter the better, for that which is blacke is good for nothing: wherefore that which is made out of buls hydes, is so white, that it tendeth forth a brightness, whose vertuous conuaction in conglutination is so powerfull, that it is easier to breake a whole peece of wood then any part so glewed together therewith: and for this inuention, wee [are saith *Pliny*] indebted to *Dedalus* the first author thereof. They vsed it in instruments of musick, and such other tender and pretious actions.

The gall of an ox put vpon copper or brasse, maketh it glister like Golde; for which cause it is vsed by players, to colour their counterfeit crownes. The fleshe of a bull is good for meat, but yet not so good as an ox or cow; yet did the Egyptians abstain from eating cowes fleshe, and not from the fleshe of buls.

These beasts are vsed in some places to plow, in some to fight, and it is reported by *Elanus*, that *Mythridates* King of *Pontus*, beside his guard of men, had also a guard of a bull, a horse, and a Hart, which he tamed with his owne hands; so that when his followers were a sleep, if any stranger came near, they layed not to awake him, by one of their seuerall voices. It is reported also, that if the Nostrils of a bull be annointed with oyle of Roses, he will presently loose his eye sight, and that in the Lake *Asphaltites* there can no living creature abide & yet many buls & camels swim therein safely. It is but fabulous that ther wer Buls in *Colchis* which did breth out fire, except by that fiction the poets vnderstood, the beastly

Georg. 3
Their enmity to other beasts.

Horns Apollo
A secret in the taming of a Bull.

Their hides

Of the Gall.

Of the fleshe.

Leo Affrica

The sacrific-
ing of Bulls.

rage of the rich inhabitants. Touching the sacrificing of bulls, it was also the custome of the old Egyptians to sacrifice a Bull vnto *Epaphus*: and their manner was, first of all to try him whether it were fit for sacrifice, by laying meale before them, whereof if they refused to tast, they were adjudged not apt for the Temple.

Calas,
Gyrdalus,
Pung

The *Druida* call a generall sacrifice *Viscum*, whereby they affirme all greouances may be cured. First they prepared a banquet with sacrifice vnder some tree, then broght they two white bulls fastened together by the horns, and then they gaue a drinke to any barren creature, Woman or brut beast, holding religiously, that by that drinke they shoulde be made fruitfull and free from al poison: Vnto so great a height did the folly of blinde people arise, to put religion in euery vnreasonable inuention, vnder pretence of any good intention deuised by idolatrous priests. As often as they slew and offered a Bull, and poured Frankincense and wine vpon the hoast, they said; The bul is increased with Frankincense and wine, but the *Ionians* did best comfort themselves in their sacrifices where the Bul before his death did lough at the Altar: and the *Messenians* did bind their bul which was to be sacrificed to the Ghosts of *Aristomene*, vnto certaine Pillars in his sepulchre: if therefore the Bul did shake the pillar while he leaped to and fro to get liberty, they took it for a good signe or *Omen*, but if it stood imouable, they held it a mournful and lamentable thing.

Pausanias.

It is likewise reported by *Varinus* that when *Agamemnon* ignorantly kild one of the harts of *Diana* in *Aulis*, she was so wroth, that she stayed the winds from blowing vpon his nauy, so as they could not stirre out of harbour: hereupon they went to the Oracle, where answere was giuen, that the goddesse was to bee pacified with some one of *Agamemnons* blood, therefore *Ulysses* was sent avay to fetch *Iphigenia*, the dau. of *Agamemnon* from her mother *clitemnestra*, vnder pretence to be married to *achilles*; but when she was ready to bee sacrificed, the goddesse took pittie on her, and accepted a bul in her steede, which ought not to bee thought incredible, seeing that in holy scripture a *Ram* was substituted in the place of *Isaac*.

They were wont also to sacrifice a bul to *Neptune*, and to al the riuers, because of that affinity which they held a bul hath with al Waters: and to *apollo*, according to this virgilian verse, *Taurus Neptuno Taurum tibi pulcher apollo*. But vnto *Iupiter* it was vnaccustomed to be offered, perhaps because he had often heaved himselfe in that likenesse, to rauiush and deuoure Women. There be certaine proverbes of a bul, which are not altogether impertinent in this place. First, it is commonly saide, that hee may beare a bul that hath born a calfe, wherby is meant, that he may be more subiect to filthines in age, which was so in youth. *Quartilla* was a woman of most vilde reputation for vncleannes, because she said, that when she was little, she lay with little ones like her selfe, and when she grew bigger, she applied her selfe to the pleasure of elder men, growing in filthines as she had increased in yeares. Likewise they were wont to say of an absurde or impossible thinge, that if a bul could reach his head ouer *tygetus*, hee might drinke of the riuier *Eurota*, and the beginning of this proverbe, was taken of an apothegme of *Geradas*, when his hoast vpon a time did ask him what punishment the *Lacedemonians* had appointed for adulterers, he answered there were no adulterers in *Lacedemon*, and therefore the punishment & question were ridiculous: his hoast replied; but if there shoulde bee an adulterer there, what punishment would they appoint for him? Marry (said *Geradas*) he shold pay such a bul as would reach ouer *tygetus* to drinke of the Water *Eurota*; whereat the hoast laughed demanding where such a bul could be found? then said *Geradas*, and vwhere can you find an adulterer in *Lacedemon*, so putting off one absurdity with another. And thus much of the natures and properties of a bul in general. In the nexte place before this beest be turned into the Woods, we will describe his medicinal vertues, and so let him loose.

The me-
dicines of Bulls.

The poudre of a bulls horn drunke in water stayeth a flux of blood and the looseness of the belly. *Sextus* and *Eulapius* say, that if a bulls horn be burned in a place where serpents abide it driueth the nauy. The blood of bulls mingled with barley flower, driueth away hardness in the flesh, & being dried cureth apostemes in euery part of the body. It taketh away spots in the face, & killeth serpents: It is comended warm against the gour, especially

tially in horses. It is not good for to drinke, beause it is easily congealed, except the little waynes be taken out. It is accounted among the chiefest poysons, and therefore it is thought by *Plutarch*, that *Anniball* poysoned himselfe by drinking Bulls blood, being thereunto perswaded by his Seruant, for so dyed *Themistocles*: and *Psammenitus* King of *Egypt*, taken by *Cambyses*, was constrained to drinke the blood of a Bull; wherevpon immediately he gaue vp the ghost. For remedy heereof, it is good to beware of vomiting, by cause the blood congealed in the stomach into lumps, stoppeth the throate; wherefore al those things which dissolve Milke in the stomach, are also medicinable against the blood of Bulls. In these cases let the party besift of all purged by glister or otherwise, and then annoynt the stomache and belly with barley meale and sweete Water, laying it vnto them like a plaister: likewise *Lupines*, *Oxymell*, and *nitre*, are Soueraigne in this, as all Physitions know. The dry leaues of *Neppe* or *Calamach* is profitable against this Malady; so also are ashes made of the lees of wine burned.

The fat of a Bull is profitable to many things. First therefore, it must be plucked out warme from the raynes of a Bull and washed in a Ryuer or brooke of running Water, pulling out the skinnies and tunicles, then melt it in a newe earthen pot, hauing cast among it a little salt, then set it in faire cold Water, and when it beginneth to congeale, rubbe it vp and downe in the hands, wringing out the water, and letting it soke in againe, vntill it appeare well washed; then boyle it in a pot with a little sweet wine and being sodden let it stand all night: if in the morning it sauer strong, then poure in more Wyne, seeth it againe, vntill that fauour cease, and so all the poyson be remoued: and beware of salt in it, especially if it be to be used in diseases, whereunto salt is an enemy, but being thus vied it looketh very white, after the same manner may be vied the fat of Lyons, Leopards, Panthers, camels, Boares, and Horses.

The fat kall about the guts melted in a frying pan, and annoynted vpon the genitals and brest, helpeth the *Dysenterie*. The marrow of a Bull beaten and drunke, cureth the payne in the small of the belly: and *Rasis* sayth, that if it be melted at a fire, and mingled with one fourth parte of *Myrrhe* and oyle of bayes, and the handes and feete be therewithall annoynted and rubbed, morning and euening; it helpeth the contractions of the Nerues and sinnewes.

The fat of a dormouse, of a hen, and the marrow of a Bull, melted together, and poured warme into the eares, easeeth their paine very much: and if the liuer of a Bull be broiled on a soft fire, and put into ones mouth that hath the tooth-ache, the paine will goe away so soone as euer the teeth touch it. The gall of a bull is sharper then an Oxes, and it is mingled with honey for a wound-plaster, and in all outward remedies against poison. It hath also a quality to gnaw the deadnes or corruption out of wounds, and with the iuyce of leekes and the milke of Women, it is applyed against the Swine pox and fistulaes; but the gal alone rubbed vpon the biting of an Ape, cureth that Malady. Likewise, the vlcers in the head, both of men, women, and children. And if the woole of a hare be burned to ashes, and mingled with oyle of myrtles, Bulls gall, and beaten alume, and so warmed and annoynted vpon the heade, it stayeth the falling away of the haire of the head.

With the gall of a Bull, and the white of an Egge, they make an eye-salue, and so annoynt therewith dissolved in water foure dayes together; but it is thought to bee better with hony and balsam: and instilled with sweet new wine into the eares, it helpeth away the paines of them, especially running-mattry eares, with womans or Goats milke. It being taken with hony into the mouth, helpeth the cliftes and sores therein; and taken with the water of new *coloquintida* and giuen to a woman in trauel, causeth an easie child birth. *Galen* was wont to giue of a bulls gall the quantity of an almonde, with two spoonefulls of wine, called [*Vinnus Lyngbasum*] to a Woman that hath her childe dead within her body, which would presently cause the dead Embrion to come forth. The genital of a red bull, dried to poudre and drunke of a Woman, to the quantity of a golden Noble, it maketh her to loath al manner of copulation: but in men (as the later Physitions affirme) it causeth that desire of lust to increase. The dung of a bul layed too warm, helpeth al hardnes; and burnt to poudre, helpeth the member that is burnt. The vrine or stale of bulls with a little *Nitre* taketh away scabs and Leprosies.

The descrip-
tion of this
strange beast

The name.

The severall
parts.

Particulars.



Here was (saith D. cay) a clouen footed beast brought out of the deserts of *Mauritania* into England, of the bignesse of a hinde, in forme and countenance betwixt a hinde and a cow, and therefore for the resemblance it beareth of both, I will call it *Buselaphus*, or *Bonicernus*, or *Moschelaphus*, or a cow hart: hauing a long and thinne head and care, alean and slender Leg and Shinne, so that it may seeme to bee made for chase and celerity. His taile not much longer then a foote, but the forme thereof very like a coves, and the length like a harts, as if nature seemed to doubt whether it

should encline to a cow or a hart: his vpper parts were yellowith and smooth, his neather partes blacke and rough; the haire of his bodye betwixt yellow and red, falling close to the skinne, but in his forehead standing vppe like a Starre; and so also about the hornes which were blacke and at the top smooth, but downward rough with Wrinkles meeting on the contrary part, and on the neerer side spreading from one another, twice or thrice their quantity. These hornes are in length one foote & a hand bredth, but three hand bredthes thicke at the roote, and their distaunce at the roote was not about one fingers bredth, so arising to their middle, and a litle beyond where they differ or growe afunder three hands bredth and a halfe; then yeeld they together againe a litle, and so with another crooke depart afunder the second time, yet so, as the tops of the hornes do not stand afunder about two hands bredth, three fingers and a halfe. From the crowne of the head to the Nostrials, there goeth a blacke strake which is one foote, two palmes and one finger long, in bredth about the eyes where it is broadest, it is seuen fingers, in thickenesse one foote and three palmes, it hath eight teeth, and wanteth the vppermost like a cow, and yet cheweth the cud, it hath two vdders vnder the belly like a heighfer that neuer had calfe, it is a gentle and pleasant beast, apt to play and sport, being not onely swift to runne, but light and actiue to leape: It will eate any thing, either bread, broath, salted or pouldred beefe, grasse or herbes, and the vse heereof being aliue is for hunting, and being dead the flesh is sweete and pleasant for meate.

OF THE OXE and COVV.



E are now to describe those beasts which are lesse forraign and strange, and more commonly knowne to all nations, then any other foure-footed Beast: for howsoeuer *Bugils*, *Buffes*, *Lions*, *Beares*, *Tigers*, *Beuers*, *Porcupines* and such other, are not alway found in euery nation, yet for the most part are Oxen, Kine, Bulls, and Horses, by the prouidence of Almighty God, disseminated in all the habitable places of the world: and to speake the truth, Oxen and Horses were the first riches, and such things wherein our elders gat the first property, long before houses and landes: with them they rewarded men of highest desert, as *Melampus* who opened an oracle to *Nelus* that sought out the lost Oxen of *Iphidius*. And *Erix* king of *Sicily*, so much loued the Oxen that *Hercules* recovered from *Geryon*, that when he was to contend with *Hercules* about these, he rather yel-
ded to depart from his kingdome then from his cattell: and *Iulius Pollux* affirmeth, that there was an auncient coine of money, which was stamped with the figure of an Oxe, and therefore the cryer in euery publicke spectacle made proclamation, that he which deser-
ued well, should be rewarded with an ox, [meaning a peece of mony hauing that impresse vpon it: which was a peece of Golde compared in value to an English Rose-noble,] and in my opinion the first name of money among the Latines is deriued from Cattell. for I cannot inuent any more probable etymologie of *Pecunia*, then from *Pecus*, signifying a
manner of catell: howsoeuer it is related by some Writers, that on the one side of their coine was the kings face, and on the other an oxes picture; and that *Seruius* was the firste that euer figured mony with Sheep or oxen. *Miron* the great painter of *Eleutheris*, and disci-
ple of *Agelas*, made an heighfer or Cow of brasse, which all Poets of Greece haue cele-
brated



brated in sundry Epigrams, because a calfe came vnto it to suck it, being deceiued with the proportion, and *Ansonius* also added this following vnto the faide calfe and cow, saying:

*Vbera quid pulsas frigentia matris Aena:
O vitula? & succum lactis ab are petis?*

Whereunto the brazen cow is caused to make this answer following:
*hunc quoque praeclavam, si me pro parte parasset:
Exteriore Miron, interiore Deus.*

Whereby he derideth their vaine labours, which endeauor to satisfie themselves vpon mennes deuises, which are cold and comfortlesse without the blessing of almighty God. To begin therefore with these beastes it must be first of all remembered, that the name *bos* 10 or an oxen as we say in English, is the most vulgar and ordinarie name for Bugles, bulles, cows, Buffes, and all great clouen-footed-horned-beasts; although in proper speech, it signifieth a beast gelded or libbed of his stones: and *Boas* signifieth a huge great Serpent whereof there was one found in Italy, that had swallowed a child whole without breaking one of his bones, obseruing also in oxen the destination of yeares or age: which giueth them severall names, for in their young age they are called *calves*, in their second age *Steeres*, in their third *Oxen*, and the Latines adde also a fourth which they call *Reguli* old oxen. These are also distinguished in sexe, the Male calfe is *Vitulus*, the Female *Vitula*, likewise *Inuencas* a Steere, and *Inuencas* an heighfer, *Bos* an oxen, and *Vacca* a cow, *Taurus* a Bull *Taura* a barren cow, and *Horda* a bearing or fruitfull cow: of whom the *Romans* obserued certain festiual daies called *Hordicalia*, wherein they sacrificed those cattell. The Latines haue also *Vaccula* and *Bucula* for a little cow,

*Vaccula nonnunquam secreta cubilia capians Virg:
And agamē Ant bucula celum.*

And *Bucalus* or *Bos Nouellus* for a little oxen. *Schor* in *Hæbreu* signifieth a Bull or oxen, *Bakar* heards, or a cow. *Thor* in the *Chaldæ* hath the same signification with *Schor*, and among the latter Writers you may find *Tora* a masculine, and *Torata* a feminine, for a Bull and a cow, accustomed to be handled for labour. The *Græcians* call then *bous* & *boes*, the *Arabians* *bakar*: and it is to be noted that the holy scriptures distinguish betwixt *ezon*, signifieng flocks of sheepe and Goates, & *bakar* for heards of cattell and *Neate*: and *Mewa* is taken for Bugles, or the greatest oxen, or rather for fatted oxen, for the verbe *Mara*. signifieth to feed fat. *Egela* is interpreted *Jerem*: 46. for a young cow; and the *Persians* *Gofa-lai*: It is very probable that the Latin *Vacca* is deriued from the *hæbreu* *bakar*, as the *Saracen* word *baccara*; so in *Hæbreu* *Para* is a cow, and *Par* a Steere, and *ben bakar* the sonne of an oxen, or calfe: and whereas the *Hæbreus* take *Parim*, for oxen in general, the *Chaldees* translate it *Tore*, the *Arabs* *Bakera*, the *Persians* *Nadgaah*, or *Madagaucha*, the *Italians* call it *bue*, the French *beuf*, the Spaniard *buey*, the Germanes *Ochs* and *Rind*, the *Illirians* *wull*. The *Italians* call a cow *Vacca* at this day, the *Gæcians* *bubalis*, and *Damalis* or *Damalis* [for a cow which neuer was couered with Bul, or tamed with a yoke] and *Agelade*. The French *Vache*, the Spaniard *Vaca*, the Germanes *Ku*, or *Kuh*; and the citizens of *Altina*, *cena*: from which the English word cow seemeth to be deriued, the Latine word is a young heighfer, which hath ceased to be a calfe.

There are oxen in most part of the world, which differ in quantity, nature, and manner, one from another, and therefore doe require a severall tractate. And first, their oxen of *Italy* are most famous, for as much as some learned men haue affirmed, that the name *Italia*, was first of all deriued of the Greeke word *Italos*, signifieng oxen; because of the abundance bred and nourished in those parts, and the great account which the ancient *Romans* made heereof, appeareth by notable example of punishment, who banished a certaine country man for killing an oxen in his rage, and denying that he ate thereof, as if he had killed a man: likewise in *Italy* their oxen are not all alike, for they of *Campania* are for the most part white and slender, yet able to manure the country wherein they are bred; they of *Umbria*, are of great bodies, yet white & red coloured. In *heturia* and *Labi-nui*, they are very compact and welset or made, strong for labour, but the most stronge are those of *Apennine*, although they appeare not to the eye very beautifull.

The *Egyptians* which dwell about *Nilus* haue oxen as vvhite as snow, and of exceeding high

Of the name
Bos.

Of the name
of a Cow.

The diversity
of Oxen
in all countries.

Vltra.

Ox of Italy

high and great stature, (greater then the Oxen of *Gracia*) yet so meeke and gentle, that they are easily ruled and gouerned by men. The *Aomian* Oxen are of diuers colours, intermingled one within another, hauing a wholeround hoof like a horse, and but one horne growing out of the middle of their forehead.

The domesticall or tame Oxen of *Affrique* are so small, that one would take them for calves of two yeares olde, the *Affricans* (saith *Strabo*) which dwell betwixt *Gesalia* and our coast or country, haue Oxen and horses which haue longer lips and hooves then other, and by the *Gracians* are tearmed *Mcrokeilateroi*.

The *Armenian* Oxen haue two hornes, but vinding and crooking to and fro like 10 huy which cleaueth to oaks, which are of such exceeding hardnesse that they wil blunt any sworde that is stroke vpon them, without receiuing any impression or cut thereby. Some are of opinion, that the onely excellent breede of cattell is in *Bœotia*, where the city *Tanagra* [called once *Parnandra*] by reason of their famous cattell, the which Oxen are called *coprophaga*, by reason that they will eat the dung of man; so also doe the Oxen of *cyprus* to ease the paines of their smal guts. The *Caricians* in a part of *Asia* are not pleasant to behold, hauing shaggye haire, and bounces on either shoulders, reaching or swelling to their Neckes; but those vvhich are either white, or blacke, are refused for labour.

Epirus yeeldeth also very great and large oxen, vvhich the inhabitants call *Pyrhica*, be- 10 cause that their first stocke or seminary were kept by King *Pirrhus*: howe soeuer, other say that they haue their name of their fiery flaming colour; they are called also *Larini* of a village *Larinum*, or of *Larinus*, a chiefe Neat-herd: of whom *Athenus* maketh mention, where he sheweth this greates breede of cattell of *Hæcules* when he returned from the slaughter of *Gerion*: vvhich raigned about *Ambracia* and *Ampholochi*, vvhich through the famelic of the earth and goodnesse of the pasture they grow to so great a stature: other call them *cestrini*, I know not for vvhich cause, yet it may be probable that they are called *Larini*, by reason of their broad Nostrils, for *Rimes* in Greeke signifieth Nostrils: but the true cause of their great bone and stature is, because that neither sexe were suffered to couple one 20 vvhith another, vntil they vvere foure yeares old at the least, and therefore they vvere called *Asauri*, and *Setauri*, and they vvere the proper goods of the King: neither could they liue in any other place but in *Epirus*, by reason that the whole country is full of sweete and deepe pastures.

All the oxen in *Eubæa* are white at the time of their caluing, and for this cause the poets call that country *Argibœon*. If that oxen or swine be transported or brought into *Hispania*, 30 they grow so great, that the oxen haue bene taken for Elephanes, and their swine for Mules, but I take this relation to be hyperbolical.

There are Oxen in *India* which wil eat flesh like *Volues*, and haue but one horne and whole hooves: some also haue three hornes, there be other as high as Cammels, and their hornes foure foote broad. There was a horne brought out of *India* to *Proomy* the second, which receiued three *Amphoraes* of water, amounting the least too thirty english gallons of Wine measure; whereby it may be coniectured of how great quantity is the beast that bare it. The *Indians*, both Kings and people make no small reckoning of these beastes, [I meane their vulgar Oxen] for they are most swift in course, and wil runne a race as fast as any horse, so that in their course you cannot know an Oxen from a horse; waging both Gold and Silver vpon their heads; and the Kings themselves are so much delighted with this pastime, that they follow in their Wagons, and will with their owne 40 mouthes and handes prouoke the beastes to runne more speedily: and heerein the Oxen exceedeth a horse, because he wil not accomplish his race with sufficient celerity. except his rider draw blood from his sides with the spur, but the oxen rider neede not to lay any hands or prickes at all vpon him, his onely ambitious nature of ouercomming [carrying him more swiftly then all the rods or spurs of the world could preuaile on him]: And of this game, the lowest of the people are also very greedy, laying many Wagers, making many matches, and aduenturing much time and price to see their cunct.

Among the *Indians* there are also other oxen which are not much greater then great Goates, who likewise in their yokes are accustomed to runne many races, which they per- forme

Aristotle
Oppianus.
Aonia.
Elianus
Leo Affric.

Affric oxen

Armenian
Oxen.
Elianus.

Varius.
Bœotia oxen

Caricia oxen.

Epirus.

Plom
Aristotle
Theodore.

Eubæa
Elianus.
Hispaniola
Oxen.
Pet. Martyr

Raf.
Indian oxen
C. Testas
Solinus.
Pliny.
Aelianus.

Achani. forme with as great speede as a *Getian* horse: and all these running Oxen must be vnderstood to be wild Oxen.

Leucist ox. There bee Oxen in *Leuctria* [which *Aristotle* affirmeth] haue their eates and hornes growing both together forth of one stemme. The Oxen of the *Garamant*, and all other Neate among them, feede with their necks doubled backward, for by reason of their long and hanging hornes, they cannot eate their meate, holding their heads directly straight: The selfe same is reported of the beastes of *Troglodita*: in other things, they differ not from other oxen, saue onely in the hardnesse of their skinn, and these oxen are called *Opisphonimi*.

Bangala. In the prouince of *Bangala*, are oxen [saith *Paulus Venetus*] which equall the Elephant in hight. The oxen in *Myfia* haue no hornes, which other affirme also of the *Scythians*, whereof they assigne this reason, because the vniuersall bone of the skull hath no *Comisfure* or ioynt opened, and cannot receiue any humour flowing vnto it, by reason of the hardnesse resisting, and the vaines belonging to this bone are weaker and smaller then in other; for which also they are more vnfit to conuay nourishment to the place: and so the neck of these beastes, must needes be more dry and lesse stronge, bycause the vaines are very little. The oxen haue bunches growing on their backs like Cammels, and vpon them doe they beare their burdens, being taught by the discipline of men, to bend on their knee to receiue their load.

Alanius. Among the *Nomades* [which winter their cattell about the Marishes of *Maoria*] there are also certaine cattell without hornes; whereof some are so naturally, the other haue their hornes sawed off, as soone as they grow forth, because of all the parts of their body, they onely can endure no cold.

Alanius. There be oxen in *Phrygia* and *Erithrea* which are of a flaming red colour, of a very high and winding neck, their hornes are not like any other in the world, for they are moued with their eares turning in a flexible manner sometime one way and sometime another.

Alanius. The *Syrian* Oxen called *Pallei* are of great strength, hauing a broade forehead, strong hornes, and fearefull or couragious aspect, being neither too fat or too leane of their bodyes; and they are vsed both for War and also for running. The oxen of the *Belgians* prouinces, especially in *Friesland* and *Holland*, are also of very great stature, for it hath bene found by good experience, that one of them hath waighed sixteene hundred pounds *Troy* weight: and when the Earle of *Hoochstate* was at *Machlin* in *Friesland*, there was presented vnto him a great ox which being killed, waighed about two thousand five hundred twenty and eight pound. The which thing being so strang as the like had not bene beforetime obserued; to the entent that succeeding ages might not mistrust such a memorable report, the said Earle caused the full Picture of the said ox, to be set vp in his Pallace with an inscription of the day and year when this ox was deliuered and killed.

Belgian oxen
Guicciardini

OF COWES.



Hauing thus noted briefly the countries wherein oxen are bred and nourished with their seuerall formes: it must be also obserued, that Kyne or cowes which are the Female of this kind, are likewise found in all the places asoraid with correspondend and semblable quantities, qualities, members, parts, and other accidents to such creatures appertayning; excepted alwaies those things which belong to their sexe, which principally concerne their milk. And first of all the Kyne of most plentiful Milke in all *Italy*, are about *Alsinas* a city of the *Venerians*, neere *Aquileia*, which Kyne are of the finest body, and yet the greatest labourers, who are not yoaked or coupled together by their Necks as in other countreyes, but onely by their heads.

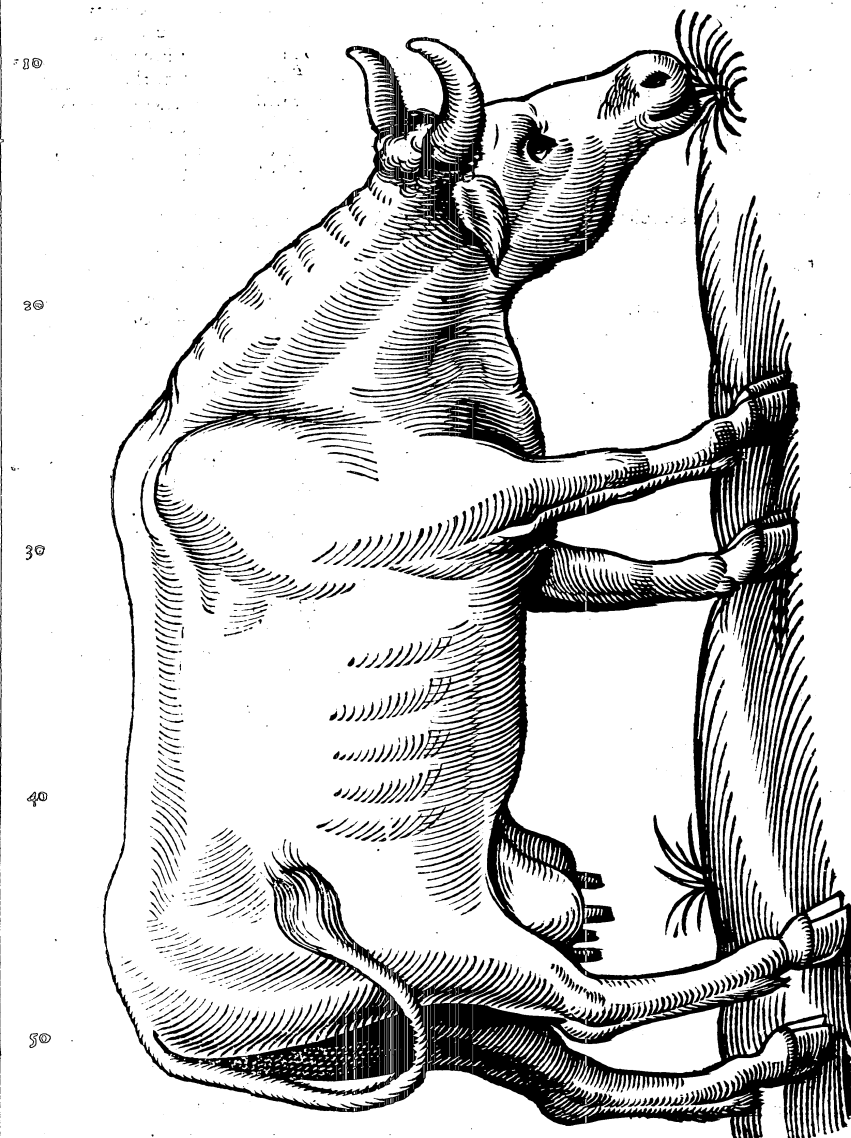
Milk of kyne
in Italy

The Cowes of *Arabia* haue the most beautifull hornes by reason of aboumdance of humours which flow to them, feeding them continually with such generous liquor as naturally doeth encrease them.

The *Pyrrean* Kye are not admitted to the Bull till they be foure yeare old at the least, which thing causeth them to grow to a very high and tall stature: whereof there were euen foure hundred kept for the Kings store.

Arabian
Cowes.

Pyrrean
Cowes.



The Cow

These Kye doe gine at one time seauen or eight gallons of Milke, of Wine measure, and they are so tall, that the person which milke them must stand vpright, or else stoope very little: neither ought this seeme incredible, for it is euident that the cowes of the *Phanitionians* were so high, that a very tall man could not milke them except he stood vpon a footestool.

The manner is in *Germany* and *Heluetia*, that about Aprill some take Kye to hire, which haue none of their owne, and other buy Kye to farme them out to other: and the common price of a cow for fixe monthes is payed in butter, and is rated at seuentie five pounds, twelue ounces to the pound; which payment is due to the owner, or money to that value: Other againe, buy Kye and let them forth to farme, reseruing the calfe to themselves, and if by the negligence of the cow-herd or farmer of them, the cow cast the calfe, then is the hirer bound to answer the value, but if it miscarry without his negligence (as oftentimes they may) then is the losse equall to the Locatour or Farmer. Yet it is noted, that the Kye of greatest bodies, are not alway best or most plentiful in Milke; for the Cowes or *Coeue* of *Altimas* in *Italy*, are of little bodies, but yet very full of Milke.

The principall benefit of cowes Milke is for making of Butter, for the Milke it selfe, the Cheese and Whay, are not so fit for nourishment of man, as are those of sheepe; and the reason is; because the Milke of Kye is fattest of all other; and therefore the name of Butter, which is in Greeke *Boutyros* and *Boutyron*, and *Butyrum* in Latine, is deriued properly from this kind of cattell. The cow-herds doe also for their profit, obserue the pasture and foode, which doeth abone other multiply Milke: and therefore they giue their Kye *Trifolie* or three leaved grasse: and *Medica* which [is a kind of clauer-grasse] Vetches, pulse and Beanes, for Beanes haue a great vertue to multiply Milke: likewise I haue seene bundles of Hemlocke; or an herbe much like vnto it, [which we call harts-tongue] giuen to milch Kye.

There is an herb muchlike crow-foote, called of the Germanes *Butterblumen*, and in English Butter-flower; which is vsed to colour Butter, for thereby is the whitenesse thereof taken away: they will not eate wal-wort or night-shad [commonly called deaiths herb] but if they eate hearbes whereupon falleth an Hony-dew, then will their Milke bee wonderfull sweete and plentiful; there is no foode so good for cowes, as that which is greene, if the countrey will afforde it; especially, Kye loue the wet and watery places, although the butter coming from the Milke of such beastes, is not so wholesome, as that which is made of such as are fed in dryer pastures. The like care is had of their drinke, for although they loue the coldest and clearest waters, yet about their time of caluing, it is much beter for them to haue warmer waters, & therefore the lakes which are heated and made to fume by the raine, are most wholesome to them, and do greatly help to ease their burthen and paines in that business.

Pausanias reporteth a wonder in nature, of the Ryuers *Milichus* and *Charadrius*, running through the city *Patre*, that all the Kye which drinke of them in the spring time, doe for the most part bring forth Males, wherfor their herdmen auoyd those places at that time. Ky for the most part before their caluing, are dry and without Milk [especially about *Torona*.] They are also purged of their menstrua in greater measure, then either Goates or sheepe, which especially come from them a little before or after they haue bene with the Bull; howsoever *Aristotle* saith, that they come from them after they haue bene fixe monthes with calfe, and are discerned by their vrine; for the vrine of a cow is the thinnest of all other.

These beasts are very lustfull, and doe most eagarly desire the company of their male, which if they haue not within the space of three houres after they mourne for it, their lust awageth till another time. In a village of *Egypt* called *Schussa* (vnder the gouernment of the *Hermopolites*) they worship *Venus* vnder the title *Prania* in the shape of a cow, perswading themselves, that there is great affinity betwixt that Goddesse and this beast; for by hir mournfull voyce she giueth notice of her loue, who receiue the token many times a Mile or two off, and so presently runneth to accomplish the lust of nature: and for this cause doe the *Egyptians* Picture *Isis*, with a Cowes hornes, and likewise a Bull,

to signifie hearing. The signes of their bulling [as it is termed] are their cries, and disorderly forsaking their fellows, and resisting the gouernment of their keeper. Likewise, their secret hangeth forth more then at other times, and they will leap vpon their fellows as if they were males: besides after the manner of mares, they oftner make water then at other times.

The most cunning heardmen haue meanes to prouoke them to desire the bul, if they be slack, first of all they withdraw from them som part of their meat, (if they be fat, for that will make them fitter to conceiue: then take they the genitals or stones of a bul, and hold it to their nose, by smelling whereof they are prouoked to desire copulation; and if that preuaile not, then take the tendrest part of Shrimps, which is their fish, and beat them in water til they be an ointment, and therewith annoint the breastes of the Cow, after they haue bene wel washed vntill it worke vpon her: And some affirme, that the taile of an Ele put into her hath the same vertue; other, attribute much force to the wild willow, to procure lust and conception.

They are a great while in copulation, and some haue gessed by certaine signes at the time of copulation, whether the calfe proue male or female; for say they, if the bul leap downe on the right side of the cow, it wil be a male, if on the left, it wil be a female, which coniecture, is no longer true, then when the cow admitteth but one bul, and conceiue at the first coniunction, for which cause the *Egyptians* decipher a woman bringing forth a maiden child, by a bul looking to the left hand, and likewise bearing a man child, by a bul looking to the right hand.

They are not to be admitted to copulation before they be two yeare olde at the least, or if it may be foureyet it hath bene seene, that a heighfer of a yeare old hath conceiued, and that another of foure moneths old hath likewise desired the Bul; but this was taken for a monster, and the other neuer thrived.

One bull is sufficient for fifteene kye, although *Varro* saith, that he had but two bulls for threecore and ten kye; and one of them was two yeare olde, the other one. The best time for their copulation is about the time of the Dolphins appearance, and so continueth for two or three and fourty daies which is about Iune and Iulye, for those which conceiue at that time, will bring forth their young ones in a most temperate time of the year: and it hath bene obserued, that an oxe immediately after his gelding, before he had forgotten his former desire and inclination, his seed not dried vp, hath filled a cow, and she proued with calfe.

They go with calfe ten monethes, except eightene or twenty dayes; but those which are calued before that time, cannot liue: and a cowe may beare euery yeare [if the countrey wherein the liueth bee full of grasse, and the calfe taken away from her at fifteene dayes olde.]

And if a man desire that the calfe should be a male, then let him tie the right stone of the Bull at the time of copulation; and for a female binde the left: Others worke this by naturall obseruation; for when they would haue a male, they let their cattel couple when the North wind bloweth, and when a female, they put them together when the ayre is southerly. They liue not aboue fifteene yeares, and thereof ten times they may engender. The best time to calue in is Aprill, because then the spring bringeth on grasse, both for themselves, and to increase milke for the young ones.

They beare not but in their right side, although they haue twins in their belly, which happeneth very seldome, and the beast immediately after hir deliury, must be nourished with some good meat, for except she be well fed, shee will forsake her young to prouide for her selfe: therefore it is requisit to giue her vetches, Millet-seede, and milke mingled with water, and scorched corne; and vnto the calues themselves, dried Millet in milk, in the manner of a mash: and the kie must also be kept vp in stables, so as they may not touch their meat at the going forth, for they are quickly brought to forsake and loath that which is continuall before them: and it is obserued that when kie in the Summer time do in greater number aboue custome goe to the bull then at other times, it betokeneth and foresheweth a wet and rainy winter, for it cannot be (saith *Albertus*) that a beast so dry as is a cowe, can be increased in moisture, which stirreth vpe the desire of procreation,

H

except

Signes of a cowes desire to the Bul.

Secrets to prouoke lust in cattel

Columels

Signes at the copulation to know whether the calfe wil be Male or Female.

Aristotle

Meanes to cause the calf at the time of copulation to be either male or female.

The length of theyr age.

A secret in copulation.

Phanition Cowes.
Elanus

Using of Cowes in Germany & Heluetia.

The vse of Cow-milke.

Per: *Crescent Aristotle*
Alue: Vng:
Food for Cowes giuing milke.

Palladius

Alanus

except also ther be a mutation in the aire vnto abundance of moyfture. And to conclude this difcourfe of a cow, in auncient time they were wont to callight womē heighfers, harlots, and kine, by the reason of two famous harliottes of *Athens*, *Cuina* and *Salamachha*, & from this came the fiction of *Io*, whole fable is at large profecuted by *Ouid*, how ſhe being the daughter of *Inachus*, was in a darkenes brought vpon hir by *Iupiter*, by him rauifhed, which miſt being eſpyed by *Iuno*, the diſcended to the earth, and *Iupiter* tearing his viues iealouſy turned the ſaid *Io* into a heighfer, from which ſhape ſhe was afterward deliuered & married to *Oſiris* the king of *Egypt*, and after her death was worſhipped by the *Egyptians* for a god, and called *Iſis*, vnto who they ſacrificed Geefe which wer called *Sacra Iſiact*. In the choiſe of kie, you muſt obſerue this direktion, you muſt buy them in the month of March, let them be young, not paſt their firſt or ſecond calfe, their colour black or red, ſildom brown, or white, bright coloured, ſpecially red, brown legs, blackiſh horns ſmooth and beautifull, high foreheades, great eies and blacke, hairy and griſle eares, flat Noſtrils like an Apes, but open and wide, their backe bone bending ſomewhat backward, blacke lips, long and thicke neckes, moſt broad faire creſts diſcending from the necke, wel ribbed, a great belly, the backe and ſhoulders verie broad, the Buttockes broad, with a long taile hanging downe to their heels, and their neather part in many places criſped or curled, wel ſet and compacted legs rough and ſhort: ſtraight knees, and their bunches hanging ouer: their ſmall feet, not broad but round, ſtanding in good diſtance one from other, not growing crooked or ſplay-footed, and their hooves ſmooth and like one another euery way. Finally, there is a profitable thing to profecute natures perfection in euery one of their ſeueral parts, but I ſpare to ſpeake any more of the females, and returning againe to the ſtory of oxen from which we haue digreſſed, leauing the readers who deſire to hear more of this difcourſe of kie to other authors, whoe purpoſely deſcribe euery part more particularly.

To begin therefore with their deſcription, becauſe among ſolded beaſtes they are of moſt dignity and worth, eſpecially in Italy, where the bounds of their beſt priuiledged & flouriſhing citties, were firſt of all declared and layed out, by the plowing together of an Oxe and a Cow in one yoke, *Mago Carthaginenſis* teacheth, that the time to prouide or buy oxen, is beſt in the time of March, becauſe then in their leane bodies, they which ſell them cannot couer their faults ſo well, as if they were fatter, and alſo if they ſhould be vnurly and ſtubborne, they may be the more eaſily tamed, before their fleſh increaſe their ſtrength.

Their notes or markes muſt be theſe, let them be young, hauing ſquare and great lims, a ſounde body, thicke and ſhort, hauing his muſcles ſtanding vp red and rounde, and all his body ſmooth, his hornes blacke, ſtrong, and large, without crooking or winding, after the faſhion of a halfe moone, great and rough eares, their eies and lips blacke, broad Noſtrils and flat vpward, a long thicke and ſoft necke, his creſt diſcending downe to the knee, a great breſt, large ſhoulders, big belly, long ſtraight ſides, broad loynes, a ſtraite backe diſcending a litle, and a round paire of buttockes, ſtraight, ſounde and ſinnewy, ſhort legs, good knees, great hoofs, and long tayles rough and griſly. And it is to be noted, that the oxen of a mans owne countrey breed, are better and to be preferred before ſtrangers, becauſe he is alreedy naturally fitted to the aire, food, water, and temper of the ſoile: for it is not good to bring them from the Mountaines to the valleyes, becauſe then they will grow lazie and fat, and ſo into diſeaſes; neither from the valleyes to the mountaines, becauſe they will quickly grow out of hart through want of their firſt deep and fat paſtur, and aboute all haue regard to match them equally in yoke, ſo as one may not overbeare the other. Oxen looſe their teeth at 2. or 3. year old, but not al as a horſe doth, their nerues are harder, but not ſo hard as a bulles, their fleſh is dry and melancholike, their horns are greater & larger then are a buls, for the ſame reaſon that Eunuchs and gelded perſons can neuer be bald: for copulation weakeneth the braine, only a Bul hath a ſtronger forehead then an oxe, becauſe the humour that ſhould grow forth into hornes, is hardened vnder the bone: and the horns of kie which are alſo bigger then a Buls; may thorough heat be made flexible with wax or water, and bend euery way: and if when they are thus made ſoft, you doe ſlit or cut them into foure, that is, euery horne in twoe, they will

Of the choiſe of kie.

The deſcription of Oxen is common.

The beſt to prouide Oxen

Outward markes of good Oxen.

Their ſeueral parts.

will ſo growe afterwarde, as if euery beaſt had foure hornes, and ſometime thorough the thicknes of their ſkull, cloſing vp the part where the horne ſhould grow, and the ſmalnes of their vaines in that place to feede the hornes, there come no hornes at al, but remaine pouled; And it is reported that they haue a litle ſtone in their head, which in the feare of death they breath out. Their teeth do al touch one another, and are changed twice, they chew the cud like ſheepe, wanting a rowe of their vpper teeth, that is foure of them, their eies are blacke and broad, and their heart full of ſinnewes, yet without any bony ſubſtance, although *Pliny* affirmeth that ſometimes in the harts of oxen and horſes are found bones.

Their creſt called *Falea* commeth of *Pilae* their haire, and it is nothing elſe but longe ſtrakes in their haire, whereby the generofiſty and ſtomacke of the beaſt is apparant. A cow hath two vdders vnder her loines with ſower ſpeans, like a goat and a ſheepe, becauſe the concoction and iuice of their meat may better diſcend to the lower parts then to the vpper: their nauell is filled with many vaines, their haire ſhort and ſoft, their taile long, with harder haire then in the other parts of the body; their melt is long and not rounde, their rains are like the rains of a ſea-calfe, and by reaſon of their dry bodies they growe very fat, and this fat will not eaſily be diſſolued, but their manner of feeding maintaineth their ſtrength, for they which eat much are ſlowe in the chewing, and ſpeedie in the concoction, for they do better preferue their fat which eate ſlowly, then thoſe that eat haſtily and with more greedineſſe.

It hath bene already ſhewed, that ſome oxen will eat fleſh and teare wild beaſtes in pieces, and the people of *Prasias* giue to their yoked or working oxen fiſh, and alſo in the prouince of *Aden*, where their horſſes, ſheepe, and oxen, eat dried fiſh, by reaſon that the abundance of heat doth drie vp their paſture: neither is any thing ſo plentiful among them as fiſh: the like is reported of the people *Horatæ*, and *Gedruſſi*, and of *Molyneum* a city of *Thracia*, and in *Friſland*; in the prouince of *Narbon*, there is an herbe growing in waters, which is ſo much deſired of their cattell, that they will thruſt their heads into the water aboute their eares, to bite that to the roots: and the Oxen of the Northerne Ocean Iſlands of Germany do grow ſo fat, that they are indangered to die thereby.

The moſt common foode for oxen, is the ſame that is already ſpecified in the former diſcourſe of kie; namely, three leaued graſſe, clauer graſſe, all Greene herbs, Hay, beans, Vetches, Chaffe, and in ſome places Barley and Straw. There is alſo a monethly dyet or food giuen to oxen, for in Ianuary and February, they giue them vetches, and Lupines, bruifed in water among chaffe or peafe ſo bruifed and mingled, and where is want of ſuch pulſe, they may giue them preſſinges of Grapes dried and clenſed, which is not turned into wine, and mingle them with chaffe for the cattell to eate, but the Grapes themſelues are much better before the preſſing, with their ſmall twiggies or leaues, becauſe they are both meat and drinke, and will fat an oxe very ſpeedily.

The like may be added of Boughes, of Laurell, helme, and other leaues, and alſo nuts and Acornes, but if they be not wearied and fed with Acornes till they loath them, they will fall into ſcabs. In March and Aprill giue them hay, and from April vnto Iune giue them graſſe, and ſuch Greene meat as may be found abroad; Afterward, all the Summer and Autumne, they may be ſatiſfied with the leaues of Elme, bay, holme, and eſpecially, that kinde of oake which is without prickles, and therefore they cannot abide Iuniper: In Nouember and December, while the ſeede time laſteth, they muſt haue as much giuen them as they can deſire, either of the forenamed food, or elſe of ſome beaſt if neede require; for it muſt be principally regarded, that the cattell ſhal not into leanneſſe in the winter time, for leanes is the mother of many ſickeſſes in cattel, and their vtter ouerthrow, and therefore the benefits by their full feeding are many, as may appeare by that common prouerbe, *Bos ad accervum*, that is, [an oxe to a whole heape,] to ſignifie ſuch men as liue in all plenty and abundance. The like care muſt bee had of their drinke, for the Neatheard muſt diligently looke vnto their drinke, that it may be alway cleare, and it is reported of the riuers *Crathis* and *Sibaris*, that the cattell which drinke of their water doe turne white, whatſoeuer colour they had in former times.

The reaſon why ſome Oxen are polled.

Alianus

Ariſtotele

Pliny
The parts of a Cow diſſerent from Oxen.

Galen

The manner how Oxen feed fat.
Herodotus

Paul. venet.

The time of
Oxens age

They will liue in strength and perfection twelue yeares, and their whole life is for the most part but twenty, Kie liue not so long, the meanes to know their age is by their teeth and their horn, for it is obserued that their teeth grow black in their age, and their horns waxe more circled as they grow in yeares, although I dare not affirme that euery circle betokeneth a yeares groweth, [as some haue written] yet I am assured the smooth horne sheweth a young beatt. Moreouer, although kie will endure much cold and heat both in Winter and Summer, yet must you haue more regard to your Oxen, and therefore it is required that they in the Winter cold weather be kept dry and housed in stals, which must be of conuenient quantity, so as euery ox may be lodged vpon straw, the floor made higher vnder their forefeete then their hinder, so as their vrine may passe away and not stand to hurt their hooves: and there be also allowed for the standing and lodging of euery Ox eight foot in bredth, and a length answerable. The like regard must be had to their maunger and rack, whereof the stauces must not stand aboue one foot, or rather lesse from one another, that so they may not draw out their meat, and stampe it vnderfoot.

the medicines
to preserue
an Ox in
strength.

But all the diet and foode that the wit of man can ordaine, will do them no manner of good if regard be not had to their bodily health, and preseruatiō of strength, for which cause they must receiue an ordinary medicine euery quarter of the yeare, that is, in the end of the spring, Summer, Autumne, and Winter: which in some places is thus made and giuen in potion, they take of Cypres, and Lupine-leaues an equal quantity, beat them small, then sei them in water in the open ayre a day and a night, and afterward giue vnto euery one for three dayes together warmed as much as a wine pint.

Pavimus.

In other places they giue them to prevent sicknes, a raw Egge, a handfull of salte in a pint of wine: and other put into the meat of oxen, the foame of newe oyle mingled with water, first a litle at once vntill they be accustomed vnto it, and afterward more, and this they do euery fourth or fifth day. *Cato* reciteth a certaine vowe or prayer, which the olde idolatrous Romanes were wont to make for the health of their cattell, to *Silvanus Mars*, which was on this manner. First, they take three pound of greene wheat, and of Larde 4. poundes, and foure pound and a halfe of fleshy sinnewes, and three pintes and a halfe of wine, then put them into earthen pots with hony, & put in the wine by it self, and this they did yearly, but no woman might knowe how it is made, or be present at the time of the preparation, and it being made must be presently consumed by fire: Vnto this ridiculous and superstitious ydle inuention, seruing more to expresse the folly of man, then to benefit either man or beast, I may adde that kind of sacrifice made for beasts, which *Pliny* calleth *Daps*, that was made in the spring time when the peare-tree did blossome, the manner whereof was thus. They did offer to *Iupiter Dapalis* a bowle of wine, on the same daye the heard-men and heards make their sacrifice saying in this manner, *O Iupiter Dapales*, I offer vnto thee this cup of wine, in the behalfe of my selfe, family and cattell, if thou wilt perform that vnto them which belongeth to thee, be good to this wine beneath, be good to this my sacrifice: Afterward the party washed his handes, and then dranke the wine saying; *O Iupiter Dapales* be good to this my sacrifice, be good to this inferiour wine, and if thou wilt, giue part thereto *Vesta*: the sacrifice being ended he took Millet-seed, Lentils, oxipanium, and garlick: *Thus saith Cato*, wherewith if any reader be offended, let him remember to pity such poore remedies, and commend his cattell to the true God, that faueth man and beast. The *Druides* of the Gauls, called a certain herb growing in moyst places *Samolun*: which being gathered by the left hand of them that were fasting, they gaue it for an Antidot to oxen and swine. And *Galen* telleth of another superstitious cure for oxen, when a man tooke the horne of a Hart, and layed it vpon the chappell of *Pan*, and set vpon it a burning candle which must not be forgotten, but alway thought vpon in the day time, calling vpon holy *Demusaris*, which foolish people haue thought as it were by a witchcraft, to cure the euils of their cattell.

The discouery
of the sick-
nes of Cattell
and the best
cure therefor.

But to let passe these and such like trifles, let vs followe a more perfect description and rule to cure all manner of diseases in this cattel, whose safegard and health next to a mans, is to bee preferred aboue all other: and firste of all the meanes whereby their sicknesse is discouered may be considered, as all Lassitude or wearisomnesse thorough ouer much labour, which appeareth by forbearing their meat, or eating after another fashion then they

they are wont, or by their often lying downe, or else by holding out their tongue, all which and many more signes of their diseases, are manifest to them that haue obserued them in the time of their health, and on the other side it is manifest, that the health of an ox may be known by his agility, life & stirring, when they are lightly touched or pricked, starting, and holding their eares vp right, fulnesse of their bellie, and many other wayes.

There be also hearbes which increase in cattell diuers diseases, as herbes bedewed with Honie bringeth the Murrain, the iuice of black *Chamaleon* killeth young kie like the chine, blacke *Helibore*, *Aconitum*, or Wolfe-bane, which is that grasse in *cilicia*, which inflameth oxen, herbe henry, and others: It is also reported by *Aristotle*, that in a piece of *Thracia*, not far from that city which is called the citie of *Medis*, there is a place almost thirty furlongs in length, where naturally groweth a kinde of barley, which is good for men, but pernicious for beasts. The like may be said of *Aegolothras*, *Orobanch* and *Aesur*, but I will hasten to the particular description of their diseases.

The diseases
which infect
Oxen & kye

In the first place is the *Malis* or *Glanders* already spoken of in the storie of the Ass, which may be known by these signes, the oxes haire will be rough and hard, his eies and necke hang downe, matter running out of the nose, his pace heauie, chewing his cud little, his backe-bone sharpe, and his meate loathsome vnto him: for remedie herof, take sea-onoyns or Garlick, Lupines or cypres, or else the foame of oile. And if a Beast eate hogges-dung, they presentlie fall sicke of the Pestilence, which infecteth the hearbes and grasse they breath on, the waters whereof they drinke, and the stals and lodgings wherein they lie. The humors which annoy the body of oxen are many, the first is a moist one called *Malis*, yssuing at the nose, the second a dry one when nothing appeareth outwardlye onely the beast forsaketh his meat, the third an articular, when the fore or hinder legs of the beast halse, and yet the hooves appeare sound, the fourth is *Farsiminous*, wherein the whole body breaketh forth into many bunches & byles, and appear healed til they break forth in other places, the fift *Subtercutanrus*, when vnder the skinne there runneth a humour that breaketh forth in many places of the body: the sixt a *Subrenall*, when the hinder legs halte by reason of some paine in the loines, the seuenth a Maunge or Leprosie, and lastly a madnesse or Phrenzy, all which are contagious, and if once they enter into a heard, they will infect euery beast if they be not seperated from the sicke, and speedy remedie obtained.

The remedies against the last seuen are thus discribed by *Columella*. First take *Oxipanium* and sea-holy roots mingled with fennel-seede and meale of beaten wheat rath-ripe: put them in spring water warmed with hony nine spoonfuls at a time, and with that medicine annoint the breast of the beast, then take the blood of a sea-snail, and for want thereof, a common snail, & put it into wine, and giue the beast in at his nose, and it hath bene approved to worke effectually. It is not good at any time to stirre vpe Oxen to running: for chasing will either moue them to loosenes of the belly, or driue them into a feauer, nowe the signes of a feuer are these: an immoderat heat ouer the whole body, especially about the mouth, tongue, and eares, teares falling out of the eies, hollownes of their eyes, a heauy and stooping drowzie head, matter running out of his nose, a hotte and difficult breath, and sometime fighting and violent beating of his vaines and loathing of meat: for remedie whereof let the beast fast one whole day, then let him be let blood vnder the taile fasting, and afterward make him a drinke of bole-wort stalkes sod with oyle and lickquor of fish-sauce, and so let him drinke it for fise daies together before he eat meat: afterward let him eat the tops of Lentils, and young small vine braunches, then keepe his nose and mouth clean with a sponge, and giue him colde water to drinke three times a day, for the best meanes of recovery are cold meates and drinckes, neither must the beast bee turned out of doores, till he be recovered: When an ox is sicke of a cold, giue him blacke wine and it will presently helpe him.

*Cursus boni
ant ciet alius
aut febrim
inducit.*

If an Ox in his meate tast of hens dounge, his belly wil presently be tormented, and swell vnto death if remedie be not giuen: for this mallady, take three ounces of parley seed, a pint and a halfe of Cummin, two poundes of honey, beat these together and put it down his throat warme, then driue the beast vp and down, as long as he can stand, then let

as many as can stand about him rub his belly, vntill the medicine worke to purgation: and *Vegetius* addeth, that the ashes of Elme wood well sod in oyle, and put downe the beasts throat, cureth the inflammation of hen-dung. If at any time it happen, that an oxen get into his mouth and throte a horse-leech, which at the first will take fast holde, and sucke the place she holds [be it mouth or throat] till she haue kild the beast: if you canot take hold on her with the hand, then put into the oxes throat a Cane, or little hollow pipe, euen to the place where the leech sucketh, and into that pipe put warme oyle, which as soone as the leech feeleth, she presently leaureth hold.

It fortuneth sometimes that an oxen is stung or bitten with a Serpent, Adder, Viper, or other such venomous beast; for that wound, take sharpe Trifoly, which groweth in rocky places, straine out the iuice and beat it with salte, then scarifie the wound with that oymment, till it be wrought in. If a field-mouse bite an Oxen, so as the dint of her teeth appear, then take a little commin and soft Pitch, and with that make a plaister for the wound: or if you can get another field-Mouse, put her into oyle, and there let it remaine till the members of it be almost rotten, then bruise it & lay it to the sore, and the same body shal cure, whose nature gaue the wound. Oxen are also much troubled with a disease called the hide-bound; for remedy whereof, when the beast is taken from his worke, and panreth, then let him be sprinkled ouer with wine, and put peeces of fatte into his mouth: if then you perceiue no amendment, then seeth some Laurell, and therewith heat his backe, and afterward with oyle and wine scarifie him all ouer, plucking his skin vp from the ribbes, and this must be done in the sunshyne, or else in a very warme place.

For the scabs, take the iuice of Garlick, and rub the beast all ouer; and with this medicine may the biting of a Wolfe or a mad dogge be cured: although other affirme, that the hoofs of any beast with Brimstone, oyle, Water, and Vineger, is a more present remedy; but there is no better thinge then butter and stale Vrine: When they are vexed with wormes, poure cold water vpon them, afterward annoint them with the iuice of onions mingled with salt.

If an oxen be winched and strayed in his sinnewes, in trauell or labour, by stumping on any roote or hard sharpe thing, then let the contrary foot or legge be let blood, if the sinnewes swell. If his necke swell let him blood, or if his necke be vinding and vveake [as if it were broken] then let him blood in that eare to which side the head bendeth. When their neckes be bald, grind two tiles together, a new one and a olde, and vwhen the yoke is taken off, cast the powder vpon their neckes, and afterwarde oyle, and so with a little rest the haire vwill come againe.

When an oxen hangeth downe his eares and eateth not his meat, he is troubled vwith a *Cephalgie*: that is, a paine in his head: for vvhich, seeth Thyme in vvine, vwith salt and Garlick, and therewith rub his tongue a good space; also ravy barley steeped in Wine, helpeth this disease. Sometime an oxen is troubled vwith madnesse, for vvhich men burne them betvvixt the hornes in the forehead, till they bleed, sometime there is a Fly vvhich biting them continually, driueth them into madnesse; for vvhich they are vvoont to cast brimstone, and bay sprigs sod in water in the pastures where they feede, but I know not vwhat good can come thereby. When oxen are troubled vwith steam, put a sprig of black *Hellebore* through their ears, wherein let it remaine til the next day at the same houre. Al the euils of the eyes are for the most part cured by infusion of hony, and some mingle therewith *Ammoniacke*, *Salt*, and *Boeticke*. When the pallat or roose of their mouth is so swelled that the beast forsaketh meat, and bendeth one the one side, let his mouth be pared with a sharpe instrument, or else burned or abated some other way, giuing them greene and soft meat til the tender fore be cured: but vwhen the cheekes swell, for remedy thereof, they sell them avay to the butcher for slaughter: it falleth out very often that there grow certaine bunches on their tongues, vvhich make them forsake their meate, and for this thing they cut the toong, and aftervvard rub the wound vwith garlick and salt, till al the steamy matter yssue forth.

When their vaines in their cheeks and chaps swell out into vlcers, they soften and wash them with vineger and lees, till they be cured. When they are liuer-sicke, they giue them *Rubarbe*, *Mishrome*, and *Gentian*, mingled together. For the cough and short breath, they

they giue them twigs of vines, or Iuniper mingled with salt; and some vse Betony.

There is a certaine hearbe called *Asplenon* or *Citterach*, which consumeth the Melts of Oxen, found by this occasion: in *oreete* there is a Ryuer called *Protereus*, running betvvixt the two cities *Gnoson* and *Gortina*, on both sides thereof there were heardes of cattell, but those which fed neere to *Gortina* had no Spleene, and the other which fed neere to *Gnoson* were full of Spleene: when the Physitians endeouored to finde out the true cause heereof, they found an hearbe growing on the coast of *Gortina*, which diminished their Spleene; and for that cause called it *Asplenon*. But now to come to the diseases of their brest and stomack, and first of al to begine with the cough, which if it be new, may be cured by a pint of Barly Meale with a raw Egge, and halfe a pint of sod wine: and if the cough be old, take two pounds of beaten Hysop sod in 3. pints of water, beate Lentils, or the roots of onions washed and baked with Wheate meale giuen fasting, do driue away the oldest cough. For shortnesse of breath, their Neat-herdes hang about their Necke deathea-hearb and hartf-wort: but if their Liuers or lungs be corrupted [which appeareth by a long cough and leannes] take the root of hasell, and put it through the Oxes eare; then, a like or equall quantity of the iuyce of Onions and oyle mingled, and put into a pint of Wine, let it be giuen to the beast many daies together. If the Oxen be troubled with crudity, or a raw euill stomack, you shall know by these signes; he wil often belch, his belly will rumble, he will forbear his meate, hanging down his eies, and neither chew the cud or lick himselfe with his tongue: for remedy whereof, take two quarts of warme Water, thirty stalkes of *Bale-worts*, seeth them together till they be soft, and then giue them to the beast with vineger.

But if the crudity cause his belly to stand out and swell, then pull his tayle downe-ward with all the force that you can, and binde therunto Mother-wort, mingled with salt, or else giue them a glister, or anoint a Womans hand with oyle, and let hir draw out the dung from his fundament; and afterward cut a vaine, in his tayle vvith a sharp knife. When they be distempered with choler, burne their Legs to the hoofs vwith a vvhot Iron, and aftervvard let them rest vpon cleane and soft strauv: vwhen their guts and intrals are payned they are eased vwith the sight of a Duck or a Drake.

But vwhen the small guts are infected, take fiftene *cyprus* aples and so many gaules, mingle and beate them vwith their vvaight of old cheese in foure pints of the sharpest Wine you can get, and so diuide it into foure parts, giuing to the beast euery day one quantity. The excrements of the belly doe depriue the body of all strength and power to labour; wherefore vwhen they are troubled vwith it, they must rest, and drinke nothing for three dayes together, and the first day let them forbear meate, the second day giue them the toppes of wilde Olyues, or in defect thereof, canes, or reedes; the stalkes of *Lauiske* and *Myrtill*; and the thirde day a little Water, and vnto this some adde dried Grapes in fixe pintes of sharpe Wine, giuen euery day in like quantity. When their hinder parts are lame through congealed blood in them, whereof there is no outward appearance, take a bunch of Nettles with their rootes and put it into their mouthes, by rubbing whereof the conderfate blood will remoue away.

When Oxen come first of all after Winter to grasse, they fall grasse-sicke, and pisse blood; for which they seeth together in water barley, bread, and larde, and so giue them altogether in a drinke to the beast: some praise the kernels of Walenuts put into Egge-shells for this cure, and other take the bloody water it selfe and blow it into the beastes Nostrils; and heard-men by experience haue found, that there is no better thing then hearb-Robert, to stay the pissing of blood: they must also be kept in a stall within doores, and be fed with dry grasse and the best hay. If their hornes be annoynted with wax, oyle, and pitch, they feeles no payne in their hooves; except in cases where any beast treadeth and presseth anothers hoofs; in which case, take oyle and sod Wine, and then vse them in a whor barley plaister or poultice layed to the wounded place: but if the plough share hurt the Oxes foote, then lay therunto stone-pitch, Grease, and Brimstone, hauing first of all seared the wound with a vvhot Iron bound about with shorne wool.

Now to returne to the taming and instruction of Oxen. It is said that *Bufris* King of Egypt was the first that euer tamed or yoked Oxen, hauing his name giuen him for that purpose.

purpose. Oxen are by nature meeke, gentle, slow, and not stubborne; bycause being deprived of his genitals he is more tractable, and for this cause it is requisite that they bee alwaie vsed to hand, and to be familiar with man, that he may take bread at his hand, and be tyed vp to the racke, for by gentleness they are best tamed, being thereby more willing and strong for labour, then if they were roughly yoaked or suffered to run wild without the society and fight of men. *Varro* sayth, that it is best to tame them betwixt five and three yeare old, for before three it is too soone, bycause they are too tender; and after five it is too late, by reason they are too vnwealdy and stubborne.

But if any be taken more wild and vnruely, take this direction for their taming: first, if you haue any old tamed oxen, ioyne them together [a wilde and a tame] and if you please, you may make a yoake to holde the Neckes of three oxen; so that if the beast would rage and be disobedient, then will the old one both by example and strength draw him on, keeping him from starting aside, and falling down. They must also be accustomed to draw an empty cart, waine, or sled through some towne or village, where there is som concourse of people, or a plow in valloed ground or sand, so as the beast may not be discouraged by the waight and strength of the businesse, their keeper must often with his owne hand giue them meate into their mouth, and stroke their Noses, that so they may be acquainted with the smell of a man; and likewise put his hand to their sides, and stroke them vnder their belly, whereby the beast may feele no displeasure by being touched. In some countries, they wash them all ouer with Wine for two or three dayes together, and afterward in a horne giue them wine to drinke, which doth wonderfully tame them, although they haue bene neuer so Wilde: other put their Neckes into engins, and tame them by substraacting their meate: other affirme, that if a wilde ox be tyed with a halter made of Wooll, he will presently waxe tame: but to this I leaue euery man to his particular inclination for this businesse; onely, let them chaunge their oxens sides, and set them sometime on the right side, and sometime on the lefte side, and beware that he auoide the Oxes heele, for if once he get the habite of kicking, he wil very hardlie be refrained from it againe. He hath a good memory, and will not forget the man that pricked him whereas he wil not stirre at another, being like a man in fetters, who dissembleth vengeance vntill he be releafed, and then paieth the person that hath grieued him. Wherefore it is not good to vse a young ox to a goad: but rather to awaken his dulnesse with a whip.

These beasts do vnderstand their owne names, and distinguish betwixt the voice of their keepers and strangers. They are also said to remember and vnderstand numbers, for the King of *Persia* had certaine Oxen, which euery day drew water to *Susis* to water his Gardens, their number was an hundred vessels, which through custom they grew to obserue, and therefore not one of them would halt or loyter in that businesse, till the whole was accomplished: but after the number fulfilled, there was no goad, whip, or other meanes, could once makethem stir, to fetch another draught or burthen. They are said to loue their fellowes with whom they draw in yoake most tenderly, whom they seeke out with mourning if he be wanting. It is likewise obserued in the licking of themselves against the haire, (but as *Cicero* saith) if he bend to the right side and licketh it, it presageth a storme; but if he bend to the left side, he foretelleth a calmy faire day: Inlike manner, when he lowgheth and smelleth to the earth, or when he feedeth fuller then ordinary, it betokeneth chang of weather: but in the *Autumn*, if sheep or Oxen dig the earth with their feet, or lie downe head to head, it is held for an assured token of a tempest.

They feede by companies and flockes, and their nature is to follow any one which straieth away; for if the near heard be not present to restraine them, they will all follow to their owne danger. Being angered and prouoked they will fight with strangers very irefully, with vnapealeable contention: for it was seene in *Rhetia*, betwixt *Curia* and *Velauris* that when the heardees of two villages mette in a certaine plaine together, they fought so longe, that of threescore, foure and twenty were slaine, and all of them wounded, [eight excepted] which the inhabitants tooke for an ill presage or mischiefe of some ensuing calamity, and therefore they would not suffer their bodyes to bee covered with earth: to auoyde this contention, skilfull Neate-herdes giue their Cattell

some strong herbes, as garlike and such like, that the sauour may auert that strife. They which come about Oxen, Bulls, and bugils, must not weare any red Garments, bycause their nature ryseth and is prouoked to rage, if they see such a colour.

There is great enmity betwixt Oxen and Wolves, for the Wolfe [being a flesh-eating-creature] lyeth in waite to destroy them; and it is said, that there is so great a natural feare in them, that if a Wolves tayle bee hanged in the racke or manger where an Oxe feedeth, he will abstaine from eating. This beast is but simple, though his aspect seeme to be very graue; and thereof came the prouerbe of the Oxe to the yoke, which was called *Ceroma*; wherewithall Wrestlers and Prize-players were anointed, but when a foolish and heauy man was annoynted they said ironically *Bos ad ceroma*.

Again the folly of this beast appeareth by another Greeke prouerbe, which saith, that *An Ox raiseth dust which blindeth his owne eyes*: to signifie, that foolish and indiscrete men stirre vp the occasion of their owne harmes. The manifold *Epithets* giuen this beast in Greeke and Latine by sundry authors, doe demonstratiuely shew the manifold conditions of this beast; as that it is called a Plower, Wilde, an earth tiller, brazen footed, by reason of his hard hoofes [*Cerebrons*] more brayne then wit; horned, stubborne, horne-striking, hard, rough, vnamed, deuourer of grasse, yoake-bearer, fearefull, ouertamed, drudges, vvry-faced, slow, and ill fauored, vvith many other such notes of their nature, ordination, and condition.

There remaine yet of this discourse of Oxen, two other necessary *Traſſats*; the one natural & the other morral. That vvich is natural, containes the seuerall vses of their particular parts: & first for their flesh, which is held singular for nourishment, for which cause, after their labour which bringeth leanness, they vse to put them by for sagination, or [as it is sayd] in English for feeding, which in all countries hath a seuerall manner or custom. *Sotion* affirmeth, that if you giue your cattell when they come fresh from their pasture, Cabbage leaues beaten small with some sharpe vineger poured among them, and afterward chaffe winowed in a siefte, and mingled with branne for five daies together, it will much fatten and encrease their flesh, and the sixth day ground barley, encreasing the quantity by little and little for fixe dayes together.

Now the best time to feede them in the Winter is about the cock-crowing, and afterward in the morning twy-light, and soone after that let them drinke: in the Summer let them haue their first meate in the morning, and their second seruice at noone, and then drinke after that second meate or eating, and their third meate before euening againe, and so let them drinke the second time; It is also to be obserued that their water in winter time be warmed, and in the Summer time colder. And while they feede you must often wash the roose and sides of their mouth, for therein will grow certaine Wormes which will annoy the beast and hinder his eating, and after the washing rubbe his tongue wel with salt. If therefore they be carefully regarded they wil grow very fat, especially if they be not ouer aged or very young at the time of their feeding: for by reason of age their teeth grow loose and fall out, and in youth they cannot exceede in fatnesse bycause of their groweth: about all heighfers and barren Kye wil exceed in fatnesse; for *Varro* affirmeth, that he saw a field Mouse bring forth young ones in the fat of a cowe hauing eaten into her body (he being aliue: the selfe same thing is reported of a Sow in *Arcadia*: Kye will also grow fat when they are with calfe especially in the midst of that time. The *Turks* vse in their greatest feastes and Marriages, to roast or seeth an Oxe whole, putting in the oxes belly a whole Sow, and in the Sows belly, a Goose, and in the Gooses belly an Egge; to note forth their plenty in great and small things: but the best flesh is of a young ox, and the worst of an olde one, for it begetteth an ill iuyce or concoction, especially if they which eat it be troubled vvith a cough or reumy feame, or if the party be in a consumption, or for a woman that hath vlcers in her belly, the tongue of an ox or cow salted and slit aunder, is accompted a very delicate dish, vvich the priestes of *Mercury* sayd did belong to them, bycause they vv ere the seruants of speech, and how focuier in al sacrifices the beasts tongue vv as refused as a prophane member, yet these priests made choise thereof, vnder colour of sacrifice to feede their dainty stomacks.

The hornes of oxen by art of man are made very flexible and straight whereof are made

Gillies
Oxen prouoked by colour.

Ruffs.

The naturall vses of the seuerall parts of Oxen.

How to fatten cattails.

A strange report of a fat Cow, it is true.

How to tame or yoke wild Oxen.

Ruffs.

The vnderstanding of Oxen.

Guides.
Aelianus

The loue of oxen to their yoke-fellow
of the licking of Oxen, natural obseruations.

Their aptnes to go astray.

The anger of Oxen & kye.

some

made combes, hafts for kniues, and the ancients haue vsed them for cups to drinke in, and for this cause was *Bacchus* painted with hornes, and *Crater* was taken for a cup, which is deriued of *Kera* a horne: In like manner the first Trumpets were made of hornes as *Pergill* alludeth vnto this sentence, *Rancho streperunt cornua cantu*, and now a daies it is become familer for the carriage of Gun-powder in warre. It is reported by some husbandmen, that if seede be cast into the earth out of an Oxes horne (called in old time *cerasbola*) by reason of a certaine coldnesse, it well neuer spring vp well out of the earth, at the least not so well as when it is sowed with the hand of man. Their skinne is vsed for shoes, Garments, and Gumme, because of a spongy matter therein containd, also to make Gun-powder, and it is vsed in nauigation when a shot hath pierced the sides of the ship, presently they clap a raw Ox hyde to the mouth of the breach, which instantly keepeth the Water from entering in: likewise they were wont to make Bucklers or shields of the hides of Oxen and Bugils, and the seven-folded or doubled shield of *Ajax*, was nothing else but a shield made of an Ox hyde, so many times layed one piece vpon another, which caused *Homer* to call it *Sacos heptaboeion*.

Of the teeth of Oxen I know no other vse but scraping and making Paper smooth with them; their gall being sprinkled among seede which is to be sown maketh it come vpper quickly, and killeth field-mice that tast of it, and it is the bayne or poyson of those creatures: so that they will not come neere to it, no not in bread if they discerne it; and birds if they eate corne touched with an Oxes gall put into hot water first of all, and the bees of Wyne, they wax thereby astonish'd: likewise Emmets will not come vpon those places where there remaineth any fauour of this gall; and for this cause they annoynt herewith the rooxes of trees. The dung of Oxen is beneficiall to Bees if the Flyue bee annoynted therewith, for it killeth Spiders, Gnars, and drone-bees; and if good heede be not taken, it will worke the like effect vpon the Bees themselves: for this cause they vse to smother or burne this kinde of dung vnder the mouthes of the Hives in the spring time, which so displayeth and disperfeth all the little enemy-bees in Bee-hives that they neuer breed againe. There is a prouerbe of the stable of *Angia*; which *Angia* was so rich in cattell, that he defiled the countrey with their dung, whereupon that prouerbe grew: when *Hercules* came vnto him he promised him a part of his countrey to purge that stable, which was not clenfed by the yearly labour of 3000. Oxen, but *Hercules* vnder taking the labour turned a Ryuer vpon it, and so clenfed all. When *Angia* saw that his stable was purged by art, and not by labour, he denyed the reward; and because *Phyleus* his eldest sonne reproued him for not regarding a man so well deseruing, he cast him out of his family for euer.

The manifold vse of the members of Oxen and Kye in medicyne, now remaineth to be briefly touched. The horne beaten into powder, cureth the cough, especially the types or point of the horne, which is also receiued against the ptiicke, or short breath made into pills with Hony. The powder of a Cowes horne mixed with vineger, helpeth the morphew, being washed or annoynted therewith. The same infused into the Nostrils, stayeth the bleeding: likewise mingled with warme water and vineger, given to a *Spleeticke* man for three dayes together, it wonderfully worketh vpon that passion: powder of the hoofe of an Ox with water put vpon the kings euill helpeth it, and with Water and Hony it helpeth the apostemes and swelling of the body: and the same burned and put into drinke, and given to a Woman that lacketh Milke, it encreaseth milke and strengtheneth hir very much. Other take the tongue of a cow, which they dry so long till it may be beaten into powder, and so giue it to a woman in white wine or broath. The dust of the heele of an ox or ancle bone, taken in Wine and put to the gummies, or teeth doe fasten them, and remoue the ache away: The ribbes of oxen beaten to powder doe stay the fluxe of blood, and restrain the abundance of monthly courses in women. The ancle of a white cow layed forty daies and nightes into wine, and rubbed on the face with white linnen, taketh spots and maketh the skinne looke very cleare.

Where a man biteth any other liuing creature, seeth the flesh of an ox or a calf, and after fiue dayes lay it to the sore, and it shall worke the ease thereof. The flesh being warme layed to the swellings of the body, easeth them: so also doe the warme blood and gall of the same beast.

The broath of beefe healeth the loofnesse of the belly, comming by reason of choler; and the broath of cowes flesh, or the marrow of a cow, healeth the vlcers and chinkes of the mouth. The skinne of an ox [especially the leather thereof] worne in a shoe, burned and applyed to pimples in the body or face, cureth them. The skinne of the feete and Nose of an ox or theepe, sod ouer a soft and gentle fire, vntill there arise a certaine scumme like to glue from it, and afterward dried in the cold, windye aire, and drunk, helpeth [or at least] easeth burtnesse very much.

The marrow of an ox, or the sewer, helpeth the straynes of sinnewes if they be annoynted therewith. If one make a small candle of paper and cowes marrow, setting the same on fire vnder his browes or eye-lids which are balde, without haire, and often annoynting the place, he shall haue very decent and comely haire grow thereupon. Likewise the sewer of oxen helpeth against all outward poyson: so in all Leprosies, botches, and scuruenesse of the skinne, the same mingled with Goose grease, and poured into the eares, helpeth the deafenesse of them. It is also good against the inflammation of the eares, the stupidity and dulnesse of the teeth, the running of the eyes, the vlcers and rimes of the mouth, and stiffenesse of the neck. If ones blood be liquid and apt to runne forth of the body, it may be well thickned and retayned, by drinking Ox blood mingled with vineger: & the blood of a cow poured into a wound that bleedeth, stayeth the blood. Likewise the blood of Oxen cureth the scabs in Dogs.

Concerning their Milke, volumes may be written of the seuerall and manifold vertues thereof, for the *Arcadians* refused all medicine, onely in the spring time when their beaties did eate grasse, they dranke cowes Milke, being perswaded, that the vertue and vigour of al good hearbs and fruits were receiued and digested into that liquor; for they gaue it medicinally to them which were sicke of the Ptiicke, of consumption, of an old cough, of the consumption of the raynes, of the hardnesse of the belly, and of all manner poysons which burne inwardly; which is also the opinion of all the Greeke Physitians: and the shell of a Walnut sod in cow-milke and layed to the place where a serpent hath biten, it cureth it, and stayeth the poyson.

The same being new and warme Gargarized into the throate, helpeth the sorenesse of the kernels, and all payne in the arteries, and swelling in the throate and stomack: and if any man bee in danger of a short breath, let him take daylie softe pitch with the hearbe *Muscumie*, and harts-suet clarified in a Cup of new Milke, and it hath bene proued very profitable.

Where the paynes of the stomacke come by sadnesse, Melancholy, or desperation, drinke Cow-milke, Womans Milke, or Asses-milke, wherein a flint-stone hath bene sodden. When one is troubled with a desire of going often to the stoole, and can egest nothing, let him drinke cow-milke and Asses-milke sod together; the same also heated with gads of Iron or Steele, and mingled with one fourth part of water, helpeth the bloody flux; mingled with a little Hony and a Buls gall, with cummin and gourds layed to the Nauell: and some affirme, that cow-milke doth help conception, if a woman be troubled with the white fluxe, so that hir wombe be indaungered, let her drinke a purgation for hir vpper partes, and afterward Asses milke, last of all let her drinke cow-milke and new wine, (for forty daies together if neede be) so mingled that the wine appeare not in the milke, and it shall stay the fluxe. But in the vse of milke, the rule of *Hippocrates* must be continually obserued, that it be not vsed with any sharpe or tart liquor, for then it curdeth in the stomack, and turneth into corruption. The whay of cow-milke mingled with Hony and salt, as much as the tast will permit and drunke, looseth the hardnesse of the Belly.

The marrow of a cow mingled with a little meale, and with new cheefe, wonderfully stayeth the bloody fluxe. It is affirmed, that there is in the head of an ox, a certaine little stone, which onely in the feare of death he casteth out at his mouth, if this stone be taken from them suddenly by cutting the head, it doth make children to breed teeth easily, being soone tyed about them. If a man or woman, drinke of the same water, whereof an ox was drunke a little before, it wil ease the head-ache: and in the second venter of a cow there is a round blacke *Tophus* found, being of no waight, which is accounted very profitable to Wommen in hard trauailes of child-birth. The Liuer of an ox or cow dried, and drunke

the medicines
of the seuerall
parts of oxen
and kye

Euseb.

FW RETIUS.

drunke in powder, cureth the fluxe of blood. The gall of a cow is more forcible in operation then all other beastes galls whatsoeuer. The gall of an Ox mixed with hony, draweth out any thorne or point of a needle or other iron thing out of the flesh where it sticketh. Likewise if being mingled with alome and Myrrhe as thicke as hony, it cureth those euils which creepe and annoy the priuy partes; laying vpon it afterward Beetes sod in Wine.

It will not suffer the Kings euil to grow or spread it selfe if it be laied vpon it at the beginning. The hands washed in an oxes gall and water, are made white how blacke soeuer they were before time; and if pur-blind eyes be annoynted with the gal of a blacke cow, one may read any writing the more plainly: there is in the gal of an ox a certaine little stone like a ring, which the Phylosophers call *Alcheron*, [and some *Guers* and *Nassurus*] which being beaten and held to ones Nose, it cleareth the eyes, and maketh that no humour do distill to annoy them: and if one take thereof the quantity of a lintell seed, with the iuyce of Beetes, it is profitable against the falling euil. If one be deafe or thicke of hearing, take the gal of an ox and the vrine of a Goate; or the gall of a Goose: likewise, it caseth the head-ache in an Ague, and applyed to the temples prouoketh sleepe, and if the breasts of a woman be annoynted therewith it keepes her milke from curdling.

The melt of an ox is eaten in hony for easing the paynes of the melt in a man, and with the skin that a calfe cast out of his dammes belly, the vlcers in the face are taken away: and if twenty heads of Garlick be beaten in an oxes bladder, with a pinte of vinegar and layed to the backe, it will cure the melt. It is likewise giuen against the Spleene, and the cholicke made like a plaster, and layed to the nauell til one sweat.

The vrine of an Ox causeth a cold stomacke to recouer, and I haue seen that the vrine of a cow, taken in Gargarizing, did cure intollerable vlcers in the mouth. When the bee hath tasted of the flower of the corne-tree, she presently dyeth by loosenesse of the belly, except she tast the vrine of a man or an Ox.

There are likewise many vses of the dung of Oxen made in Physicke, whereof authors are full, but especially against the goute, plastering the sicke member therewith whot and newly made: and against the Dropisie, making a plaster thereof with Barley meale and a little Brimston aspersed, to couer the belly of a man: And thus much for the natural properties of this kind, now we will briefly proceed to the morall.

The morall and external vses of Oxen both for labour & other industry.

The morall vses of this beast, both in labour and other things doth declare the dignity and high account our forefathers made heereof, both in vintage, haruest, plowing, carriage, drawing, sacrificing, and making Leagues of truce and peace; in so much as, that if this sayled, all tilage and vintage must in many places of the world be vterly put down; and in truth, neither the Fowles of the aire, nor the Horffe for the battaile, nor the Swine and Dogges could haue no sustenance but by the labor of Oxen: for although in some places they haue Mules, or Cammels, or Elephants, which help them in this labour, yet can there not be in any Nation a neglect of Oxen; and their reuerence was so great, that in auncient time when an offender was to be fined in his cattel [as al americiaments were in those daies] the Iudge might not name an Ox, vntil he had first named a Sheepe; and they fined a smal offence at two sheepe and not vnder, and the greatest offence criminal, at thirty oxen and not aboue, which were redeemed, by giuing for euery ox a hundred Asles, and ten for euery sheepe.

Varro.

Heracles

It is some question among the ancients, who did first ioine Oxen together for plowing: some affirming, that *Aristeus* first learned it of the *Nymphs*, in the *Island Co*: and *Diodorus* affirmeth, that *Dionisius* Sonne of *Iupiter*, and *Ceres* or *Proserpina*, did first of al inuent the plow. Some attribute it to *Briges* the *Athenian*, other to *Triptolemus*, *Osiris*, *Habides* a King of Spaine; and *Virgill* affirmeth most constantly, that it was *Ceres* as appeareth by this verse;

*Prima Ceres ferro mortales vertere terram,
Instituit, &c.*

Whereunto agreeth *Sernius*: but I rather encline to *Iosephus*, *Lactantius*, and *Eusebius*, who affirme; that long before *Ceres* was borne, or *Osiris*, or *Hercules*, or any of the residue, their was a practise of plowing, both among the *Hæbrewes* and the *Egyptians*; and there-

therefore as the God of plowing called by the Romaines *Iugatinus* (because of yoking Oxen) was a fond aberration from the truth, so are the residue of their inuentions, about the first man that tilled with Oxen: seeing that it is saide of *Cain* and *Noah*, that they were husbandmen and tilled the earth. The Athenians had three feuerall plow-feastes which they obserued yearely, one in *Sairus*, the other in *Rharia*, and the thirde vnder *Pelintus*: and they called their marriage feasts plow-seasons, because then they endeouored by the seed of man to multiply the world, in procreation of children, as they did by the plow to encrease food in the earth.

Augustinus

The Græcians had a kind of writing called *Boustraphedon*, which beganne, turned, and ended as the Oxen doe in plowing a furrow, continuing from the left hande to the right, and from the right hand to the left againe, which no man could read, but hee that turned the Paper or table at euery lines end. It is also certaine, that in auncient time, the leagues of truce and peace were written in an Oxes hide, as appeareth by that peace which was made by *Tarquinius*, betwixt the Romaines and the *Gabij*, the which was hanged vp in the Temple of *Iupiter*, as *Dionisius* and *Pompeius Sextus* affirme (in the likeness of a buckler or shield:) and the chiefe heads of that peace remained legible in that hide, vnto their time, and therefore the ancients called the Oxes hide a shield, in regard that by that conclusion of peace, they were defended from the wars of the *Gabij*.

And there were certaine people called *Homolotti* by *Herodotus*, who were wont to strike vp their leagues of peace after Warre and contention, by cutting an Ox into smal peeces, which were deuided among the people that were to be vnited, in token of an inseperable vnion. There be that affirme, that a Teame or yoke of Oxen, taking six or eight to the Teame, will plow euery yeare, or rather euery season a hyde of ground; that is, as some account, 20. Manse, or in English and German account, 30. Acres: which hath gotten the name *Iugera* from this occasion, as *Eustathius*, and *Varinus* report. When *Sycheus* the husband of *Dido*, who was Daughter of *Agenor* and sister to *Pigmalion*, wandered too and fro in the world with great store of treasure, hee was slaine by *Pigmalion* secretly, in hope to get his wealth: After which time, it is saide that he appeared to his wife *Dido*, bidding her to saue her life from her cruell brother, who more esteemed money then nature, she fled into *Lybia*, taking with her some *Tyrians*, among whome he had dwelled, and a competent sum of money: who being come thither, craued of *Iarbas* King of *Nomades*, to giue her but so much land as she could compasse in with an oxes hide, which with much ado she obtained, and then did cut an Oxes skinne into smal and narrow thongs or listes, wherewithall she compassed in so much as builded the large city of *carthage*, and firste of all was called the newe citye, and the castle thereof *Byrsa*; which signifieth a Hyde.

A History

Eustathius also reporteth another story to the building of this city, namely that it was called *carthage* of one of the Daughters of *Hercules*, and that when *Elisa* and the other companions of *Dido* came thither to digge for the foundation of the city, they found an Oxes head, wherupon they were discouraged to build there any more, supposing that *Omen* betokened euill vnto them, and a perpetuall slavery in labour and misery, such as Oxen liue in, but afterward they tried in another corner of that ground, wherein they found a Horffes head which they accepted for a good signification of riches honor, magnanimity, and pleasure, because Horffes haue al food and maintainance provided for them. Among the Egyptians they paint a Lyon for strength, an Ox for labor, and a horfe for magnanimity and corage, & the Image of *Myrtha* which among the Persians signifieth the Sunne, is pictured in the face of a Lyon holding the hornes of a striuing Ox in both hands, whereby they signifie that the Moon doth receiue light from the Sunne, when she beginneth to be seperated from her beames.

Clement

Gyraldus

There is in the coastes of Babylon a gemme or precious stone like the heart of an Ox, and there is another called *Sarcites*, which representeth the flesh of an Ox. The ancients had likewise great regarde of this Beast, that they would neither sacrifice nor eate of a labouring Ox; wherefore *Hercules* was condemned when he had desired meate of *Theodomantis* in *Dyropia* for his hungry companion the Sonne of *Hyla*, because by violence he tooke from him one of his Oxen and slewe him. A crowned Ox was also among the Romanes a signe of peace, for the Souldiors which kept the Ca-

stle

A. Cornelius

Idolatrie com-
mited with
Oxen and
Cows, of the
chone of a
pri.

file of *Anathon* neere the riuer *Euphrates* against *Iulianus* and his Army, when they yeelded themselves to mercy, they disced from the Castle, driuing before them a crowned Oxe: from this manifold necessity and digniry of this beast came the Idolatrous custome of the Heathens and especially the Egyptians, for they haue worshipped him instead of God calling him *Apis* and *Epaphus*: whole choyse was on this sort. He had on his right side an exceeding splendant white spot, and his Hornes crooking together like the newe Moone, hauing a great bunch on his tongue, which they call *Cantharus*: neither do they suffer him to exceed a certaine number of yeares or grow very big, for these causes they giue him not of the water of *Nilus* to drinke, but of another consecrated well, which hindereth his growth: and also when hee is come to his full age, they kill him, by drowning him in another consecrated well of the Priests: which being done they secke with mourning another (hauing shaued their heades) to substitute in his place, wherein they are neuer very long but they finde one, and then in a holy shippe sacred for that purpose, they transport and conuey him to *Memphis*. And the Egyptians did account him a blessed and happy man, out of whose folde the Priestes had taken that Oxe-God. He hath two Temples erected for him, which they call his chambers, where he giue th forth his augurisms, aunswering none but children and youtnes playing before his Temples: and refusing aged persons especially Women, and if any not sacred happen to enter into one of his Temples, he dieth for it, and if into the other it fore-sheweth some monstrous cursed euent, as they fondly imagine.

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A history

The manner of his answeres is priuately to them that giue him meat, taking it at their hands, and they obserue with great religion that when *Germanicus* the Emperour came to aske counsell of him, he turned from him and would not take meate at his hande, for presently after he was slaine. Once in a yeare they shew him a Cow, with such markes as he hath, and alway they put him to death vpon the same day of the weeke that he was founde, and in *Nilus* neere *Memphis* there was a place called *Phiala* where were preferred a Golden and a siluer dish, which vpon the birth or caluing daies of *Apis*, they threw down into the riuer and those daies were seauen, wherein they affirme that neuer man was hurt by Crocodils. The Egyptians do also consecrate an Oxe to the Moone, and a Cow to *Vrania*. It is reported that *Mycerinus* K. of Egypt, fell in loue with his own Daughter: and by violence did rauish her, shee not able to endure the conscience of such a fact, hanged her selfe: whereupon the King her impure father, did bury her in a wooden Oxe, and so placed her in a secret place or chamber, to whome daily they offer many odours, but the mother of the maiden did cut off the hands of those Virgins or women that attended on her Daughter and would not rescue her from so vile a contempt. There were also many other pictures of Oxen, as in *Cyrena* and *Eretria*, and most famous was that of *perillus* which he made and presented to *Phalaris* the Tyrant of *Agrigent*, shewing him, that if he would torment a man, he should put him into that Oxe set ouer a fire, and his voice of crying shoulde bee like the loughing of a Heighfer, which thing being heard of the Tyrant to shew his detestation of more strange inuented torments then he had formerly vsed, he caused *Perillos* that presented it vnto him to be put into it alive, & so setting it ouer a fire, made experiment of the worke vpon the workman, who bellowed like a Cow, and was so tormented to death for that damnable and dangerous inuention, which caused *Ouid* to write thus.

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*Et phalaris Taurorum volentis membra perilli:
Torruit, infelix imbuat author opus.*

When an Oxe or a Cow in auint time did die of themselves, (Viz:) if it were an Oxe, they buried him vnder the walls of some Citie, leauing his Hornes sticking visibly out of the earth, to signifie the place of his buriall, for when his flesh was consumed, they tooke it vp againe, and buried the bones in the Temples of *Venus* in other places: but the body of a deade cowe they cast into some great Riuer neere adioyning. The Poets haue fained a certaine Monster called *Minotaurus*, hauing in part the forme of a man, and in part the forme of a Bull; and they say that *Pasiphae* the Daughter of the sonne and wife of *Minos* King of *crete* fell in loue with a Bull, and by the helpe of *Dedalus* she was included in a wooden heifer couered with a cows hide, and so had copulation with the bul, and so came that monster *minos* included in a laborinth, and constrained the *Athenians* who had slain his son *Androgeus* to send euery year seauen young men, and 7. maides to be giuen to that monster

Of the monster
Minotaurus

After to feede vppon, for hee would eate mannes flesh. At last *Theseus* sonne of *Ageus*, king of *Athens* came into that laborinth, and slewed that *Minotaur*, and by the helpe of *Ariadne* escaped out of the laborinth. Other relate the story in this manner; that when the *Cretians* would haue expelled *Minos* from his kingdome, hee vowed that whatsoeuer likenesse firste appeared out of the sea for signe of victorie vnto him, he vowed sacrifice it to the goddes, if hee did enioy his regiment: and there vpon a goodly Bull came vnto him out of the sea, wherewithall he was delighted: But after hee had recovered his kingdome in quiet, he kept that Bull in his owne handes and sacrificed another, and that by this Bull was the *Minotaur* begotten on his wife *Pasiphae*. But the truth is, that when

10

Minos was in daunger to loose his kingdome, one *Taurus*, a valiant Prince and Capitaine, came with a Nauie of good souldiours, and established him in quiet. Afterwarde falling in loue with *Pasiphae* king *Minos* wife, he lay with her in the house of *Dedalus*: which *Dedalus* wrought with the Queen to giue him his pleasure, and that the *Minotaur* was a monster in *Crete* that had the face of an Oxe, and the other members like a man, such an one was scene in *Aristotles* time. Although other take it for a fiction; because the Romaines had it pictured in their ensignes of warre, vntill *Caius Marius* altered it to an Eagle, which remaineth to this day. *Alciarus* yeeldeth this reason why the Romans gaue such an armes, to signifie that secrecy becommeth a captain, and that proud and crafty counsels do hurt the authors of them.

20

*Limine quod caeco obscura & caligine monstrum,
Depictum Romana phalaax in prelia gestat
Nosque moment debere duce secretis latere.
Gnosiat clausit Dedalus in latebris
Semiinroque nitent signa superba bone:
Consilia auctori cognita sechna noent.*

30

It is reported also, that when *Cadmus* went from *Delphos* to *Phocis*, an Oxe did directe him in the way and was his guide; which Oxe was bought out of the heards of *Pelagon*, hauing in both his sides a white spot: it must needs be vnderstood of the moone, for *Cadmus* flying by night hauing the moone to shine vpon him (which is hieroglyphically deciphered by the Oxe,) gaue him light and direction to another city. It were endles to prosecute the seuerall speeches, prouerbs, allusions, emblems, playes, prizes, hieroglyphicks, and deuises, made vpon Oxen; whereby, not onely men and women, cities, regions, and people haue taken denomination from Oxen; but also some of the starres in the firmament: therefore I will not proceede to those deuises, but onely touche the sacrifices made with Oxen, and so conclude this story.

40

It cannot be denied that the prime institution of sacrifices was from by, and for the ordinance of god, to teach the world to worship him in bloud for sin, which could not be expiated but by the bloud of the onely immaculate son and lambe of god; and therefore I wil but remember how corruption polluted that ordinance, which was purely without idle ceremonies instituted by the euerlasting god; and yet was by mans inuention made wretched, horrible, and damnable, through abuse of the fact that otherwise by diuine constitution (as appears in holy scripture) was heauenly, honourable, and blessed.

To begin therefore with the originall of that heathenish and paganish sacrifice, instead of god the only true and deuine essence, to whom al sacrifice and deuine worship was due, and whose creatures both men, oxen, and all other liuing and visible things are, they offered vnto all the hoasts of heauen, the sun, and stars, the heathen gods *Iupiter*, *Mars*, *Minerva*, *Pandrusus*, and others: and if the sacrifice were costly and sumptuous, it was called *Hecatombe*. Now before their sacrifice they made praiers, burnd incense, for odors presented *Prothymes* (as they were termed) certaine preparations and cakes made of barley and salt, (called *lochys*.) After which, the prieste turned him sometimes to the right hand, and sometimes to the left, and then began to take the gristle haire growing on the Oxes forehead betwixt his horns, making a talt of them, and casting them in the fire to begin the sacrifice. Then did he giue into the hands of the people standing by, little pots of wine like-wine, to taste for sacrifice, and then hee which killed the beast drew his knife, or axe, or cleauer, from the head to the tayle of the beast. Nowe in euery sacrifice they hadde

I 2

burning

burning torches, which were lawfull for none to carry but for men, and not women; then the priest commaunded to kill the sacrifice, which sometime they did by knocking him on the head if the beast were to be sacrificed to hell, and those that were therein, for they sacrificed a barren Cowe, or a blacke Sheepe to those ghostes. But if the sacrifice were for heauen, and to the powers thereof, they lifted vp his head and cut his throte: then put they vnder him their *Sphagian* vessels to receiue his bloud, and when the beast was faine downe, they stayed off his skinn.

Then did the Priest or *Flamen* deuide the intrals, that so he might make his augurisme (the bowels being proued at the altar.) Hauing looked into the bowels, they took out of euery gutte, member and part, a first fruites, moulded them together in the meale of greene wheat corne, then was it giuen to the Priest, who put thereunto frankincense, herbe mary, and fire, and to burned them altogether, which was called a perfect hoste. But if they sacrificed to the gods of the sea, then did they first of all waue the bowels of the beast in the sea flouds before it was burned. The best sacrifices were fatted and white Oxen or Kine, such as had neuer been vnder yoke, for the beast vsed to labour was accounted vnclane: they neuer offered in sacrifice one vnder thirty dayes olde, nor ouer fve yeares by the lawes of the Priests. When the *Spartanes* ouercame their enemies by stratagem, they sacrificed to *Mars* an ox, but when by open force, they sacrificed a cocke, for they esteemed more of an vnbloudy then a bloudy victory. When a man sacrificed a Cowe to *Minerva*, he was bound to sacrifice a Sheepe and an Ox to *Pandryfus*.

When the *Locrensiens* in a publike spectacle would make a sacrifice, they wanted an Ox, for which cause they gathered together so many sticks of small woode, as made the image of an Ox artificially conioyned together, and so setting it on fire burned it for an offering: whereuppon a *Locrensiens* Ox, was an ironically prouerbe for a sacrifice of no weight or merite. It is also reported that an Heyfer being brought to the altar of *Minerva* to be sacrificed did there Calue, wherefore the Priests would not meddle with her, but let her goe away free, because *Minerva* was the goddess of procreation; holding it an impious thing to kill that in sacrifice which had brought forth a young one at the altar: to conclude, as *Vegetius* saith, that on a time Lustice was so offended with men because they imbrewed euery altar with the bloud of Oxen and cattell, that therefore she leste the earth, and retired back againe to dwell among the starres: so will we in this discourse cease from any further prosecution of the morrall or natural description of these beasts, leauing their lawfull vse to the necessity of mankinde, and their abusive idolatrous sacrifices to him that loueth all his creatures, and will require at mans hand an account of the life and bloude of brute beastes.

OF THE CALFE.

The definition and name



The etymology of Vitulus.

Calfe, is a young or late enixed Bull or Cow, which is called in Ebrew *Egel* or *Par*: and sometimes *Ben-bakar*, the sonne of an Ox. Yet *Rabbi Salomon*, and *Abraham Esra*, expound *Egel*, for a Calfe of one yeare old. The Sarazens of that word call a Calfe *Hefel*. The Grecians *Moschos*, whereof is deriued *Moscharios*, but at this day they call him *Mouskari*, or *Moscharre*. The Italians *Vitello*, the French *Veau*, the Spaniards *Ternera* of *teneritudo*, signifying tenderneffe, and sometimes *Bezeron* and *Vezerro*, the Germanes *Ein Kalb*, the Flemmings *Kalf*, and the Latines *Vitulus*, of the old worde *Vitulus*, signifying to be wanton, for Calues are exceedingly giuen to sport and wantonnes; or as other suppose, from the grecke worde *Italous* came *Vitulus*, and therefore the Latines doe not alway take *Vitulus* for a young or newe-foaled beaste, but sometime for a Cow, as *Virgill* *Aeclog*.

Ego hanc vitulam (ne forte recuses.)

Bis venit ad mulctram binos alis ubere fortis. Depono.

and

And this word (like the Grecke *Moschos*) signifieth male and female: whereunto by diuers authours both Grecke and Latine, are added diuers epithites by way of explication, both of the condition, inclination, and vse of this yong beast; calling it wilde, ripe for the temples, vnarmed, weak, sucklings, tender, wandring, vnhorned, and such like. And because the Poets faine that *Io* was turned into a Cow, and that the violet hearb was assigned by *Iupiter* for her meate, they deriue *viola*, a violet, from *Vitula* a Calfe, by a kind of grecian imitation.

The epithites of a Calfe.

It is also certaine that the honour of this young beast hath giuen denomination to some men, as *Pomponius Vitulus*, and *Vitulus Niger Turanius*, and *Vitellius* was deriued from this stemme or theame, although hee were an Emperour. The like may be saide of *Moschos* in Greeke, signifying a Calfe, for there was one *Moschus* a Sophiste that dranke nothing but water, and there was another *Moschus* a gramarian of *Syracuse*, whome *Athenus* doeth recorde was a familiar of *Aristarchus*, and also of another, a poet of the *Bucolicks*; and this serueth to shewe vs, that the loue our auncestours bare vnto cattell, appeared in taking vpon them their names, and were not ashamed in those elder times, wherein wisdom and inuention was most pregnable, to glory in their herds from which they received maintenance. But to the purpose, that which is said of the seuerall parts of an Ox and a Cowe, belongeth also to a Calfe; for their anatomy differeth not, because they are conceiued and generated by them, and in them: and also their birth and other such things concerning that, must be inquired in the discourse of a Cow.

Varro. Men named after calves

It is reported by an obscure authour, that if the hooft of a Calfe be not absolved or finished in the dammes belly before the time of caluing, it will dye. And also it must be obserued, that the same diseases which doe infeste and harme an Ox, do also befall Calves, to their extreame perill: but they are to be cured by the same fornamed remedies. And about the residue, these young beasts are troubled with wormes, which are ingendered by crudity, but their cure is to keepe them fasting till they haue well digested their meate, and then take lupines halfe sod, and halfe rawe, beaten together, and let the iuice thereof be powred downe his throte; other wise take dry figges and fitches beaten together with *Santonica*, called Lauender cotten, and so put it downe the Calues throte as aforesaid, or else the fatte of a Calfe and marrube with the iuice of leekes, will certainly kill these euils. It is the manner to regard what Calues you will keepe, and what you will make of and kill either for sacrifice as in ancient time, or priuate vse and to marke and name those that are to be referred for breed and labour, according to these verses.

A secret by the hooft.

The diseases of a calfe

The cure of wormes

To chooſe calu: for ſtor

*Post partum carum vitulos traducitur omnis
Et quos aus pecori malins submittere habendo.
Continuoque notus & nomina gentis inurunt,
Aut aris seruire sacris aut scindere terram
Et campum horrente fractis inuertere glebis.*

And all these things are to be performed immediately after their weaning: and then in the next place you must regard to gelde the males, which is to be performed in Iune, or as *Magus* saith in May, or at the farthest let them not be above a yeare olde, for else they will grow very deformed and small: but if you libbe them after two yeares olde, they will proue stubborne and intractable, wherefore it is better to gelde them while they be yong ones, which is to be performed not with any knife or yron instrumente, because it will draw much bloud, and in danger the beast thorough paine, but rather with a clouen reed or sticke, pressing it together by litle and litle: but if it happen that one of a yeare or twoe yeares olde be to be libbed, then you must vse a sharpe knife, after you haue pressed the stones into the coddes, and cut them out at one stroake, and for stanching of the bloud, let the cod, and the ends of the vaines be seared with an hot iron, and so the wound is cured as soone as it is made.

The libbing of calues.

Aristotle's opinion. Varro

And now the time for the effecting hereof, is best in the waine of the moone, either in the spring or autumn; but it is good to leaue as many of the vaines and nerues of the vilitie member vntouched and whole as may be, that so he may not loose any condition of a male, except the power of generation. And if the wound be ouermuch giuen to bleede, lay vpon it ashes with the spume of siluer, which is apt to stanch bloud in all green wounds;

Polliculus.
fuerit.
Columba.

Uro.

Food for
Calves

Sacrifices of
Calves.

Pliny
Calves

Isidorus
A wonder.

Monsters of
calves.

Nicovillius

The flesh of
calves

Pliny.
Of the medi-
cines.

Marcellus

and that day let him not drinke and eate but a very little meate: for three daies after giue him greene tops or grasse, soft and easie to chewe, and at the third daies end, annoyne the wound with liquid pitch, althes, and a little oyle, which will sooner cure the scar and keepe the flies from stinging or harming it. If at any time a cow cast her calfe, you may put vnto her another calfe, that hath not sucke ynough from his owne Damme; and they vse in some countries to giue their calves Wheate-branne, and barley-meale, and tender meate, especially regarding that they drinke morning and evening. Let them not lye together in the night with their Danime, but asunder, vntill their sucking time, and then immediately separate them againe, vntill the cow be well fed when the calfe sucketh, his ordinary foode will yeald no great tribute of Milke; and for this cause, you must beginne to giue the calfe greene meate betimes. Afterward being weaned, you may suffer those young ones to feed with their Dams in the Autumne, which were calued in the spring. Then in the next place, you must regard the taming of the beast, being ready for labour, which is expressed in the former treatise of an Oxe.

The ancients called *Victoria* by the name of the Goddesse *Vitula*, bycause they sacrificed vnto hir calves, which was termed a *Vitulation*: and this was vsuall for victory and plenty, as is to bee seene at large in *Giraldus*, *Macrobius*, *Nonius*, *Onid*, and *Virgill*: but the heathens had this knowledge, that their Gods would not accept at their hands a lame calfe for a sacrifice, although it were brought to the altar, and if the taile of the calfe did not touch the ioyntes of his hinder legs, they did not receiue him for sacrifice. And it is said of *Emilius Paulus*, when he was to goe against the *Macedonians*, hee sacrificed to the Moone in her declination eleuen calves. It is very strange, that a calfe being ready to be sacrificed at the Temple of *Ierusalem*, brought forth a Lambe which was one fore-fliewing signe of *Ierusalem*s destruction. But *Aristote* declareth, that in his time, there was a calfe that had the head of a child, and in *Luceria* a Towne of *Heluetia*, was there a calfe which in his hinder parts was a Hart.

When Charles the fifth went with his Armye into *Affrique* and ariued at *Larghera* a Noble city of *Sardinia*, there happened an exceeding great wonder, for an Oxe brought forth a calfe with two heades, and the Woman that did owe the Oxe, presented the calfe to the Emperor, and since that time I haue seene the picture of a more strange beast calued at *Bonna*, in the Bishopricke of *Colen*, which had two heades, one of them in the side not bigger then a Hares head, and two bodies ioynd together; whereof the hinder partes were smooth and bald, but the taile blacke and hayrie: it had also seauen feete; whereof one had three hooves, this Monster liued a little while, and was brought forth in An: 1552. the 16. day of May, to the wonder and admiration of all them, who either knew the truth, or had seene the picture.

Butchers are wont to buy calves for to kill and sell their flesh, for in all creatures, the flesh of the young ones are much better then the elder, because they are moystand soft, and therefore wil digest and concocte more easie: and for this cause Kids, Lambes, and Calves, are not out of season in any time of the yeare; and are good from fifteene daies to two monthes old, being ornaments to the Tables of great Noble men, which caused *Fiera* to make this *Disphem*:

*Astidos habeant vitulum sua prandia in vsus
cui madida & sapida iuncta repore caro est.*

And principally the *Germanes* vse the chawtherne, the head, and the feete, for the beginning of their meales, and the other parts either roasted, or baked, and sometime sod in broth, and then buttered, spiced and sauced, and eaten with Onyons.

The Medicines arising from this beast, are the same that come from other his fires before spoken off, and especially the flesh of a calfe doeth keepe the flesh of a new wound, (if it be applyed thereunto) from swelling, and being sodden it is precious against the bitings of a mans teeth: and when a mad Dogge hath bitten a man or a beast, they vse to pare the wound to the quicke, and hauing sodden veale mingled with the sewer and heele they lay some to the wound, and make the patient drinke of the broth: and the same broth is Soueraigne against all the bitings of Serpentes. The hornes of a Calfe sodde soft, are good against all intoxicate poyson, and especially Hemlock. The poulders of

a Calves thigh drunkein Womans Milke, cureth all filthy running vlcers, and out of the braine of a calfe they make an oyntment, to loosen the hardnesse of the belly. The marrow softneth all the ioyntes, driueth away the bunches arising in the body; hauing an operation to soften, fill, dry and heate. Take Oyle, Waxe, rust, and the marrow of a Calfe, against all bo:iches in the face: and calves marrow with an equall quantity of whay, Oyle, Rose-cake and an Egge, do soften the hardnesse of the cheekes and eye-lids, being laied to for a playster: and the same mixed with Cumin, and infused into the eares, healerh the paines of them; and also easeth the vlcers in the mouth.

The marrow with the sewer composed together, cureth all vlcers and corruptions in the secrets of Men and Women. The fat pounded with salt, cureth the louzye euill, and likewise the vlceros sores in the head. The same mixed with the fat of a Goose, and the iuyce of Basill or wild Cumyn; and infused into the eares, helpeth deafenesse and paines thereof. The fat taken out of the thigh of a Calfe, and sod in three porringers of water and supped vp, is good for them that haue the flux: and the dung of a calfe fryed in a pan, layed to the buttocks and secrets, doth wonderfully cure the bloody fluxe: also layed to the raines, prouoketh vrine, and sod with rue, cureth all the inflamations in the seate of a man or woman. The sewer of a calfe with nitre awageth the swelling of the cods, being applied to them like a plaister: and the sewer alone, doth cure the peeling of the Nayles. The liuer with sage leaues cut together, and pressed to a liquor, being drunke, easeth the paine in the small of the belly. The gall mingled with poulder of a Harts horne, and the seede of Marioram, cureth Leprosies and scurfes, and the gall alone annoynted vpon the head, driueth away nittes. The melt of a calfe is good for the melt of a man, and for vlcers in the mouth; and glew made of his stones, as thicke as hony, and annoynted vpon the leprous place, cureth the same, if it be suffered to dry thereupon.

With the dung of calves they perfume the places which are hurt with Scorpions, and the ashes of this dung with vineger, stayeth bleeding: *Marcellus* magnifieth it aboue measure, for the cure of the gout, to take the fime of a calfe which neuer eate grasse, mixed with lees of vineger, and also for the deafenesse of the eares, (when there is paine with al) take the vrine of a Bul, Goate, or calfe, and one third part of vineger well sod together, with the herbe *Fulonia*, then put it into a flagon with a small mouth, and let the necke of the patient be perfumed therewith.

Of the supposed Beast CACVS.



Here be some of the late writers, which take the *cacus* spoken of by *Virgill* in his eight book of *Aeneids*, to be a wilde Beast, which *Virgill* describeth in these words:

*Hic spelunca: fuit vasto submotâ recessu:
Solis inaccensam radijs semperque recenti
Ora virum tristi pendebant pallida tabo.
Ore vomens ignes magna se mole ferebat,*

nequeunt expleri corda tuendo

*Peccatori semiferi atque extinctus faucibus ignes,
Semihominis caci: facies quam dira regebat*

eade tepebat humus foribusque affixa superbis:

Hic monstro vulcanus erat pater, &c.

That is, *cacus* was halfe a beast and halfe a man, who had a caue in the earth against the Sunne, his Denne replenished with the heades of men, and hee himselfe breathing out fire, so that the earth was warmed with the slaughter of men slaine by him, whose slaughter he fastened vpon his owne doores, being supposed to be the sonne of *Vulcan*. And there be some that affirme this *Cacus*, to haue wasted and depopulated all *Italy*, and at length when *Hercules* had slaine *Geryon*, as he came out of Spaine thorough *Italy* with the Oxen which he had taken from *Geryon*, *Cacus* drew diuers of them into his caue

Cauē by their tails: but when *Hercules* missed daily some of his Cattell, and knewe not which way they strayed, at last he came to the Denne of *Cacus*: and seeing all the steppes stand forward by reason the Cattell were drawne in backward, he departed; and going away, he heard the loughing of the Oxen for their fellowes, whereby he discovered the fraud of *Cacus*: whereupon he presently ranne and tooke his club, the monster being within his Caue, closed vp the mouth thereof with a wonderfull great stone, and so hid himselfe for feare: but *Hercules* went to the toppe of the Mountaine and there digging downe the same, vntill he opened the Caue, then leaped in suddenly and slew the Monster, and recovered his Oxen.

But the truth is, this forged *Cacus* was a wicked seruant of *Euander*, which vsed great robbery in the Mountaines, and by reason of his euill life was called *cacus*, for *Cakos* in Greeke signifieth euill. He was said to breath forth fire because he burned vp their corne growing in the fields, and at last was betrayed of his owne sister; for which cause she was deified, and the Virgins of *Vesta* made Sacrifice to her: and therefore it shall be ydle to prosecute this fable any farther (as *Albertus Magnus* doth) it being like the fable of *Alcida*, which the Poets saie was a bird of the earth, and being inuincible burned vp at *Phrygia*, and at last was slaine by *Minerva*.

OF THE CAMELL.



Of the name

Artemidorus.
The Etymology
of the
word.
Horns

Although there be diuers sorts of Camels, according to the feuerall Countreyes, yet is the name not much varied, but taken in the generall sence for the denomination of euery particular. The *Hæbreues* call it *Gamel*; the *Chaldeans* *Gamela*, and *Gamele*: The *Arabians*, *Gemel*: *Gamel*, *Alhageb*: *Algiazar*. The *Persians*, *Schetor*: the *Saracens*, *Shymel*; the *Turkes* call a company of Camels traualing together, *Cerauana*. The *Italians* and *Spaniards* call a Camell *Camello*, the French *chameau*, the *Germanes* *Ramelstier*, all deriued of the Latine *Camelus*, and the Greeke *camelos*. The *Illyrians*, call it *Vuelblud*: and the reason of the name *camelos* in Greeke is, because his burden or load is layed vpon him kneeling or lying, deriued (as it may seeme) of *campsein* *Me*, the bending of his knees and slownesse of pace; wherefore a man of a slow pace, was among the *Egyptians* deciphered by a camell. For that cause, there is a Towne in *Sir* called *Gingamela*; that is, the house of a camell, erected by *Darius* the Sonne of *Hystaspis*, allowing a certaine prouision of food therein for wearied and tyred camels. The epithites giuen to this beast are not many among Authors, for he is reamed by them rough, deformed, and thirsting; as *Iuuenall*.

Deformis poterunt immania membra, camelli:

And *Persius* in his fifth Satyre saith;

Tolle recens primus piper è sitiente camelo.

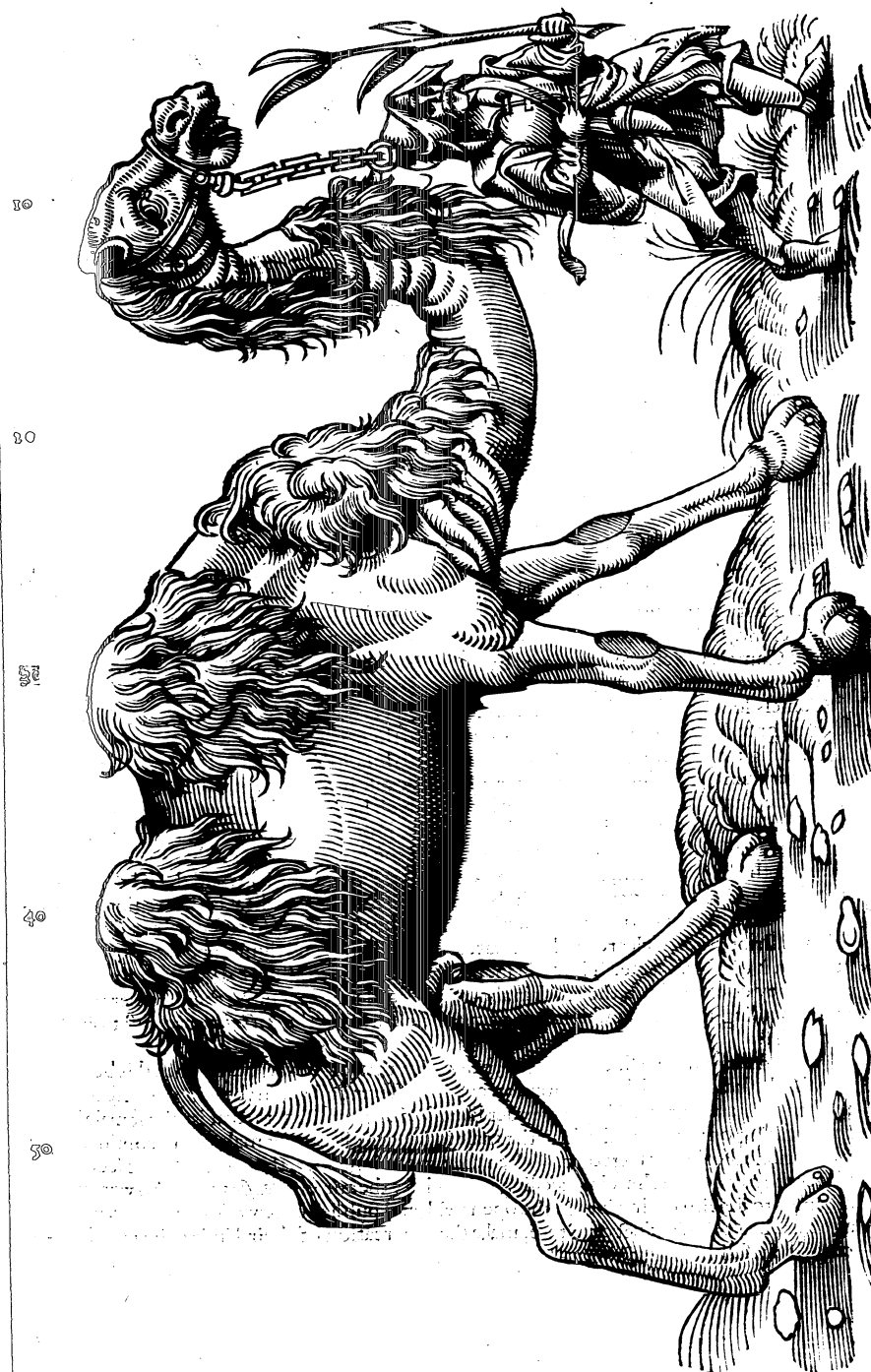
The kinds of
Camels,

The generati-
on of *Bactrian*
Camels.

The parts &
colour of
these camels.

There are of them diuers kinds, according to their countreyes wherein they breed: as in *India*, in *Arabia*, and in *Bactria*: All those which are in *India*, are saide by *Diodorus* to be bred in the Mountaines of the *Bactrians*, and haue two bunches on their backe, and one other on their breast, whereupon they leane: they haue sometimes a Boe for theyr syde, which feedeth with the flocks of the camels; for as Mules and Horses will couple together in copulation, so also will Boes and camels: and that a camell is so ingendred sometimes, the roughnes of his haire like a Boares or Swines, and the strength of his body, are sufficient euidences; and these are worthily called *Bactrians*, because they were first of all conceiued among them, hauing two bunches on their backes; whereas the *Arabians* hath but one. The colour of this camell, is for the most part browne, or pule: yet there are heards of white ones in *India*.

Ptolomeus Lagi brought two straunge thinges into *Egypt*, a blacke camell, and a man which was the one halfe white and the other halfe blacke in equall proportion, the which caused the *Egyptians* to wonder and maruaile at the shape and proportion of the Camell, and



The severall
parts of a cam-
mell,
Pliny

and to laugh at the man: whereupon it grew to a proverbe, a Camell among the Egyptians, for a matter fearefull at the first, and ridiculous at the last.

The head and necke of this beast is different in proportion from all others, yet the Ethiopians have a beast called *Nabim*, which in his neck resembleth a Horse, and in his head a Camell. They have not teeth on both sides, although they want hornes (I meane both the Arabian and *Bactrian* Camell:) whereof *Aristotle* disputeth the reason, in the thirde Booke of the partes of creatures, and fourteenth chapter. Their necks are long and nimble, whereby the whole body is much relieved; and in their necke toward the heather part of their throte, there is a place called *Anhar*, wherein a Camell dooth by speare or sword, most easily receiue his mortall or deadly wound.

Situations.

His belly is variable, now great, now small like an Oxes; his gall is not distinguished within him like other beasts, but onely carried in great veynes, and therefore some haue thought he had none, and assigned that as a cause of his long life. Betwixt his thighes he hath two vdders, which haue foure speanes depending from them like a Cowes. His genital part is concealed, and standeth vpon a sinnew, inso much as thereof may a stringe be made, for the bending of the strongest bow. The tayle is like the tale of an Ass, hanging down to their knees, they haue knees in euery leg, hauing in their former legs 3. bones, &c in the hinder foure. They haue an ancle like an Oxes, and very small buttockes, for the proportion of their great body: their foot is clouen, but so, that in the vnder part it hath but two fissures or cleftes, opening the breadth of a finger, and in the vpper part foure fissures or cleftes, opening a little, and hauing a little thing growing in them like as in the foot of a Goose: The foot it selfe is fleshy like a Beares, and therefore they are shod with leather when they trauaile, least the gauling of their feet cause them to tyre.

Aristotle
Pliny.

Auicenna affirmeth, that he had seene Camels with whole feet, like a Horses, but their feet (although fleshy) are so tyed together with little lunges, that they neuer weare; and their manner of going or pace is like a Lyons, so walking, as the left foot neuer outgoeth the right, whereas all other beasts change the setting forward of their feet, and leane vpon their left feet while they remoue their right; but these alter step after step, so as the left foot behind, followeth the right before, and the hinder foote followeth the left before. Those Camels which are conceived by Bores are the strongest, and fall not so quickly in to the myre as other, although his load be twice so heauy.

The food of
Camels

Camels loue grasse (called *Schannanthi*) and especially Barley, which they eat vpon wonderfull greedily vntill all be in their stomach, and then will they chewe thereupon all the night long: so that the greatnesse of their belly to lodge their meat in before concoction is better then the benefite of their vpper teeth, because he can ruminare and chaw it so often as he pleaseth. There is a certaine herbe, which hath a feede like a mirtle seed, that is poyson to wormes, and this feede is foode for Cammels; wherewith they grow fatte. It is therefore called Camell-thorne, and *Astergar* in the Aarabian tongue. In the province of *Aden* both Sheepe, Oxen, Horses, and Camels, eate a kinde of fish, and them better being drie and stale, then new and fresh, by reason the immoderate heat in that region, burneth vp all pasture and fruites: neither is there any beast which is so easily fed as a Camell. They will not drink of cleare or cleane water, but of muddy and slimie, and therefore they stamp in it with their feete. They will indure thirst for three or foure dayes together, but when they come to drink, they suck in aboue measure, recompensing their former thirst, and prouiding against that which is to come, and of all kinds the *Bactrians* are least troubled with thirst.

Situations.

Paul. venet.
Philestratus
Calvus.

Their drinke
must not be
cleare.

They stale from one side to another, otherwise then any other beasts doe: this beast is very hot by nature, and therefore wanton and full of sport and wrath; biting most fearfully when they are angered. They engender like Elephants and Tigers, that is, the female lying or sitting on the ground, which the male imbrace like other males; and continue in copulation a whole day together. When they are to ingender, they goe vnto the secret places they can finde, herein excelling in modesty the ancient *Masagetes*, who were not ashamed to lie with their wiues in the open field, and publique view of one another, whereas brute beasts by instinct of nature, make the procreation of their kinde to be a most secret-shamefull-honest action.

Their pro-
creation

At the time therefore of their lust, they are most vntruly and fierce, yeilding to none, no not to their owne keepers: the best time of their copulation is in September, for in Arabia, they begin to ingender in the third yeare of their age, and so within ten or eleuen moneths after she is deliuered of young, being neuer about one at a time, for twins come not in her greates belly; so she goeth a yeare before she conceiue againe, although her young be seperated or weaned, before which time they doe not commonly. Vnto their former modesty for their copulation, we may adde another deuine instinct, and most true obseruation about the same, for the male will neuer couer his mother, or his sister: wherefore it is sincerely reported, that when a certaine Camell-keeper [desirous to trie this secret] hauing the male, sonne to a female which he also keppe, he so couered the female-mother-Camell in all parts of her body except her secrets, that nothing coulde be seene of her, and so brought her lustfull son to couer her; which according to his present rage he performed. As soone as he had done it, his maister and owner pulled away the maske or disguise from the damme, in the presence of the sonne, whereby he instantly perceiued his keepers fraud, in making him vnaturally to haue copulation with his owne mother. In reuenge whereof he ranne vpon him, and taking him in his mouth, list him vp into the ayre, presently letting him fall with noise and cry vnderneath his murdering and man-quelling feete; where, with vnappeasable wrath and bloud desiring lyuor, he pressed and trode to pieces the incest marriage-carfer, twixt him and his dearest mothers and yet not herewith satisfied, like some reasonable creature, depriued of heavenly grace, and caried with deadly reuenge against such vncleannes, being perswaded that the gilt of such an offence could neuer receiue sufficient expiation by the death of the first deuiler, except the beguiled party sufferd also some smart of penalty; adiudged himselfe to death, and no longer worthy to liue by natures benifite, which had so violated the wombe that first conceiued him; and therefore running to and fro, as it were to finde out a hangman for himselfe, at last found a steepy rocke, from whence he leaped downe to end his life, and although he could not preuent his offence, yet he thought it best to cleanse away his mothers adultery with the sacrifice of that bloud which was first conceiued in that wombe wherein hee had defiled.

Calvus.
Amicus.

These camels are kept in herds and are as swift as horses, according to the measure of their strength, not onely because of their nimblenesse, but also because their strides and reach doth gather in more ground: for which cause they are vsed by the Indians for race, when they goe to fetch the golde which is said to be kept by the *Formica Lions*, which are not much bigger then Foxes: yet many times doe these Lions ouertake the camels in course and teare the riders in pieces. They haue bene also vsed for battell or warre [by the Arabians in the Persian warre:] but their feare is so greates of an Horse, that (as *Xenophon* saith) in the institution of *Cyrus*, when the armies came to ioyne, neither the camel would approach to the Horse, or the horse to the camell; whereupon it is accounted a base and vnprofitable thing for a man to nourish camels for fight, yet the Persians for the fight of *Cyrus* in *Lidia*, euer nourished camels and horses together, to take away their feare one from another. Therefore they are vsed for carriage which they will perforce with greates facility, being taught by their keepers to kneell and lie downe to take vp their burthens, which by reason of their height a man cannot lay on them; alwaies prouided, that he will neuer goe beyond his ordinary lodging and baiting place, or endure more then his vsuall burthen; and it hath bene seen that one of these *Bactrian* camels, hath carried aboue ten Minars of corne, and aboue that a bed with fise men therein. They will trauell in a day aboue forty ordinary miles, for as *Pliny* saith, that there was from *Thomna* to *Gaza* sixty and two lodging places for camels, which was in length one thousand, fise hundred, thirtie and seauen miles.

The pace &
agility of cam-
els

Herodotus.

Of the labor
and employ-
ment of Cam-
els.

Pliny.

They are also vsed for the plough in *Numidia*, and for this cause are yoked sometimes with horses, but *Heliogabalus* like as the *Tartarians*, yoked them together not onely for priuate spectacles and playes, but also for drawing of waggons and chariots. When they desire to haue them free and strong for any labor in the field, or war, they vse to geld both the male and the female, the manner whereof is in this sorte. The male by taking away his stones, and the female by searing her priuie parts within the brimme and laps thereof with

Diodorus

with a hottelyron, which being so taken away, they can neuer more ioyne in copulation, and these are more patient in labor and thirft, and likewise better endure the extremitie of sand in those parts, hauing this skill that if the mists of raine or sand, do neuer so much obscure the way from the rider, yet doeth shee remember the same without all staggering.

Pliny.

Of the vse of
the naturall
furs.

Aelianus.

The vrine of this beast is excellent for the vse of fullers, of the haire called Buber or camels Wooll, is cloath made for apparrell, (called *camelotta* or camels haire,) and the haire of the *caspien* camels is so soft, that it may bee therein compared with the softest Milesian Wooll, whereof their Princes and priestes make their garmentes: and it is very proable, that the garmentes of Saint Iohn Baptist was of this kinde. In the circle of *ca-*
lacia, vnder the great *ch. m.* and in the prouince of *Egrigania*, is cloath made of the haire of camels, and white wool (called *Zambiloti*) shewing most gloriously, but the best of this kind are in the land of *Gog* and *Magog*.

Baptist.

The flesh of
a camell not
to be eaten.

Diodorus.

Leo Affric:

It is forbidden in holy Scripture to eate a Camell, for although it chew the cud, yet is not the hoofe altogether cloven: and besides, the flesh thereof is harde of digestion, and the iuyce thereof verie naught, heating the body aboue measure; yet many times haue men of base condition and minds eaten thereof, as in Arabia, and in the kingdome of *Fezzen*: & *Athenicus* affirmeth, that the king of Persia was wont to haue a whole Camell roasted for his owne table at his royall feastings: and *Helioabalus* likewise caused to bee prepared for himselfe the heeles of Camels, and the spurs of cockes and Hennes, pulled
off aliue, and whole Ostriches and Camels; saying, (though falsely) that God commaunded the Iewes to eat the same. Camels milke is wholesome for meat, because it is thinnest of all other, and because thereof it breedeth fewer obstructions, and is good for softening of the belly: for the naturall disposition of this beast, it is partly already related, whereby the singular vse thereof may be collected: yet there are certaine prouerbes and stories thereof, further expressing their qualities.

Lampadius.

A historie
of their
naturall dis-
position.

Calane

It is disdainfull, and a discontented creature: whereupon it is fained of the Poets, that they besought Iupiter to giue them Hornes, with which petition he was so offended, that he tooke from them their eares, and there ore in that, those are reprov'd, which are so far in loue with other things they want, that they deserue to loose the things they haue. Likewise the wantonnes thereof appeareth by the prouerbe of a dauncing Camell, when one take vpon him more then his skill will serue to discharge: yet hath not this Beast beene free from ignominy, for when the Emperor *Iustinian* had founde the Treason of *Aspases* the *Armenian*, he caused him to ride thorough the citty vpon a Camell, to be shamed for his offence, although in former times it was a kind of triumph and honor to be caried vpon a Camell, lead thorough a citty.

Calane.

Solinus.

In the lake of *Asphaltites* wherein all things sinke that come in it, many Camels and Bulls swim thorough without daunger. The Arabians sacrifice a camell to the vnkowne God, because camels go into strange countries, and likewise sacrifice their Virgins before they be marryed, because of the chastity of this beast, and the *Sagarentes* with great obseruance, keepe the combat of camels, in the honour of *Minerva*.

Sacrifices of
Idoltery

Gynadius.

Aelianus.

Of the leare
and hatred of
camels.

Herodotus

Solinus.

Physi-
cal
The ten
of their
life

Pliny.

The medi-
cines in the
bodies or cam-
els.

Ponzeus

Cardanus

Aelianus.

These Beasts are hated of Horses and Lyons, for when *Xerxes* trauid over the river *Chidorus*, through *Paonia* and *Crestonia*, in the night time the Lyons descended into the campe and touched no creatures therein, except the camels, whome they destroyed for the most part.

A camell will liue in the soile wherein he is bred fifty or an hundred yeares, and if hee be translated into any other Nation, he falleth into madnesse, or scabs, or the gowr, and then they liue not aboue thirty yeares. There is a kind of grasse that groweth by the high waies in the counrey of *B. bylon*, that killeth Camels when they tast thereof.

There are also medicinall properties in camels, for by reason hee is of a horte and dry temperament, if a man infected with poyson be put into the warme belly of a camell newly slaine, it looseth the power of the poyson, and giueth strength to the naturall parts of the body. The fat taken out of the bunch and perfumed, cureth the Hemorrhoids, and the blood of a camell freely, is pretious against the bloody flux or any other loose-nes of the belly, the braine dried and drunke with Vineger, helpeth the falling euill. The gall drunke with Hony, helpeth the Quinzy: and if it be laide to the eye-browes and forehead,

head, sod in three cups of the best hony, it cureth the dimnes of the eyes, and auoydeth the flesh that groweth in them: and if the haire of a Camels taile be wounde together like a string, and tyed to the left arme (*Pliny* affirmeth) they will deliuer one from a quar-
tan Ague.

Marcellus

The milke of camels newly deliuered of young, helpeth obstructions, and all shortnes of breath, and is also good against the Dropsie and hardnes of the melt. Also when one hath drunke poyson, this is a good Antidote and amendeth the temper of the body. The fime of Camels dryed to dust with oyle, will cr-
spe or curle the haire, and stay bleeding at the nose, and the same hor, is good against the Gout.

The vrine is most profitable for running fores, there haue bene which haue preferred it fime yeares together and vsed it against hardnes of the belly, washing also therewith fore heads, and it helpeth one to the fence of sinelling, if it be held to the nose, likewise against the Dropsie, the Spleane, and the Ring-worme.

Of the Camell DROMEDARIE.



Camell is called of the Gracians *Dromos*, by reason of the swiftnes of his race, and also an Arabian camell, which hath all things common with the former *Bactrian* camell, except, first in the shape, for she hath but one bunch on the back, and many Nations, as the Italians, French, Germans, and Spaniards, vie the word *Dromedary*, onely without addition; The Gracians neuer name it without the addition of a camel. Therefore this is a kinde of camell of lesse stature, but much swifter; for which cause, it is deriued from running. It cheweth the cud like a Sheepe, and the other camell: the French king had sent

The descrip-
tion of a D-
medary, and
the Etymolo-
gie of his
name.

Diodorus.

Ibidorus.

A History.

him from the great Turke two of these, white coloured, and I my selfe haue seene one of them, being fiftene cubits high, wanting some nine inches, and about six cubits in length, hauing the vpper lip cloven in the middle like a Hare, and two broad nailes on his feet, which in the vpper part appeared cloven, but vnderneath they were whole and fleshy without diuision, and round in proportion like a pewter dish: It hath also a harde bunch on his brest, whereon it leane, sitting down and rising: and also vpon either knee one: these are saide to liue fifty yeares, but the *Bactrians* an hundred: they were vsed for drawing of Charriots, and great presents for Princes, and when they goe to warre eury one carrieth two Archers, which sit vpon him, backe to backe, thooting forth their darts, one against the front of the enemy, and the other against the persecutours and follo-
wers.

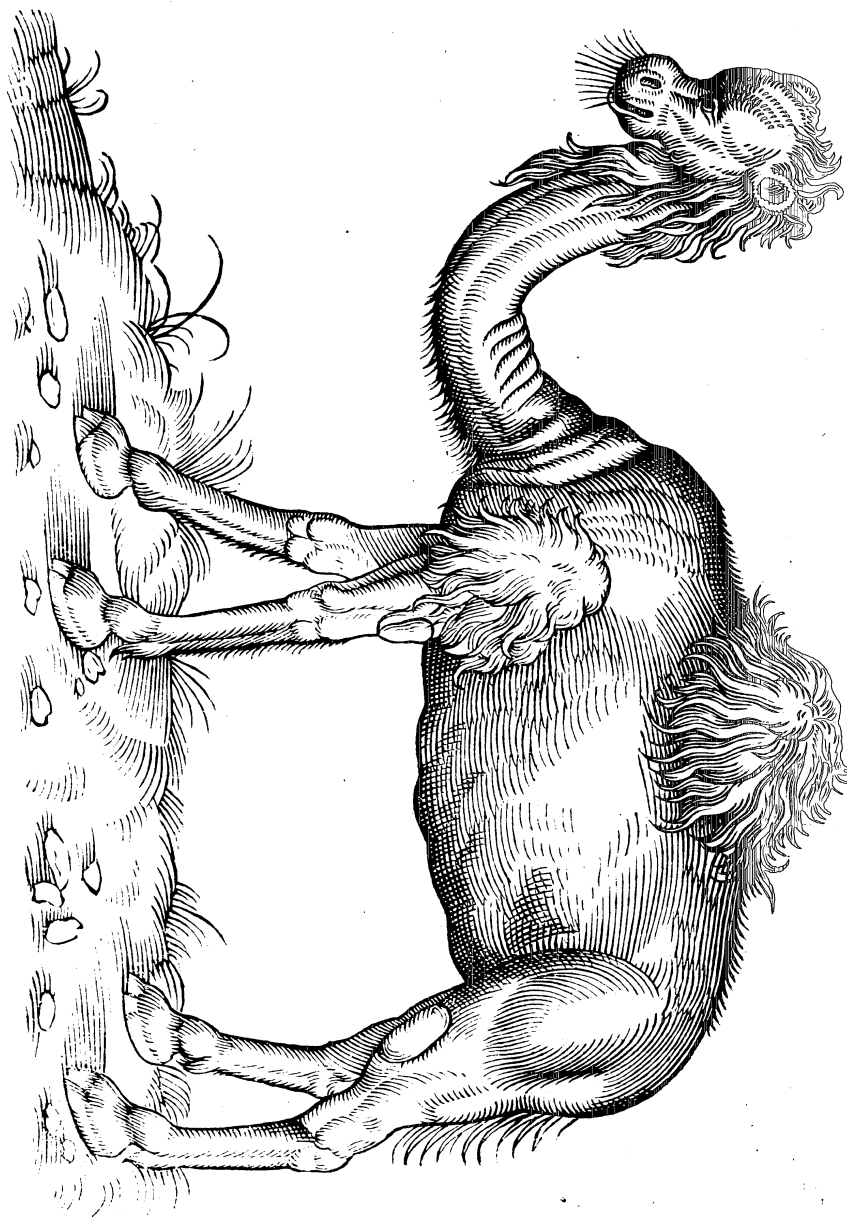
Aelianus.

Diodorus

They are able to go an hundred miles in a day, bearing a burthen of 15. hundred waighr, yea sometimes two thousand, bending vpon his knee to take vp his load and rider, which receiued, he riseth vp againe with great patience, being obedient and ruleable, yet kicking when his angry, which is very seldome; and therefore *Terence* did significantly describe a good seruant by the name of *Dromo*, deriued from *Dromas* a runner: and for the conclusion of the History of these two sortes of camels, I will heere adde the relation and memorable obseruations of *Iohannes Leo Afer*, in his ninth booke of the description of Affricke, in his owne words following.

A Camell is a gentle and pleasaunt-tame beast, whereof there are plenty in *Affricke*, especially in the desertes of *Lybia*, *Numidia*, and *Barbarie*: by which the *Africans* estimate their owne wealth, for when they contende who is the richest Prince or Noble man amonge them, they say he was worth or hath so many thousande Camels, and not so many thousand crownes. And he that hath Camels, liueth amonge them like a Gentleman, because hee can at his pleasure trauiaille into the desertes, and
K fetch

A relation of
Ioh. Leo A-
fer, out of his
ninth Booke
of the descrip-
tion of Af-
ricke.



fetch Marchandize from farre, which the greatest prince or Nobleman cannot without them, by reason of the drought of those places. And of these kinde of creatures, there are to be seene in all partes of the worlde, both in *Asia*, *Affricke*, and *Europe*, for the *Tartarians*, *Cordians*, *Dalemians*, and *Turcomians* vse them in *Asia*, and the Turkish princes conuey all their carriages vpon them in *Europe*: Likewise doe all the Arabians in *Affricke*. But it must be obserued, that the *Affrican Camels*, are much more woorth then the *Asian*, for they can endure trauaile for fortye and fifty daies together, with very little or no meat, except sometimes in the euening when they are vnlodged, they go to the hedges, thornes, and other Greene places, and there eat any small thing they meet withall, as leaues and such like, wherewith they remaine satisfied, whereas the *Asians* can performe no such iourney, except they be kept fat and well fed: and it hath bene proued by good experience, that one of the *Affricans* hath trauailed fifty daies without meat, first wearing away the fat in their bunchy backe, then about their skinn and breast, and lastly about their ribbes, neuer giuing ouer till it was not able to beare one hundred waight.

But the *Asians*, must alway carry prouender to sustaine their beastes, neuer trauailing but they haue one camell loaden with meat, for the other loaden with carriage, and so endure a double charge: and when the *Affricans* go to any Martes or fayres being to returne empty and vnlodged, they take no thought for their Camels food. Of these camels there be three kinde, one of them called *Hugum*, (being broad and tall) and therefore apt to beare packes and burthens, but not before they be foure yeare olde, and after their ordinary loade, is one thousand waight of Italian measure, being taught by the ierking of a small rod, on the brest and knees, to lie downe for their burthens and afterward to rise vp againe. And the *Affricans* do vse to geld their camels, referuing but one male for the couering of ten females.

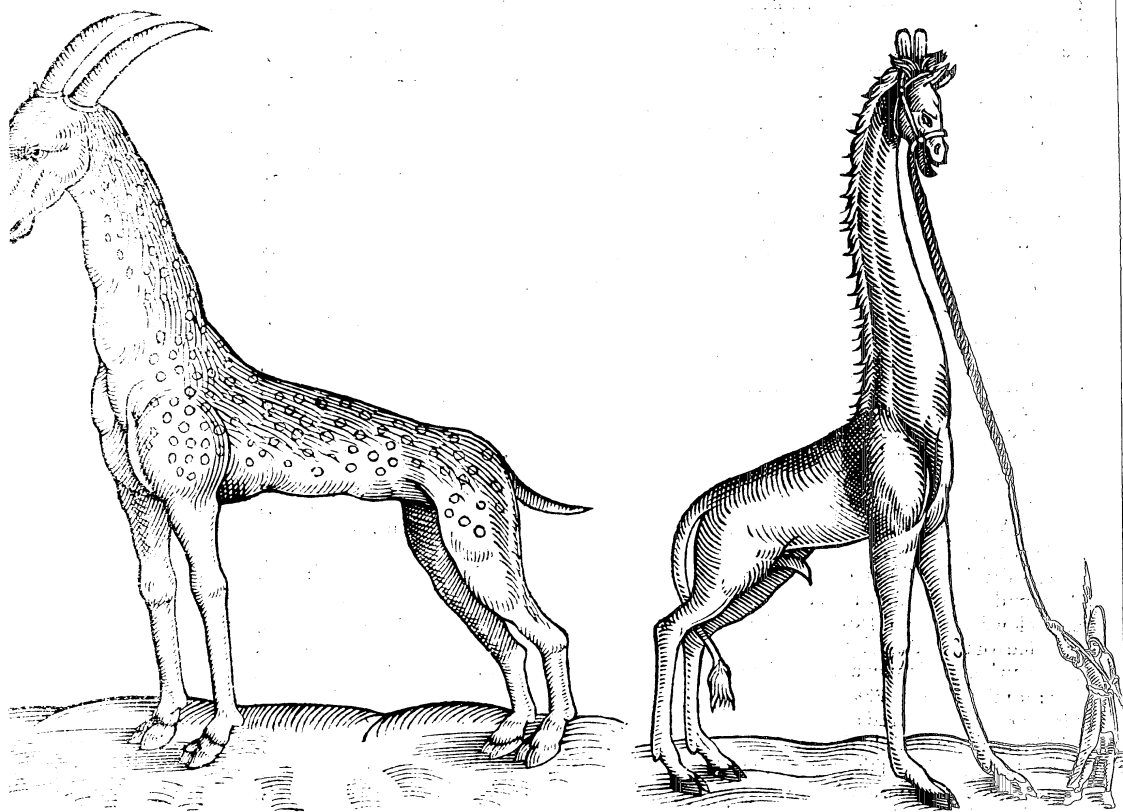
Another kind of their camels they cal *Bechetos*, such as haue two bunches, one for burthen, and the other for a man to ride vpon: and the third sort are called *Ragnahil*, which are of lower stature and leaner bodies then the residue, vnfit for burthen, and therefore are vsed for the saddle, by all the Noble men of *Numidia*, *Arabia*, and *Libia*: being able to runne an hundred miles a day, and performing long iourneys with little or no prouender: for the King of *Tumbuto* being to send to *Dara*, or *Selmessa*, (which is distant from his court, nine hundred miles) his messenger performeth it vpon one of these *Ragnahils*, within the space of eight dayes.

In the beginning of the springe they are most frolicke and vnruely, because then they incline to generation: at which time, they rage and fall vpon many that come vnto them, and especially those from whome they haue receiued blowes, remembering at that time, and requiring their former iniuries, vpon such as wronged them, whome if they can take in their mouth, they lift them vp into the ayre, and then cast them downe againe vnder their feet, and tread vpon them, in which distemperd vnerous fury, they remain forty daies.

They can easily endure thirst, five, nine, or fiftene daies, in necessity; neither wil their keeper giue them drinke at three daies thirst, for feare to harme them. As these camels are plesant & profitable, so also they seem to participate with the nature of man; for they being wearied, no spur or stroke can make them hasten to their iourneys end, therefore in *Ethiopia* and *Barbary*, they sing certaine songs behind the Beast, which so reuiue their decayed spirits, that they set forward so fast, forgetting their tyred lims, to their iourneys end, that their keepers can hardly follow.

I haue also seene in *Aleair*, a camell, that could dance at the sound of a Timbrell, being thereunto taught when he was young by this meanes; first he was brought into a roome like a stable, the pauement wherof was made hot by a fire vnderneath it, and without doors stood a musitian playing on his timbrell, the camell not for loue of the musick, but for the heat vnder his feet, lifted vp first one foot, and then another, as they doe which daunce, and so the heat increasing, he likewise did lift vp faster, whereunto he was accustomed for the space of ten moneths, at euery time one houre and a halfe, during which time the timbrell still sounded; so that at last, vse framed nature to such a straine, that he hearing a timbrell, he instantly remembered the fire that was wont to punish his feet, and so presently would leap to and fro like a dancer in publick spectacle, to the admiration of all beholders.

Thus farre *Leo Afer*.



Of the name

In a Capital.

Play.

A History.
Isidorus.The genera-
tion and de-
scription.

His beast is called in Hebrew *Zamer*. *Deut. 14.* which the Arabians translate *Saraphah*, and sometime *Gyrappa*, *Gyrappa*, and *Zirafa*, the Chaldeans *Deba*, and *Ana*, the Persians *Seraphah*, and the Septuagint Græcians, *Camelopardalis*, which word is also retained by the Latines, whereunto *Albertus* addeth *Orastus*, and *Orastus*. The Ethiopians call it *Nagabin*, from whence cometh *Anabula*, and *Pansarias* translate it an Indian Sheepe, so indeed *Anabula* may be Englished a wild Sheepe.

There were tenne of these scene at Rome, in the daies of *Gordianus* the Emperor, and before that time, *Cæsar* being Dictator. And such an one was sent by the Sultan of *Babilon* to the Emperor *Fredericke*, so that it is without question that there is such a beast, which is engendred of a Camell and a female *Libard*, or *Panther* as *Horace* saith:

Diuersum confusa genus pathera camelo.

But the same which the Latines call *Panthera* the Græcians call *Pardalis*. The head thereof is like to a camels, the necke to a Horffes, the body to a Harts; and his cloven Hoofe is the same with a cammels: the colour of this Beast is for the most parte Red and white, mixed together, therefore very beautifull to behold, by reason of the variable and

and interchangeable skinn, being full of spotted: but yet they are not alway of one colour. He hath two litle hornes growing on his head of the colour of yron, his eies rowling and frowning, his mouth but small like a Harts, his tounge is nere three foot long, and with that he will so speedily gather in his meate, that the eies of a man will faile to behold his haft, and his necke diuerly coloured, is fiftene foote long, which he holdeth vp higher then a Camels, and far about the proportion of his other parts. His forfettere are much longer then his hinder, and therefore his backe declineth towards his buttocks, which are very like an asses. The pace of this beast differeth from all other in the world; for he doth not moue his right and left foote one after another, but both together, and so likewise the other, whereby his whole body is remoued at every step or straine.

These beastes are plentiful in Ethiopia, India, and the Georgian region, which was once called Media. Likewise in the prouince of *Abasia* in India, it is called *Surnofa*, and in *Abasia Surnappa*, and the latter picture here set down, was truly taken by *Melchior Luo-vigius* at Constantinople, in the yeare of saluation 1559. By the sight of one of these, sent to the great Turke for a present: which picture and discription, was afterwarde sent into Germany, and was imprinted at Norimberge. It is a solitary beaste and keepeth altogether in woodes, if it be not taken when it is young: they are very tractable and easie to be handled, so that a childe may leade them with a small line or cord about their heade, and when any cometh to see them, they willingly and of their owne accorde, turne themselves round as it were of purpose to shewe their soft haire, and beautifull colour, being as it were proud to rauish the eies of the beholders.

The skinn is of great price and estimation among merchants and princes, and it is said that vnderneath his belly, the colourable spots are wrought in fashion of a fishers net, and the whole bodie so admirably intercoloured with variety, that it is in vaine for the witte or art of man, once to go about or endeavour the æmulous imitation thereof. The tale of this beaste is like the tale of an Ass, and I cannot iudge that it is either swifte for pace, or strong for labour, and therefore well rearmed a wilde Sheepe, because the flesh hereof is good for meat, and was allowed to the Iewes by God himselfe for a cleane beast.

Leo Affric:
Oppianus.
Heliodorus.

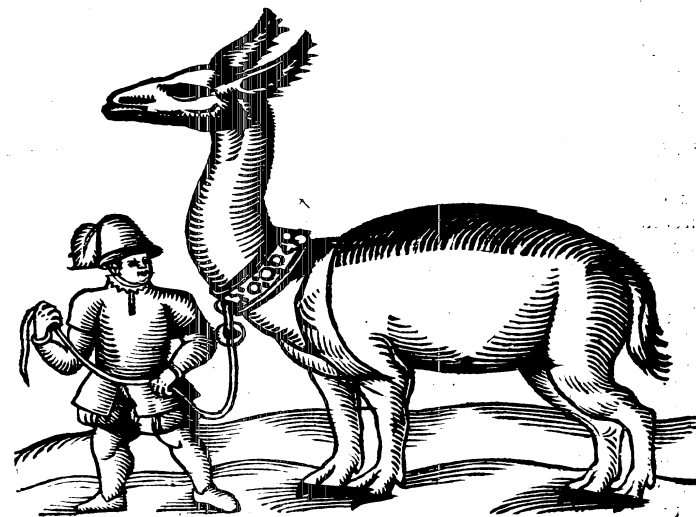
they man-
ner et going.

The coun-
tris breeding
these beastes.

Their natu-
rall dispositi-
on and mild-
nesse.

The skinn.

OF THE ALLOCAMELVS.





Caliger affirmeth, that in the land of the Giants, ther is a beast which hath the heade, necke, and eares, of a Mule, but the body of a Camell; wherefore it is probable, that it is conceiued by a Camell and a Mule: the picture whereof is before sette downe, as it was taken from the sight of the beast, and imprinted with a discription at Middleborough in the year 1558. which was neuer before seen in Germany, nor yet spoken of by *Pliny*.

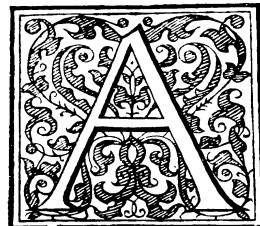
They said that it was an Indian Sheepe, out of the region of *Perna*, and so was brought to Antwerpe, sixe thousand miles distant from that nation. It was about two yardes high, and five foote in length, the neck was as white as any Swan: the colour of his other parts was yellowish, and his feet like an Ostrige-Camels: and although it were a male, yet it did render his vrine backward: it was afterwarde giuen to the Emperour by *Theodorice Neus*, a citizen of the nether Colen. It was a most gentle and meeke beast like the *Camelopardall*, not past foure yeare olde: wherefore I thought good to expresse it in this place, because of the similitude it hath with the manners of the fourmer beaste, although it want hornes and differ in some other members.

Of another Beast called Campe.



Iodorus Siculus maketh relation, that when *Dionisius* with his Army traualled thorough the desert and dry places, annoyed with diuers wild beasts, he came to *Zambirra* a city of *Lybia*, where he slewe a beast bred in those partes called *Campe*, which had before that time destroyed many men, which action did purchase him among the inhabitantes a neuer dying fame, and that therefore there might remaine a continuall remembrance to all posterity of that fact, he raised vp there a monument of the slaine beast to stand for euermore.

OF THE CAT.



Cat is a familiar and well knowne beast, called of the *Hæbreues* *Catull*, and *Schanar*, and *Schunara*; of the *Græcians* *Aeluros*, and *Kattes*, and *Katis*, of the *Saracens*, *Katt*, the *Italians* *Gatta*, and *Gotto*. The *Spaniards*, *Gata* and *Gato*, the *French*, *Chat*; the *Germanes*, *Katz*; the *Illyrians*, *Kozka*; and *Furioz*, (which is vsed for a Cat by *Albertus Magnus*) and I coniecture, to be either the *Persian*, or the *Arabian* worde. The *Latines* call it *Felis*, and sometimes *Murle-gus*, and *Musio*, because it catcheth *Myse*, but most commonly *Catus*, which is deriued of *Cautus*, signifying wary:

Ouid saith, that when the *Gyantes* warred with the *Goddess*, the *Goddess* put vpon them the shapen of Beasts, and the sister of *Apollo* lay for a spy in the likenes of a cat, for a cat is a watchfull and warye beast, sildome overtaken, and most attendaunt to her sport and prey; according to that obseruation of *Mantuan*:

*Non secus ac muri catus, ille, inuadere pernam,
Nititur, hic rimas oculis obseruat acutis.*

And for this cause did the *Egyptians* place them for hallowed Beasts, and kept them in their Temples, although they alledged the vse of their skinnes for the couer of shieldes, which was but an vnreasonable shift, for the softnesse of a cats skinne is not fit to defend or beare a blow: It is knowne also, that it was capitall among them, to kill an *Ibis*, an *Aspe*, a *Crocodill*, a *Dogge*, or a *Cat*: in so much as, that in the daies of King *Ptolamey*, when a peace was lately made betwixt the *Romaines* and the *Egyptians*; and the *Roman Ambassadors* remaining still in *Egypt*, it fortuneed that a *Romane* vnwares killed a cat, which being by the multitude of the *Egyptians* espied, they presently fell vpon the *Ambassadors* house, to raze downe the same, except the offender might be deliuered vnto them, to suffer death: so that neither the honour of the *Roman* name, nor the necessity of peace, could

coude haue restrained them from that fury, had not the King himselfe & his greatest Lords come in person, not so much to deliuer the *Roman Cat-murderer*, as to sauegard him from the peoples violence; and not onely the *Egyptians* were fooles in this kind, but the *Arabians* also, who worshipped a cat for a God; and when the cat dyed, they mourned as much for her, as for the father of the family, shauing the hair from their eye-lids, and carrying the beast to the Temple, where the Priests salted it and gaue it a holy funerall in *Bubastum*: (which was a burying place for cates neer the Altar) wherein may appeare to all men, in what miserable blindness the wisest men of the world, (forsaking, or deprived of the true knowledge of God are,) more then captiuated, so that their wretched estate cannot better bee expressed then by the words of *S. Paule*, When they thought to be wise, they became fooles.

Once cates were all wilde, but afterward they retyred to houses, wherefore there are plenty of them in all countries: *Martiall* in an Epigram, celebrated a *Pannonian* cat with this distichon:

*Pannonicas nobis nunquam dedit umbra cattas,
Mauult hac domine nistere dona pudens.*

The *Spanish* blacke cats are of most price among the *Germanes*, because they are nimblest, and haue the softest haire fit for garment.

A cat is in all partes like a *Lyonesse*, (except in her sharpe eares) wherefore the Poets saine, that when *Venus* had turned a cat into a beautifull woman (calling her *Aeluros*) who forgetting her good turne, contended with the goddess for beauty: in indignation whereof, she returned her to her first nature, onely making her outward shape to resemble a *lyon*, which is not altogether idle, but may admonish the wisest, that faire & foule, men and beasts, hold nothing by their owne worth and benefit, but by the vertue of their creator: Wherefore if at any time they rise against their maker, let them looke to loose their honour and dignity in their best part, and to returne to basenes and inglorious contempt, out of which they were first taken, and howloeuver their outward shape and condition please them, yet at the best they are but beasts that perish, for the *Lyons* suffer hunger.

Cats are of diuers colours, but for the most part gryfeld, like to congealed yse, which cometh from the condition of her meate: her head is like vnto the head of a *Lyon*, except



Of the taming of Cattes and their countreys.

The best cats

Sipontinus except

Of the name

The nature and etymology of a Cat.

Their vse among the Egyptians

A historie.

Catus

Of the four-
footed parts.

except in her sharpe eares: her flesh is soft and smooth: her eies glister above measure, especially when a mā cometh to see a cat on the sudden, and in the night, they can hardly be endured, for their flaming aspect. Wherefor *Democritus* describing the *persian swaridge*, saith that it is not transparent, but filleth the eie with pleat fit brightness, such as is in the eies of Panthers and cats, for they cast forth beames in the shaddow and darkenes, but in the sunshine they haue no such cleannes, and thereof *Alexander Aphrodise* giueth this reason, both for the sight of Cattes and of Battes, that they haue by nature a most sharpe spirit of seeing.

Albertus compareth their eye-sight to carbuncles in darke places, because in the night, they can see perfectly to kill Rattes and Myce: the root of the herbe *Valerian* (commonly called *Phu*) is very like to the eye of a Cat, and where soeuer it groweth, if cats come thereunto, they instantly dig it vp, for the loue thereof, as I my selfe haue seene in mine owne Garden, and not once onely, but often, euen then when as I had caused it to bee hedged or compassed round about with thornes, for it smelleth marueilous like to a cat.

Gillius.

The Egyptians haue obserued in the eies of a cat, the encrease of the Moone-light, for with the Moone they shine more fully at the full, and more dimly in the change and wain, and the male cat doth also vary his eyes with the Sunne; for when the sunne ariseth, the apple of his eie is long; toward noone it is round, and at the euening it cannot be seene at all, but the whole eie sheweth alike.

Pliny.

The tongue of a cat is very attractiue, and forcible like a file, attenuating by licking the flesh of a man, for which cause, when she is come neere to the blood, so that her own spirit be mingled therewith, she falleth mad. Her teeth are like a saw, and if the long haire growing about her mouth (which some call *Gramons*) be cut away, she looeth hir corage. Her nailes sheathed like the nailes of a Lyon, striking with her forefeete, both Dogs and other things, as a man doth with his hand.

The game &
food of cats.

This beast is wonderfull nimble, setting vpon her prey like a Lyon, by leaping: and therefore she hunteth both rats, all kind of Myce, & Birds, eating not onely them, but also fish, wherewithall she is best pleased. Having taken a Mouse, she first playeth with it, and then deuoreth it, but her watchfull eye is most strange, to see with what pace and soft steps, she taketh birds and flies; and her nature is to hide her own dung or excrements, for she knoweth that the labour and pretence thereof, will driue away her sport, the little Mouse being able by that stoole, to smell the presence of hir mortall foe.

Pliny.
A secret.

To keepe Cats from hunting of Hens, they vse to tie a litle wild reu vnder their wings, and so likewise from Doue-coates, if they set it in the windowes, they dare not approach vnto it for some secret in nature. Some haue said that cats will fight with Serpentes, and Toads, and kill them, and perceiuing that she is hurt by them, she presently drinketh water and is cured: but I cannot consent vnto this opinion: it being rather true of the *VVeasel* as shalbe afterward declared. *Ponzettus* sheweth by experience that cats and Serpents loue one another, for there was (sayth he) in a certain Monastery, a Cat nourished by the Monkes, and suddenly the most parts of the Monkes which vsed to play with the Cat fell sicke: whereof the Physitians could find no cause, but some secret poyson, and al of them were assured that they neuer tasted any: at the last a poore laboring man came vnto them, affirming that he saw the Abbey-cat playing with a Serpent, which the Physitians vnderstanding, presently conceiued that the Serpent had emptied some of her poyson vppon the cat, which brought the same to the Monkes, and they by stroking and handling the cat, were infected therewith; and whereas there remained one difficulty, namely, how it came to passe, the cat her selfe was not poisoned thereby, it was resolved, that forasmuch as the Serpentes poyson came from him but in playe and sporte, and not in malice and wrath, that therefore the venom thereof being lost in play, neither harmed the Cat at all, nor much endangered the Monkes: and the very like is obserued of myce that will play with Serpents.

Aelianus.

Cats will also hunt Apes, and follow them to the woods, for in Egypt certaine Cattes set vpon an Ape, who presently tooke himselfe to his heeles and climed vp into a tree, after when the cattes followed with the same celerity and agility: (for they can fasten their claws to the barke, and runne vp very speedily:) the Ape seeing himselfe ouermatched with

with number of his aduersaries, leaped from branch to branch, and at last tooke hold of the top of a bough, whereupon he did hang so ingeniously, that the Cats durst not approach vnto him for feare of falling, and so departed.

The nature of this Beast is, to loue the place of her breeding, neither will she tarry in any strange place, although carried very farre, being neuer willing to forsake the house, for the loue of any man, and most contrary to the nature of a Dogge, who will trauaile abroad with his maister; and although their maisters forsake their houses, yet will not these Beastes beare them company, and being carried forth in close baskets or sakes, they will yet returne againe or loose themselves. A Cat is much delighted to play with hir image in a glasse, and if at any time she behold it in water, presently she leapeth down into the water which naturally she doth abhorre, but if she be not quickly pulled forth and dried she dieth thereof, because she is impatient of al w.e. Those which will keepe their Cattes within doores, and from hunting Birds abroad, must cut off their eares, for they cannot endure to haue drops of raine distil into them and therefore keep themselves in harbor. Nothing is more contrary to the nature of a Cat, then is wet and water, and for this cause came the Prouerbe that they loue not to wet their feet. It is a neate and cleanly creature, oftentimes licking hir own body to keepe it smooth and faire, hauing naturally a flexible backe for this purpose, and washing hir face with her fore feet: but some obserue, that if she put her feet beyond the crowne of her head, that it is a presage of raine, and if the backe of a cat be thinne the beast is of no courage or value. They loue fire and warme places, whereby it falleth out that they often burne their coates. They desire to lie soft, and in the time of their lust (commonly called cat-wralling) they are wilde and fierce, especially the males, whose at that time (except they be gelded) will not keepe the house: at which time they haue a peculiar direfull voyce. The manner of their copulation is this, the Female lyeth downe and the Male standeth, and their females are about measure desirous of procreation, for which cause they prouoke the male, and if he yeeld not to their lust they beate and claw him, but it is onely for loue of young and not for lust: the male is most libidinous, and therefore seeing the female will neuer more engender with him, during the time hir young ones sucke, hee killeth and eateth them if he meet with them; (to prouoke the female to copulation with him againe, for when she is deprived of her young, she seeketh out the male of her own accord,) for which the female most warily keepeth them from his sight. During the time of copulation, the female continually cryeth, whereof the Writers giue a double cause; one, because she is pinched with the talants or claws of the male in the time of his lustfull rage, and thother, because his seed is so fiery whot, that it almost burneth the females place of conception. When they haue littered or as we commonly say kitted, they rage against Dogges, and will suffer none to come neere their young ones: The best to keepe are such as are littered in March, they go with young fifty daies, and the females liue not about fixe or seuen yeares, the males liue longer especially if they be gelt or libbed: the reason of their short life is their rauening of meate which corrupteth within them.

The loue of
home.Albertus.
A way to
make Cats
keepe home.A conicla-
rall secret.Their copu-
lation.

Aristotle

Aelianus.

Choyse of
young Cats.Gillius
Caluus
alu. Mundella
Their dis-
eases.The hurt that
cometh by
the familiari-
ty of a cat.

They cannot abide the fauour of oyntments but fall madde thereby; they are sometimes infected with the falling euill, but are cured with *Gobium*. It is needefesse to spend any time about her louing nature to man, how she flattereth by rubbing her skinn against ones Legges, how she whurleth with her voyce, hauing as many tunes as turnes, for she hath one voyce to beg and to complain, another to testifie her delight & pleasure, another among hir own kind by flattery, by hissing, by puffing, by spitting, inasmuch as some haue thought that they haue a peculiar intelligible language among themselves. Therefore how she beggeth, playeth, leapeth, looketh, carcheth, toffeth with her foote, riseth vp to strings held ouer her head, sometime creeping, sometimes lying on the back, playing with one foot, sometime on the bely, snatching, now with mouth, & anon with foot, apprehending greedily any thing saue the hand of a man with diuers such gestical actions, it is needefesse to stand vpon; inasmuch as *Coelius* was wont to say, that being free from his Studies and more vrgent waighy affaires, he was not ashamed to play and sport himselfe with his Cat, and verily it may well be called an idle mans pastime. As this beast hath bene familiarly nourished of many, so haue they payed deare for their loue, being required

required with the losse of their health, and sometime of their life for their friendship: and worthily, because they which loue any beasts in a high measure, haue so much the lesse charity vnto man.

Abynzour.
Alex. benidict. Therefore it must be considered what harmes and perils come vnto men by this beast. It is most certaine that the breath and sauour of cats consume the radicall humour and destroy the lungs, and therefore they which keepe their cats with them in their beds haue the aire corrupted and fall into feuer hecticks and consumptions. There was a certaine company off Monkes much giuen to nourish and play with Cates, whereby they were so infected, that within a short space none of them were able either to say, reade, pray, or sing, in all the monastery; and therefore also they are dangerous in the time of pestilence, for they are not onely apt to bring home venomous infection, but to poyson a man with very looking vpon him; wherefore there is in some men a naturall dislike and abhorring of cats, their natures being so composed, that not onely when they see them, but being neere them and vnseene, and hid of purpose, they fall into passions, fretting, sweating, pulling off their hats, and trembling fearefully, as I haue knowne many in Germany, the reason whereof is, because the constellation which threateth their bodies which is peculiar to euery man, worketh by the presence and offence of these creatures: and therefore they haue cryed out to take away the Cats.

cats flesh
Ponzetius.
Alexander. The like may be said of the flesh of cats, which can sildome be free from poyson, by reason of their daily foode eating Rats and Mice, Wrens and other birds which feede on poyson, and about all the braine of a cat is most venomous, for it being about measure dry, stoppeth the animall spirits, that they cannot passe into the ventricle, by reason whereof memory faileth, and the infected person falleth into a phrenzy. The cure whereof may he this, take of the Water of sweete Marioram with Terra lemnia the waite of a groate mingled together, and drinke it twice in a month, putting good store of spices into all your meate to recreate the spirits withall, let him drinke pure Wine, wherein put the seede of *Diamoschu*. But a cat doth as much harme with her venomous teeth, therefore to cure her biting, they prescribe a good diet, sometime taking Hony, turpentine, and Oyle of Roses melt together and laied to the wound with *Centry*: sometime they wash the wound with the vrine of a man, and lay to it the braines of some other beast and pure wine mingled both together.

Amphisolus The haire also of a cat being eaten vnawares, stoppeth the artery and causeth suffocation: and I haue heard that when a child hath gotten the haire of a cat into his mouth, it hath so clouen & stucke to the place that it could not be gotten off again, and hath in that place bred either the wens or the kings euill: to conclude this point it appeareth that this is a dangerous beast, & that therefore as for necessity we are constrained to nourish them for the suppressing of small vermine: so with a wary and discret eie we must auoyde their harmes, making more account of their vse then of their persons.

Perottus. In *Spaine* and *Gallia Narbon*, they eate cats, but first of all take away their head and taile, and hang the prepared flesh a night or two in the open cold aire, to exhale the sauour and poyson from it, finding the flesh thereof to be almost as sweete as a Cony. It must needs be an vncleane and impure beast that lieth onely vpon vermin and by rauening, for it is commonly said of a man when he neezeth, that he hath eaten with Cats: likewise the familiars of Witches do most ordinarily appeare in the shape of cats, which is an argument that this beast is dangerous in soule & body. It is said that if bread be made wherein the dung of cats is mixed, it will driue away Rats and Mice. But we conclude the story of this beast with the medicinal obseruations, and tary no longer in the breath of such a creature compounded of good and euill. It is reported that the flesh of cats salted & sweetned hath power in it to draw wens from the body, & being warmed to cure the Hemorrhoids and paines in the raines and backe, according to the verse of *virginus*:

Et lumbis lumbis praestat adesus opem.

Galenus.
The medicinal vertues of a cat.
Aylsius prescribeth a fat cat sod for the gout, first taking the fat, and annoynting therewith the sicke part, and then wetting Woolf or Towe in the same, and binding it to the offended place.

For the paine and blindnesse in the eye, by reason of any skinnes, Webs, or nailes, this

this is an approued medicine. Take the head of a blacke Cat, which hath not a foot of another colour in it, and burne it to powder in an earthen pot leaded or glazed within, then take this poulder and through a quill blow it thrice a day into thy eie, and if in the night time any heate do thereby annoy thee, take two leaues of an Oke wet in cold water and bindethem to the eye, and so shall all paine fly away, and blindnes depart although it hath oppressed thee a whole yeare, and this medicine is approued by manye Physicians both elder and later.

Galen.
Sextus
Actius.
Rafis.
Albertus
Pliny. The liuer of a cat dried and beate to poulder is good against the stone: the dung of a female cat with the claw of an Oule hanged about the necke of a man that hath had seuen fits of a quartane Ague, cureth the same: a neezing poulder made of the gall of a black cat, and the waight of a groate thereof taken and mingled with foure crownes waight of Zambach, helpeth the conuulsion and wrynesse of the mowth: and if the gall of a Cat with the black dung of the same cat, be burned in perfume vnder a woman trauailing with a dead child, it will cause it presently to come forth: and *Pliny* saith that if a pin, or thorne, or fish bone, sticke in ones mouth, let him rub the outside against it with a little cats dung, and it will easily come forth. Giuen to a Woman suffering the fluxe, with a little Rozen and Oyle of Roses, it stayeth the humour; and for a Web in the eie of an horse euening and morning, blow in the poulder of cats dung, and it shall be cured.

OF THE WILDE CAT.

30 All Cats at the beginning were Wilde, and therefore some doe interpret *ym. Esay. 34.* for wilde cats; and the Germans call it *Bonumruser*, that is, a tree-rider, because she hunteth Birds and foules from tree to tree. The Spaniard calleth it *Gato-montes*, and in some places of France it is called *chat-curez*. There are great store of them in *Helneria*, especially in the Woods, and sometime neere the Waters, also being in colour like tame cats but blacker, such as in England is called a *Poolcat*. I saw one of them, which was taken in September, and obserued, that it was in length from the forehead to the toppe of the taile, foure full spannes, and a blacke line or strake all along the backe, and likewise some blacke vpon the Legges; betwixt the breast and the necke there was a large white spot, and the colour of her other parts was dusky, red, and yellow, especially about the buttocks, the heeles of her feet were blacke, her taile longer then an ordinary house cats, hauing two or three blacke circles about it, but toward the top all blacke.

They abound in *Scandinavia*, where the Linxes deuoure them: otherwise they are hunted with Dogges, or snot with Gunnes, and many times the countrey men seeing one in a tree, doth compasse it about with multitude, and when she leapeth downe kill hir with their clubs, according to the verse of *Neuerianus*:

*Felemque minagem Arboris in trunco,
Longis perfigere telis.*

In the prouince of *Malabar*, these cattles liue vpon trees, because they are not swift to run, but leape with such agility, that some haue thought they did flye: and verily they do stie, for they haue a certaine skin, which when they lie in quiet, cleaueth or shrinketh vp to their bellies, but being stirred, the same spreadeth from their forefeet to their hinder, like the Wing of a Bat; by vertue whereof, they stay vp themselves in the aire, passing from tree to tree like a foule: as also doth the *Pontique* mouse, as shall be declared afterward.

50 The skinnes of wild cats are vsed for garments, for there is no skinn warmer, as by experience appeareth in *Scythia* and *Moscouia*, where their women are clothed with the furre of cats, but especially for buskins and sleecues with their haire turned inward, not onely against cold but for medecine, against contracted sinnewes, or the gout. The fat of this beast is referred by some for heating, softening, and displaying tumours in the flesh: and

and whatfoeuer *Rafis* or any other said of the house Cat before in the medicinall partes, that also appertaineth to this, except as in all other, so it falleth forth heerin, that the vertues of the wild kind is more effectuell then the tame.

There are some among the *Rhatians* and *Germans*, which eate the flesh heerof accounting it delicate, hauing first cut off the head and raile: they cannot abide the fume of rue, or of bitter almonds; there is nothing memorabile, in the nature of this beast that I can learne, except that which is related by *Aetius*, that when men are bitten by Crocodils, this beast by a naturall instinct hating a Crocodill, will come about the wounded persons, otherwise fearing the presence of man.

We may heerunto adde the beast which is bred in *Armerica* called *Hegyratt*, spoken of by *Theophrastus*: which name signifieth a beast of Hony, and the reason is, because it desireth hony about measure, for it will climbe the trees, and coming to the caues of Bees, it will with such dexterity, take out the Hony with their nailes, that it neither hurteth the Bees or receiueh harme by them. It is about the bignesse of a Catte, and of a Chestnut colour.

OF THE COLVS.



The name.

Of the colour.

A miraculous thing in her nature.

Of her life.

Of the countries of their breeding.

Of their hunting and taking.



Here is among the *Scythians* and *Sarmatians* a foure-footed wild Beast called *Colus*, and of some *Sulac* in Latine; of the *Polonians* *Sothac*, of the *Moscovites* *Seigak*, of the *Tartarians* *Akkijk* and *Snak*, of the *Turkes* *Akomi*, being in quantity and stature betwixt a Ramme and a Hart, and dusky white colour, but the young ones yellow: of a singular swiftnesse and celerity in course. Her manner is to drinke by the holes in her Nostrils, whereby she snuffeth vp abundance of Water and carrieth it in her head, so that shee will lue in dry pastures remote from all moisture a great season, quenching her thirst by that Cisterne in her head.

They are most plentiful to be found in *Tartaria*, in *Pontus*, where are so many plaines that a man can see nothing but heauen and earth: likewise they are found in *Moscouia*, in *Podocia*, & about the Ryuer *Neprus*, and *Borisphenes*: they can neuer be taken but by wensomenesse; wherefore if men follow them with Pipes and Timbrels, playing vpon them, they so weary themselves with leaping and running, to and fro, being compassed in by multitudes

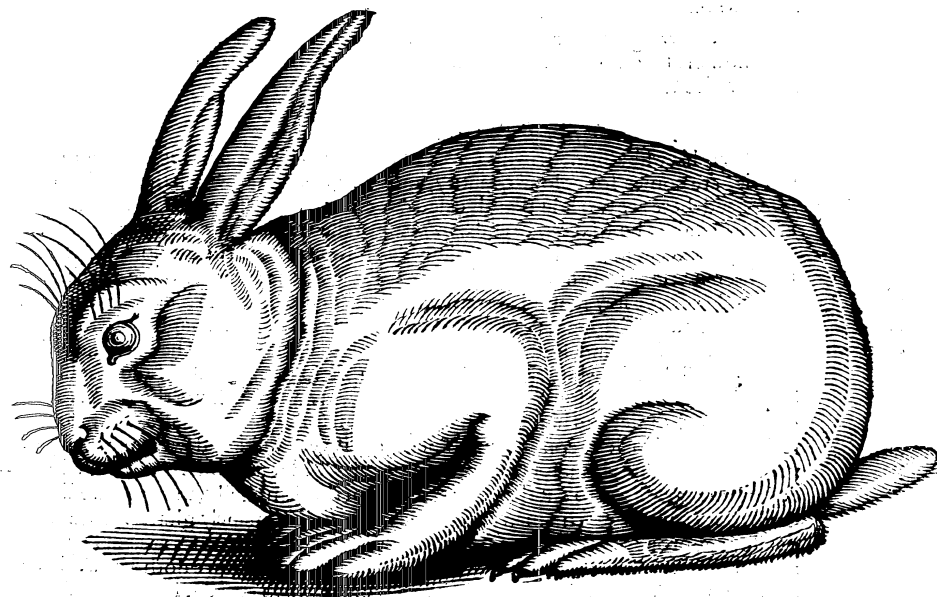
of men, that they fall downe for weaknesse, and so are taken. They liue in flocks together, sometimes five hundred; and after Easter in the spring, two hundred in a troupe: hauing a Snout like a Hogs, they endure much hunger but no cold.

In March they dig vp with their Hornes, a certaine roote, whereof they eate, and presently their lust for generation encreaseh vnto rage; insomuch that for satysfying therof they continue in that act both male & female, vntill they lose al strength of body, lying halfe dead on the earth by the space of 24. houres, not able to goe or stand: during which time, they are often taken aliue, but when they come againe to themselves, they rather dy then endure to be tamed.

The flesh of them is very sweete and wholsome, they conceiue and bring forth for the most parte twinnes or two at a time; their greatest enemy is a Wolfe (for in the Winter and snow they hunt and kill them.) Their hornes are about foure palmes in length, growing vp right or bending very little & very sharp, wherewithall they can pierce the belly of a Horse or other beast that standeth ouer them: at the roote, they are about sixe ynches compasse, and so growing lesse and lesse to the top; one of them waigheth about nine ounces; the blade toward the point is transparent, being held against the light or sunne, because it is white and thin, but the neather part is dusky and thicker, and therefore it is not penetrable by the eie of man. There are about 14. circles like rings compassing about the horne, one about another, but the vppermost is not perfect. This horne is of great price, being a present for any Noble man, for in Turkey they are sold for sixe *Craconian* shillings; yet I know no other vse of them, but either to make hafts for knives, or else hornes for Spectacles.

This beast liueth altogether in the plaines, except in snow, and then he runneth into the Woods; where he may be taken more easily, and killed with the stroke of a Staffe. When the *Tartarians* know in what plaines they lye, their King commeth and with a multitude of men compasseth them and wearieh them by musicke as aforesaid. All this was related to me, by one that had killed of them about two hundred with his owne hand, (which that right honorable and most learned Gentleman *Iohannes Bonarus Baron of Balsee & Polonian*.)

OF THE CONY.



L

Among



Scapho
Or the name

Plinius.
Hermolus.
Polidus
Cicapulus
The etymo-
logy of the
name.

Their count.
Mossius

Athenus.

Pliny.

Claro.

Their partes
& members.

Agricola.
Aelianus.
The vse of
their skinned
cresemensis

The vse of
their flesh.
Pliny.

Mong the diuers kinds of Hares, conies haue the third rank, being therefore called in Latine *Lepusculi* (as it were litle hares) & sometime *Leberida* as it were a Leuerer or young Hare, as well as *Cuniculus*; whereof the reason is, that it maketh holes in the earth, for *Cuniculus* was a Latin word for a hole or caue in the earth, before it was taken for a cony. *Scaphan* in the singular, & *Schephanim* in the plural *Leuiss*. 11. and *Psil*. 104. is taken in Hebrew for a cony or conies, & not for a Hedge-hog, as the *Septuaginta* translate, or for a *Porcus pine*, although they liue also in caues and secret places of the earth; and therefore *Choerogryllus* or *Choerogyllus* or *Choerogryllinus* cannot signifie a cony: as the *Septuaginta* translate *Scaphan*, but a Hedge-hog, as the word deriued from the face of a Hog doth most evidently declare, which can by no means agree with a Cony. In the 14. of Deut. the word *Scaphan* is ioyned with a Hare, because it is a beast neere of kind vnto it, for it is euident, that both of them chew the cud, howsoeuer a cony hath not a simple cloven foot in to two parts. A cony also is called *A tapes*, because of the roughnes of his feet; The Chaldees calleth it *Thapsa*, the Arabians *Febar*, the Persian *Beganzerah*, & the Arabians following sometime the Greeke, call it *Alraneb*, that is, Hares. The Græcians call it vulgarly *Skele* and *Daspos Cuniclos*, *Scunax*, and *Lagis*, *Georychiosa* Hare digging, living in the earth. The Italians call it *conigli*, the French *counin*; the Spaniards *coneo*; the Germans, *Kinnigle* or *Kunel*, and sometime *Kunlein*; the Illyrians *Kralik* or *Krolyk*.

There are few countries wherein conies doe not breed, but the most plenty of all is in England, they are also in an Island where are but few men neere vnto *Dicaarcha*, or as it is now called *Puteoli* in Italy. Likewise in all Spain, especially in those parts neere vnto *Lombardy*, whereupon *Appian* in *Varro* did write to one of his acquaintance which had tarried long in Spain, that he thought he was there following or hunting of conies, because as their multitude is great, so it would aske long time to take them. Among the *Baleares* are also great store of conies, and once they so abounded there, that the people were constrained to entreate at the handes of *Augustus*, a military company of Pioners to destroy them, and when *Camillus* was besieging the city *Veji* in Italy, he learned of the conies, which had vndermined a whole citie in Spain, likewise to take and ouerthrow that citie by their example of vndermining, whereupon *Martiall* said:

Monstrant tacitas hostibus ille vias.

Vegetius saith, that the proverbe *cuniculos agere* tooke his beginning, when one by secret vnderminings and not by open violence ouerthroweth a Towne or nation. There are also saith *Albertus* great store of wilde conies in *Bohemia*, so like a Hare as one beast may be like another, saue onely they seeme stronger, and are shorter and lesser- which thing caused *Baptista Fiera* to write thus:

credideram leporem sic forma simillima fallit,

Ambo superant, dente vel aure pares.

Pet. Matyr likewise affirmeth in his Ocean *Decades*, that in *curiana* a region of the new found worlde, are conies for colour, quantity, and haire, like Hares, which the inhabitants call *Vitras*, and there are two litle Islands caled *cunicularia*, which seeme to be denominated of conies, standing betwixt *corfica* and *Sardinia*. For their seueral parts, they are most like vnto a Hare, except in their head and taile which is shorter, and their colour which is alway brighter, and lesse browne and sandy: or else sometimes conies are white, black, greyfeld, tauy, blewish, yellow-spotted, ash-coloured, and such like. And *Alysius* saith, that in some places, they are also greene, and their skinned are of great vse through the world, especially in all the North and East for garments, facings, and linings. The gray and yellowish are the worst, but the white and blacke are more pretious, especially of the English, if the blacke be asperfed with some white or siluer haire: and in their vse the Buckes are most durable, yet heauier and harsher. The belly is most soft, gentle, & easie, & therefore more set by, although of lesse continuance. Their flesh is very white and sweet, especially of the young ones, being about fourteen or twenty daies olde, and some haue deuised a cruell delicate meat, which is to cut the yong ones out of the dams belly, and so to dresse and eat them, but I trust there is no man among christians so inhumanely gluttonous, as once to deuise or approue the sweetnes of so foule a dish: but the tame ones are not so good, for in Spaine, they will not eat of a tame cony, because euery creature doth partake in tast of the ayre, wherein he liueth, and therefore tame conies which are kept in a close and vnswete

ayre, by reason of their owne excrementes, cannot tast so well, or be so wholesome as those which run wilde in the mountaines and fields, free from all infection of euill ayre,

They loue about all places the rocks, and make Denes in the earth, and whereas it is said, *Psal*. 104. that the stony rocks are for the cony, it is not to be vnderstood as though the feet of the cony could pierce into the rocke, as into the earth, and that he diggeth his hole therein as in looser ground; but that finding among the rocks holes, already framed to her hand, or else some light earth mingled therewith, she more willingly entrencheth thereinto, as being more free from raie & floods then in lower and softer ground: for this cause they loue also the hills and lower grounds and woods where are no rocks, as in England which is not a rocky country, but where soeuer she is forced to liue, there she diggeth her holes, wherein for the day time she abideth, but morning & euening commeth out from thence, and sitteth at the mouth thereof.

In their copulation they engender like Elephants, Tigres, and Linxes, that is, the male leapech on the backe of the female, their priuy parts being so framed to meet one another behind, because the females do render their vrine backward: their secrets and the seed of the male are very small. They begin to breed in some countries, being but fixe moneths old, but in England at a yeare old, and so continue bearing euery moneth, at the least seuen times in one yeare, if they litter in March, but in the winter they do not engender at all; and therefore the authors say of these and Hares, that they abound in procreation, by reason whereof, a litle store will serue to encrease a great borough. Their young being littered are blind and see not til they be 9. dayes old, and their dam hath no suck for them, til she hath bene fix or seauen houres with the male, at the least for fixe houres after she cannot sucke them, greatly desiring to go to the Bucke, and if she be not permitted presently, shee is so farre displeased, that she will not be so inclined againe for 14. daies after.

I haue bin also credibly informed by one that kept tame conies, that he had Does which littered three at a time, and within fouretee daies after, they littered foure more. Their ordinary number in one litter is fixe, and sometimes nine, but neuer above: and I haue seene that when a Doe hath had nine in her belly, two or three of them haue perished and bene oppressed in the wombe by suffocation. The males will kill the young ones, if they come at them like as the Bore-cats, and therefore the female doth also auoid it carefully, couering the nest or litter with grauell or earth, that so they may not be discovered: there are also some of their females very vnnatural, not caring for their yong ones, but suffer them to perish, both because they neuer prouide a warme littour or nest for them, as also because they forsake them being littered, or else deuoure them. For the remedy of this euill, he that loueth to keepe them for his profit, must take them before they be deliuered, and pull off the haire or flesh vnderneath their belly, and so put it vpon their nest, that when the young one commeth forth, it may not perish for cold, and so the dam will be taught by experience of paine to do the like her selfe: Thus saith *Thomas Gypson an English physician*. For Conies you may giue them Vine-leaues, Fruits, Herbes, Grasse, Bran, Oatmell, Mallowes, the parings of Apples; likewise Cabadges, Apples themselves, and Lettuce; and I my selfe gaue to a cony blew wolfe-baine, which he did presently eat with out hurt, but Gallingle and blind Nettle they will not eat. In the winter they will eat hay, oats and chaffe, being giuen to them thrice a day: when they eat greens they must not drinke at all, for if they do, it is hazzard but they will incur the Dropie: and at other times they must for the same cause drink but litle, and that litle must be alway fresh. It is also dangerous to handle their yong ones, in the absence of the dam, for his iealousie will easily perceiue it, which causeth her so to disdain the, that either she biteth, forsaketh, or killeth them. Foxes wil of their own accord hunt both Hares & conies, to kill and eat them.

Touching their medicinall properties, it is to be obserued that the brain of conies hath bin eaten for a good Antidot against poyson: so also the Hart which is hard to be digested, hath the same operation that is in triacle. There is also an approued medicine for the Squinancy or Quinsie: take a liue cony, & burn her in an earthen pot to powder, then take a spoonful of that powder in a draught of wine, and drink the most part thereof, and rubbe your throat with the residue, and it shall cure with speed and ease, as *Marcellus* saith. The fat is good against the stopping of the bladder and difficulty of vrine being annotated at a fire vpon the hairy place of the secrets (as *Alex. Benedictus* affirms.) Other things, I omit concerning this beast, because as it is vulgar, the benefits thereof are commonly known.

The places
of their abode

Their copulation
and procreation.
Tho. Gypson.

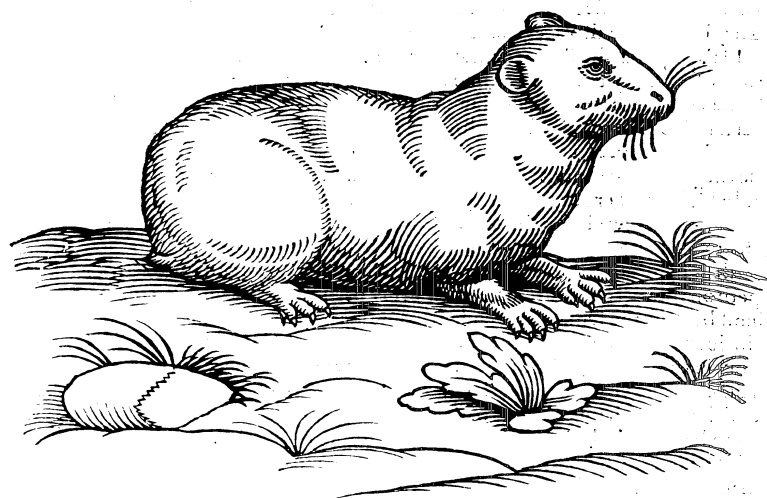
Tho. Gypson.

The cruelty
of the males
and of some
females.

Their meat
and food

the danger is
their meat &
drinke

Albertus
the medicins
in a Cony.



Received the picture of this Beast from a certain Noble-man, my loving friend in *Paris*, whose partes it is not needfull to describe, seeing the ymage it selfe is perspicuous and easie to be obserued. The quantity of this beast doth not exceede the quantity of a vulgar Coney, but rather the body is shorter, yet fuller, as also I obserued by those two, which that noble and learned Physitian *Ioh. Munzingerus* sent me. It hath a little low ears, round and almost pild without hair, hauing also short legs, 5. claws vpon one foot behind. and six before teeth like a mouthe, but no taile, and the colour variable. I haue seene of them all white, and all yellow, and also different from both those: their voyce is much like the voice of a pigge, and they eat all kinds of Herbes, Fruites, Oats, and Bread; and some giue them water to drinke, but I haue nourished some diuers moneths together, and neuer giuen them any water, but yet I gaue them moyst foode, as Herbes, Apples, Rapes, and such like, or else they would incurre the Dropsie.

Their flesh is sweet for meat, of a yellowish colour, like the Lard of Swine, and therefore not so white as is our vulgar Cony: they do not dig like other Coneys, and for the farther description of their nature, I will expresse it in the wordes of *Munzingerus* aforesaid; for thus he writeth.

One of the males is sufficient in procreation for seuen or nine of the females, and by that means they are made more fruitful, but if you put them one male to one female, then will the venerous salacity of the male procure abortment. It is affirmed, that they go three score daies with young before they litter, and I saw of late one of them beare 8. at one time in her wombe, but three of them were stifled. They bring forth in the winter, and their whelpes are not blind as are the coneys. They are no way so harmefull as other are, either to bite or dig, but more tractable in hand; howbeit vntamable. If two males be put to one female, they fight fiercely, but they will not hurt the Rabbits. As the male is most libidinous, so doeth he follow the female with a little murmuring noyse, bewraying his appetite for generation, without wrath, and these are also called Spanish coneys, by *Peter Martyr*, whose nature except in their abundant suprefatation commeth nearer to Hogs then Coneys.

Of

OF THE FALLOW DEERE, commonly called a Bucke and a Doe.



Here are some beastes (saith *Pliny*) which nature hath framed to haue hornes grow out of their head, like fingers out of a hand, and for that cause they are called *Platyceros*: such is this vulgar fallow Deere, being therefore called *ceruus* the name, *palmaris*, that is a palmed Hart, by reason of the similitude the horne hath with the hand and fingers. The Germanes call this beast *Dam*, and *Damlin*, and *Dambirtz*. The Italians *Daino*, and *Danio*; the French, *Dain*, and *Daim*. The Spaniards *Gamo*, and *Cortza*; the Cræcians vulgarly at this daie *Agrimi*, and *Platogna*, and *Aristole Prox*: The Latines *Dagama*, and *Damula*, because (*de manu*) that is, it quickly flyeth from the hand of man, hauing no other defence but her heeles; and the female *proca*, and the Polonians *Lanij*. It is a common beast in most countreies, being as corpulent as a Hart, but in quantity resembleth more a Roe, except in colour.

L 3

The

Of the
four-footed
beasts

The males haue hornes which they loose yearely, but the females none at al: their colour diuers, but most commonly branded, or landie on the backe, like the furrow of a new plowed field, hauing a black strake downe all along the backe, a taile almost as long as a Calues, their bellies and sides spotted with white, which spots they loose in their old age, and the females doe especially vary in colour, being sometimes all white, and therefore like vnto Goats, except in their haire which is shorter. The horns of this beast are carried about euery where to be seene, and therefore this is also likely to be the same beast which Aristotle called *Hippelaphus* as some would haue it; yet I rather thinke that *Hippelaphus* was like to that rare seene horse which *Francis* the first of that name king of France, had presented vnto him for a gift: which was engendred of a horse and a Hart, and therefore can haue no other name then *Hippelaphus*, signifieng a Horse-hart.

What Hippelaphus is

In the blood of these kind of Deere are not strings or *Fibres*, wherefore it doth not congeale as other doth, and this is assigned to be one cause of their fearefull nature; they are also saide to haue no gall: in their hornes they differ not much from a *Hartes* (except in quantity) and for their other parts they much resemble a Roe-bucke: their flesh is good for nourishment, but their blood doth increase above measure melancholy, which caused *Thera* to write thus of it after his discourse of the Roe.

Aristotle
Affect in
the blood.

*Damula adolam: gis finatris ab vhere reptat est,
Hæc prior in nostro forte erit orbe lecus:*

For the preparation or dressing of a Bucke, we shall say more when we come to the description of a Hart. *Alb. rhus* translated the word *Algazell* a fallow Deere, and sayeth that the flesh thereof is very hurtfull, being cold and dry and bringeth the Hemorrhoides if it be not well seasoned with Pepper, Cinnamon, mustard seed, and hony, or else Garlick, which caused *Iuuenall* to cry out vpon the excesse of richmen for their feasts and delicate fare, being compared with the ancients which liued vpon fruits, in these words following as they are left in his eleventh Satyre.

*Olmi ex quous arbore mensa fiebat,
At nunc cicutibus cenandi nulla voluptas:
Nil Rhombus nil dama sapit putere videntur
Vnguentum atque rose, &c.*

Of the medicines

The dung or fine of this Beast mingled with oyle of Myrtles, increaseth haire, and amendeth those which are corrupt. If the tongue heereof be perfumed vnder a leech or tickle that sticketh in the throat of man or beast, it causeth the leech to fall off presently, and the powder of such a tongue helpeth in a Fistula, some of the late writers do prescribe the fat of a moul, of a Deere, and of a Beare mingled together to rub the head withall for increase of memory.

Of the second kind of Deere the ROE-BUCKE.



Here is so great difference among writers about the name of this beast, that it is a difficult and hard matter to set downe certainly, in the prime and original tongues, the true and perfect denomination thereof, yet I will endeavour to goe as neere the marke as can be, by laying together all the probabilities that I find in other, or obserue by my selfe. To begin therefore with the Hebrew as the fountaine of all the residue, they call it *Zebi*, and the feminine herof *Zebiab*, and therefore in Deut. 14, it is permitted to the Iewes to eate: and the plurall of the Masculine is *Zebaim*, and of the feminine *Zebaoth*. The Chaldean translation calleth it *Thabia*, which in the Acts of the Apostles cap. 9. is called *Tabitha*, & is interpreted *Dorcus*, a Roe: and sure it is probable that the Hebrewes so call a Roe, because of the outward beauty thereof, being full of spots vpon a ground or skin of another colour, shewing with great delight pleasant to the beholders, which caused *Martiall* to write this Disti-

The severall names.

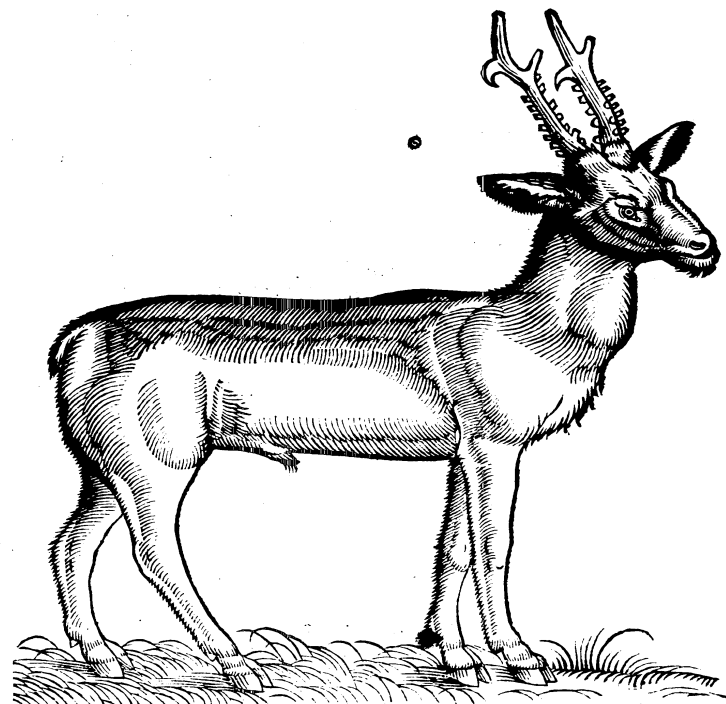
The representation both of Male and Female.



30

20

30



con;

*Delitium paruo donabis dorada nato,
Iactatis solet hanc mittere turba togis.*

The Persians call this beast *Ahu*. The Arabians, *Thabin*, which commeth neere to the Chaldean word, the Germans *Reeh* or *Rech*, and the male *Rech-bocke*, and the female *Rech-geisse*. The Illyrians *Serna* or *Sarna*; the French *Chireau*, & *cheureuil* (unage). The Spaniard, *Zorrito*, or *el broncillo-montes*, the Italians *capriolo*, and *cauriolo* for the male, and *capriola*, and *cauriola* for the female.

The Græcians *Dorcus* as the Septuagints do euery where translate, which *Strabo* termeth corruptly *Zorces*, also *Dorx*, *Kemas*, *Nehrons*, and vulgarly at this day *Zarkadi*; and *Dorealis* *Doreadion*, for a little Roe. The Latines do also vse the worde *Dorcus* in common with the Græcians, and beside *caprea* and *capreolus* for a little Goat, for I do not thinke that any learned man, can finde any difference betwixt *caprea* and *capreolus*, except in age and quantity. The reason of these two latter names is, because of the likeness it hath with a Goat, for Goats as we shall shew in their description haue many kinds distinguished from one another in resemblance, but in the hornes a Roe doth rather resemble a Hart, for the female haue no hornes at all.

The reason of the latine name.

These beasts are most plentiful in Affricke, beyond the Sea of *Carthage*, but they are of another kind then those which Aristotle denied to be in *Affrica*: there are also in Egypt, & in *Germany*, and in the *Heluetian* Alpes. Likewise in *catadupa* beyond *Nilus*, in *Arabia*, in *Spaine*, and in *Lycia*: and it is to be obserued that the *Lycian* Roes doe neuer goe ouer the Syrian Mountaines. *Aelianus* doth deliuer these thinges of the Lybian Roes, which for the colour and parts of their body may seeme to belong to all. They (saith hee) are of an admirable velocity or swiftness, but yet inferiour to the Lybian horses, their belly is parted with blacke strakes and drops, and the other parts of their body are of a red yellowish colour, they haue long feet, but longer eares, their eyes blacke, and their horns are an ornament to their heads.

Anien. The Countie breeding Roes. Marcellus Albertus. Pliny. Strabo. Their nature and featural parts.

Their

Their swiftnesse doth not onely appeare vpon the earth but also vpon the Waters, for with their feet they cutt the waters when they swim as with oares; and therefore they loue the lakes & strong streames, breaking the floods to come by fresh pasture, as sweet rushes and Bul-rushes. Their hornes grow onely vpon the males, and are set with fixe or seauen branches, but the females haue none, and therefore also they differ in horne from the fallow-deere: so as they cannot be called *Platyceros*, for their Hornes are not palmed like a hand, and although they be branchy, yet are they shorter: they differ not much from the common Deere, but in their horne: and whereas the hornes of other beastes are hollow toward the roote, whereunto entred a certaine bony substance, the hornes of these (as also of the vulgar Bucke and the Elke) are solide, without any such emptinesse; onely, they are full of pores. It hath also bene beleueed, that a Roe doth not change her hornes, because they are neuer found; whereas in truth, they fall off yearly as doth a Harts, but they hide them, to the intent they should not be found.

It hath likewise bene thought, a Roe was called in Greeke *Dorcus*, because of the quicknes of hir sight, and that she can see as perfectly in the night as in the day; and not onely for her selfe, but the learned Physitians haue obserued, a certaine viscus humour about hir bowels, which being taken forth and annoynted vpon a mans eies, which are darke, heauy, and neere blind, it hath the same effect to quiken his eie-sight. It is also said of them that they neuer winke, no not when they sleepe, for which conceit, their blood is prescribed for them that are pur-blind. The taile of this beast is shorter and lesser then is the fallow-Deeres, inso much as it is doubtfull whether it be a taile or not.

They keepe for the most part in the Mountaines among the rocks, being very swift, and when they are pursued by Dogs, *(Martiall)* faith they hang vpon the rocks by their horns to deceiue the dogs, after a strange manner ready to fall and kill themselves, and yet haue no harme, whether the Dogs dare not approach as appeareth in this *Epigram*:

*Pendentem summa capream derupe videbis
Casuram speres, decipit illa canes:*

better agree with the wild Goat then with the Roe, as shall be manifested in due time.

Alanus faith, that the *Cynoprosopos*, men with Dogs faces liue vpon the flesh of Roes and Bugles, in the wilderness of Egypt: and also it is vsuall to conclude them in Parks, for they wil agree very naturally with Hares and Swine; wherefore in the Lordship which *Varro* bought of *Piso*, it was seene how at the sound of a Trumpet, both Roes and Boares, would come to their vsuall places for meate: and although they bee naturally very wilde, yet will they quickly grow tame and familiar to the hand of man, for *Blondus* did nourish many at Rome. Being wilde they are hunted with Dogs, shot with Guns, taken in nets, but this falleth out sildome, because they liue most among the rocks.

They are most easily taken in the woods. When they are chased, they desire to run against the wind, because the coldnesse of the aire refresheth them in their course, and therefore they which hunt them place their Dogs with the wind, for sometimes against the hunters minds, do what they can to the contrary, she taketh hir course that way: but Harts when they heare the barkings of Dogs, run with the wind, that the fauor of their feet may passe away with them. They are often tak by the counterfaising of their voice, which the hunter doth by taking a lease and hissing vpon it.

They are very good meate (as *Philostratus* affirmeth) and that the *Indians* dresse at their feasts whole Lyons and Roes for their guests to eate, and the *Sophists* in their banquet which is described by *Athenus*, had Roes therein: and therefore *Fiera* preferreth it before the fallow-deere, alledging the agreement that is betwixt it and the body of man, being dressed according to Art.

*Ille optata feret nobis fomenta calore,
Vda leui molis moxque coquenda focis.*

And therefore also affirmeth, that it excelleth all wilde beastes whatsoever, being not onely fitte for nourishment but for the sicke, as for them that haue the Chollicke, or the falling euill, or the *Timpanie*, and therefore they are best at a yeare olde or vnder. Likewise, their broath with Pepper, Loueage, seede of Rue, Parsley, Hony, Mustardseed and Oyle; and for sauce to the meate they take Pepper, Rue, Hony melted, and an onyon: sometime also they seeth the hanches or hippes, and make Pasties of the sides and ribbes.

It

It is a Beast full of feare, and therefore the flesh thereof although it be very dry; yet will it engender some melancholy; of the feare *Martiall* faith thus:

Tam despar aquila columba non est.

Hec dorcus rigida fugat leoni.

As the

Doue from the Eagle, and the Roe from the Lyon, which afterward grew vnto a Proverbe. It hath also some *Epethers* among Authors, which doe confirme their disposition full of feare: as flying, weak, wanton, and such like; yet will they fight one with another so fiercely, that sometime they kill each other.

They feare also the Wolves, whereof came the proverbe, that first of all the Roes will be ioyned to the Wolves, to expresse an incredible matter. They haue also bene vsed for Sacrificeto *Diana*, for the *Saphria* Women in *Patras*, did lay vpon hir great altar whole Harts, Bores, Roes and other beasts alive: and the *Coptise* did eate the Males; but religiously worshipped the females, not daring to eate them, because they beleueed that *Jfo* loued them dearly.

Of these Beasts came the Islands *Capree* beyond *Surrentum* into *Campania*, where *Tiberius* had a famous Cattle, and was ennobled by his presence; but since the decay thereof, it is now celebrated for the multitude of quails that are found therein.

The remedies or medicines comming from this Beast are these: first, the flesh of them eaten, is good against all paines in the small guts, for it dryeth and stayeth the belly. *Pliny* affirmeth, that the teeth of a Dragon tyed to the sinewes of a Hart in a Roes skinne, and wore about ones necke, maketh a man to be grations to his superiors, and then to be favorable and pitifull to him in all his supplycations: And if the white flesh in the brest of an *Eliana*, and seuen hairees thereof with the genitall of a Hart, betyed in a piece of a Roes skinne, and hanged about a Womans necke, it maketh that her wombe shall suffer no abortements; but these things are triviall, and not to be beleueed but at pleasure. I know that the taile of a Dragon tyed to the Nerves of a Hart in a Roes skinne, the sewet of a Roe with Goose-grease, the marrow of a Hart and an onyon, with Rozen & running lime, doe wonderfully help the falling euill, (if it be made into a plaister.)

Sextus faith, that if one giue the braine of a Roe drawn or pressed through a ring to an infant, it will preserve him for euer from the falling sicknesse and apparitions. The Luer of a Roe sod in salt Water, and the eyes of a purblind man held ouer the fume or reak thereof, are cured of their blindnesse: and some seeth it in a little cup, and annoynt the eies with the scumme or froth comming from it. The same liuer being burned to poulder, and the dust cast on a man bleeding, staie the yssue or fluxe. The gall of this beast mixed with Wine, and the meale of Lupines the waight of a groate, and Hony, take away the spots of the face & the same gall mixed with water, helpe a sun-burned face, and freckles: The same with Hony Atticke, raketh away the dimnes from the eies, & with the iuyce of a gourd annoynted vpon the eie browes, causeth that where the haire hath bene pulled off, that it neuer shal grow againe; and this gall is alway the better for the age thereof, and as *Hippocrates* did prescribe, it must be kept in a siluer pipe or boxe.

For the tingling of the eares, take with this gall the Oyle of Roses, with the iuyce of an Onyon beaten together, and instilled warme into the eares for a present remedy: so also, with the oyle of Roses onely, it helpe the payne in the teeth, and with the hony atticke, all swelling and paines in the iawes or chappes, putting thereto Myrrhe, saffron, and Pepper. The same gall with a little hoggs-bread, and the poulder of burnt Alumme with Anyse seede, made into a suppository, procureth loosenes, if the party haue not the Hemorrhoides.

Also the gall taken with hony and the iuyce of Egplantine, cureth the exulceration of the virile member by annoynting it. The Spleene being drunke, helpe windinesse, and the melt is commended against the chollicke and the biting of serpents.

Against the laundise they take the dung of a Roe dried and sifted, and drinke it in wine: the same also so drunke, cureth the Ague: and because the Roe-bucke doth wonderfully loue his female, there be some that affirme, that if a woman eate the bladder of a Roe, it will likewise make her husband to loue her exceedingly.

There

Of the disposition & passion.

Their enemies in nature.

Sacrifices of Roes.
Pausanias.
Alanus

The medicines arising from a Roe.
Marcellus

Scorpion

Alanus

Pliny

Pausanias

Hecubus

Of their eie-sight

Origen super

Cant.

Tutor

Pliny

Cardanus

The place of their abode

The place of their concord with other beasts

Colomello

On their taking

Bellifortis

Cresconius

The use of their flesh

Simon Sethi

Pausanias

Trillanus

Apicius

OF THE FIRST KIND OF TRAGELAPHUS which may be called a Deere-goate.



Plinius.

of the generation of this beast.

Atheniens
The countries of this beast and the name heereof.

Here is another kind so like a Deere (although conceived of a Bucke-Goate and a female Hart) that I cannot but expresse the figure and briefe narration thereof in this place. It is like a Deere (except the beard and the bristles growing about the shoulders; and Pliny affirmeth that they are found about the riuier Phasis, in Arabia and Arachotæ, which is a City of India so called of Arachotus a riuier issuing from Caucasus which the Græcians call Tragelaphos, and the Germans ein Brandhirsche, and some thinke this beast to be mentioned by the name of Ako in Dent. 14. This doubtles is the same beast which Aristote calleth Hippelaphus, because he attributeth the selfe same things to it that Pliny ascribeth to this, both for the beard, the bristles, and deepe haire about the shoulders, which hangeth downe like the mane of a horse.

The

The similitude both in proportion and quantity holdeth with a Hart in the feete which are clouen, and that the female thereof doth want homes. The hornes of the male are like the hornes of a Roe. Therefore howsoeuer some haue imagined that there is no such Beast to be found in the world, they are rather to be pittied then confuted, for it is not to be doubted, that neither the auncients nor other euer haue seene all the diuers and maruailous shapies of Beastes, which are to be found in many remote and far distant places of the world, especially in Arabia and India, where are many defarts; and therefore the reason why they affirme this, is because they neuer saw any such, and so it is to be vnderstood: for the rare pictures of these beasts called in ancient time Canathra, whereupon children were carried in Pageants and shewes, gaue them occasion to thinke that these were but mens deuises, and that God neuer ordained such creatures. Georgius Fabritius which sent me this Picture, doth among other things write vnto me very probably that this kinde is onely distinguished from other in forme, name, and strength, and not in kind: and this being more strange and lesse knowne among men, was called by the Græcians Tragelaphus, being greater then the vulgar Deere, deeper haired, and blacker in colour, and this (saith he) is taken in the ridings or Forrests of Misena, bordering vpon Bohemia, and the common sort of hunters hold opinion, that by reason it loueth to lie where Coles are made, and in their dust, feeding vpon such grasse as groweth in those places, that therefore the Germanes call it Brandhirsche, and so the Foxes which resemble them in colour, are called

Brandfische.

It is for certaine that these are greater and stronger then Harts, their vpper part of the backe being blacke, and the neather neere the belly not White (as in a Hart) but rather blackish; but about his genitals very blacke. I haue seene the hornes to haue seauen spires or branches, growing out of one of them, being palmed at the top. These are like to those which are called Achaines in Greeke, by reason of their paine and sorrow: and Kummerer in Germane, by cause they liue in continuall sorrow for their young ones, while they are not able to runne out of their dennes, belike fearing by some instinct of nature, least their tender and weake age, should betray them to the hunters, before they be able to runne away.

Zemphon.
Plutarch.
Cælius

Of the parts.

Of the countries of this beast.

Agricola
Of the strength and colour.

A secret in their passion.

THE FIGURE OF ANOTHER Tragelaphus or Deere-goate, expressed by BELLONIVS.



Here is another Tragelaphus (saith he) whereof I finde no name among the French: it wanteth a beard, and the Haire thereof resembleth an Ibex-goate (whose description followeth afterward among Goates:) the hornes heereof are like a Goats, but more crooked and bending, compassing behinde as a Rammes doe, which he neuer looseth. His face, Nose, and eares, are like a sheepes, the skinne of his Cods being very thicke and hanging downe. His Legs are white like a sheepes, his taile white; his haire is so long about his necke and stomacke, that you would thinke it were bearded.

His haire on the shoulders and brest blacke, and it hath two gray spots on his flanks on either side: the Nostriles are blacke, the beake or face White; so also is the belly beneath, but the description heereof seemeth rather to agree with a Pygargus, or Musmon, of which I shall speake afterward.

I doe rather approue the relation of another of this kinde, which was sent vnto me by that most learned English Physitian Iohn Cay, which as he writeth vnto me, was brought in the year 1561. out of the Countrey of Mauritania, which was clouen-footed and liueth for the most part in the Mountaine partes of that Countrey, being in quantity betwixt a fallow-deere and a Hart, the body more like a Hart, and the side branded and hanging downe: a shorter and thicke necke, the colour in the Winter blacke, and red, set one with another

The description of his several parts.



A secret in the hoofs.

another, the beard like a Goate, but more deuided and turned backward; his haire very long euen to his knees, a mane full of bristles, stretched out in length through his whole necke, but especially about the toppe of the shoulder blades, where it standeth like bunches, being in colour darker then in other parts of the body; and the hinder Legges are covered with longer and harder haire downe to the pasterne, (as I thinke) for no other cause but to defend them from harme in his leaping: and the hoofs of this beast was more strange (for being clouen as is saide before) the outward hoofs of his fore-legges is longer and greater then the inward, and contrary in the hinder: and the inward cloue thereof is longer and greater, and the outward smaller and shorter, so as on either side you would thinke one of them was the hoofs of a Goate, and the other of a Hart, both of them hollow and witho it soles; whereof I can giue no other reason, then the pleasure of nature, which hath so provided, that whereas this beast liueth among the rocks, and sharp places of the Mountaines, his foote-steps are by his hollow hooves more firme and stable, because by that means, the stones and sharp pointed rocks eatreth into them to stay them vp from slyding: but it is more strange in the females hooves, for they haue vpon the top and vpper face of them three or foure pleasant impressions (as it were of carued or imbrodered flowers, if a man marke them earnestly,) which I thinke are giuen vnto them only for ornament and delight.

Either sexe loose euery yeare their hooves, and Harts doe their Hornes, that nature may shew their resemblance in their feet to a Hart, as he doth in their head to a Goat. His care is short like a Goats, but his cie, genitall, stones, and taile, like a Harts, though somewhat shorter. The hornes like a Rammes, crooked and distinguished in the middle, by a blacke line all their length, which is two Roman feete and one finger, and in compasse at the roote, one foot, one palme, and a halfe, standing one from another, where they differ most not about one foote, three palmes, one finger and a halfe. The rugged circles going about them, toward the top are bunchy, and toward the bottom or roote they are low, with beaten notches or impressions.

Their quantity in length and breadth.

They are not at the top distant one point from another, about one foote and a palme. The length of their face, from the Crowne to the tip of the Nose, one foote, and three fingers: the breadth in the forehead where it is broadest, two palmes and one finger.

The height of this beast not about three foote and a halfe, except where his mane standeth, and the whole length heereof from the crown of the head to the taile is foure feet and a halfe and two fingers.

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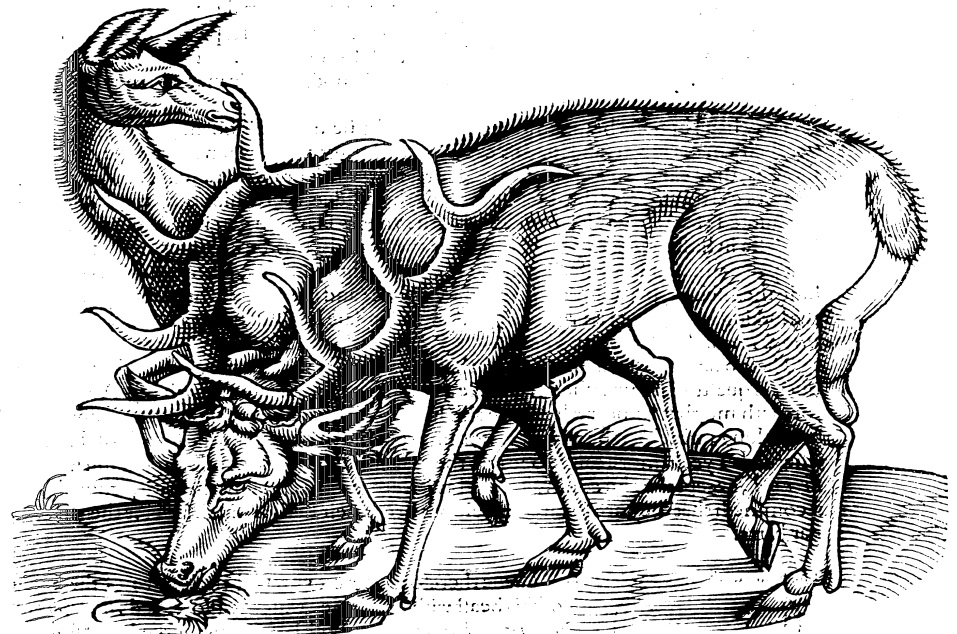
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It hath onely teeth beneath on the meether chap, and those in number not about sixe, neither did I obserue any defect in them. It cheweth the cud like other clouen-footed beasts. The Nostrials are blacke, from whom the vpper lip is deuided by a long perpendicular line. It is a gentle, pleasant and wanton beast, in the disposition, rather resembling a Goate then a Hart, desiring the sleepest and slipperiest places whereon it leaperth, and from whence (it is repected) that it doth cast downe it selfe headlong vpon the hornes naturally, that by them it may breake the violence of his fall or leape, and then stayeth his body vpon the fore-knees.

Of the description of this beast.

It will runne apace, but it is most excellent in leaping, for by leaping it ascendeth the highest Mountaines and rocks. The females are greater then the males, but not in Horne or Haire, it eateth Grasse, Oates, Cheasill, Hay, and Bread, they bring forth twines euery time: and this we call in England a *Barbary-Deere*. Thus farre *Doctor Cuy*.



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OF THE HART AND HINDE.



He male of this beast is called in Hebrew *Ajal Deut. 14.* and the Arabians doe also retaine that word in their translation, the Persians call him *Genazen*, the Septuagints *Elaphos*, the Græcians at this day *Laphe Pelaphe*, and Saint Ierom for the Latins *Cervus*, the Chaldees *Aielah*, the Italians *Cervus*, the Spaniards *Cieruo*, the French *Cerf*, the Germans *Hirtz* or *Hirt* and *Hirsch*, the Plimmings *Hert*, the Polonians *Gelen*, the Illirians *Ielijelij*. The female or Hinde likewise termed in Hebrew *Aial*, and sometime *Alia* and *Aiolet*, the Turches and Italians *Cerna*, the Spaniards *Cierua*, the Germans *Hinde* and *Hindin*, and the Germans more specially *Hin* and *Wilprecht*, the French *Biche*, and the Polonians *Lanij*. The young faunes or calves of this Beast they call in Latine *Alimuli*, the Græcians *Ambros*, the Hebrewes *Ofer*, the Germans *Hindcalb*.

The names of a Hart.

The names of a Hinde.

The names of a hinde-calfe.

mane *Hinde* and *Hindin*, and the Germans more specially *Hin* and *Wilprecht*, the French *Biche*, and the Polonians *Lanij*. The young faunes or calves of this Beast they call in Latine *Alimuli*, the Græcians *Ambros*, the Hebrewes *Ofer*, the Germans *Hindcalb*.

M

Alfo

Aristotle.
Pliny.
Of Spittards
& Subulons.

Of Brocar-
des.

The quanti-
ty of Bro-
cards.
Or their
horns.

Also it is not to be forgotten, that they haue diuers other names to distinguish their yeares and countries, as for example: when they begin to haue hornes, which appeare in the second yeare of their age like Bodkins without braunches, which are in Latine called *Subulae*, they are also cald *Subulones* for the similitude they haue with bodkins, and the Germans call such an one *Spirzhirtz* which, in English is called a *Spittard*, and the Italians *corbiati*, but the french haue no proper name for this beast that I can learn vntil he be three yearling, and then they call him (*em Gabler*) which in Latine are called *Furcarii*. And indeed I was once of this opinion that these *Subulones* were only two-yearling Harts, vntil I consulted with a *Sauoyen* of *Segusium*, who did assure me from the mouths of men so trained vp in hunting wild beasts from their youth, that there are a kind of *Subulones* which they call also *Brocardi* with straight and vnforked hornes except one branch, in the mountaine of *Tura* neare the lake *Lemanus*, and that these also do liue among other Harts, for there was seene neere a monastrey called the Roman Monastrey by certaine hunters, in the yeare 1553. a vulgar Hart with branched hornes, and his female, and likewise with a *Subulon* or *Brocard*, which when in pursuit he was constrained to leape from rocke to rock, to get to the Water, he brake his legge and so was taken. These *Brocards* are as great in quantity as other vulgar Harts, but their bodies are leaner and they swifter in courle.

They haue but one branch growing out of the stem of their horne, which is not bigger then a mans finger, and for this cause in the rutting time, when they ioyned with their females, they easily ouercome the vulgar Hart, with his branched and forked hornes. The hunters call this *Brocard* the shield-bearer to the residue, for by him they are deliuered being hunted: for whereas it is the nature of the vulgar Hart, to get into ditches, and hide himselfe in hollow places when he heareth the hounds, this beast neuer coueteth any secret place to couer himselfe, but runneth stil in the sight of dogs, who leaue the other that hide themselves, because they keepe this on foot: and so when the hunters are passed by the lurking harts, they returne back againe, being safe both from nets and dogs, while the poore *Brocard* is chased vnto death.

These being old, are also known by their teeth and horns, for they neuer change them, but it is questionable whether they haue any hinds or females, although my Authour informeth me, that he heareth ther be also hinds with horns like these, being not about one finger long; which if it be true, it is not improbable that these are the femals of that kind, wherunto I yeeld more easily, because the vulgar hinds wil not admit copulation with the *Brocard*, except they be constrained, and as it were rauished against their wil, from whence it cometh that they are so rare and seldom bred: their flesh is much sweeter then the vulgar harts.

The figure of the face and hornes.



I haue therefore heere expressed the figure of the heade of this beast with his hornes, which is also called *Amomynta* or a *Burgundian Brocard*, whose hornes are at the longest about eightene inches long, and at the shortest about nine inches, wherof that part which cleaueth to the head is bunchy and indented: the longest as they grow in length, do more and more stand out one from another, turning vp at the top like a bowe, but the lesser do not stand out so farre, and bend very little at the points; and whereas in the vulgar harts the root of the horn is but in a round circle, as it were fastned vpon the skull of the beast, in this the bony rootes lie within the skinner much deeper, as may be easily discerned by comparing both together.

The reason why I call this *Burgundian* hart or *Subulon Amomynta*, is because it not only wanteth the manifolde

There

There are another sort of Harts called *Achaimi* bred in Crete neere *Achaia*, whereas in all other partes of crete there are no Harts, wherof it is affirmed by *Gaza* that there was one of them which had a bough of greene Iuy growing in his hornes, it was coniectured that when it was young, some sprig of that Iuy was taken in a slitter of the horne, which by reason of some nourishment it found in the horn naturall to that tree being like a rockye substance, it there grew to more perfection. These are also called *Spathema*, although that terme be also giuen vnto vulgar Harts to signifie their full age, yet some are of opinion that this *Achaimi* Hart was but an inuention or figment made in bred, for there was in ancient time a kind of loafe called *Achaimis* in the likenesse of a Hart.

Aristotle.
Of the A-
chaian harts.
Gaza.
a myracle in
the horne of
this be. it.
Achaimis.

I receiued also of that learned man *John Cay*, another head out of England which he coniectureth to be the head of the palmed Bucke, as it was called by *Iulius capitolinus*, which I do not take to differ from the fallow Deer: and yet because this seemeth to be of the most excellent kind, I haue thought good to expresse it in this place, being farre different from all other hornes of this kinde of Beastes, and more beautifull.

Harts are bred in most countries, but the auncients do celebrate and preferre those of *Britaine* before other, where they are of diuers colours both white and blacke, as *Pausanias* affirmeth. In *Oedor* a region of Asia, toward the Northerne Ocean, they ride vpon Harts; likewise there are harts in *Scythia*: and the people cald *Medae* which are subiect to the kings of *Tarbaria*, make their harts so tame, that they also ride vpon them: there are none in crete except in the region of the *cydonites*. there are also in the woods of *heluttia*, but not so many as in time past because *Democracies* do not nourish game and pleasures like vnto Monarchies, and therefore they are daily killed by the vulgar sort, there being no law against it.

The Harts of *Hellepont*, and about *Arginussa* haue one of their eares slit or cut asunder, by nature in their dams belly, and therefore they neuer go ouer the Mountaines into other regions: as indeed it is the property of all Harts to loue,) their native soiles about all other places. There is a citie called *Dora* in *Assiria*, neere the banks of *Euphrates*, where are many flockes of Harts, of whom many times some are slaine with Darts, and others as they swim away to their accustomed solitudes are oppressed in the water by the weight of Oares, and so taken. They are for the most part sand-coloured, and intermingled with some white spots, especially the Hinds and their calues, and sometimes milk-white, which happeneth vnto them by some defect in their nourishment before they be calued: and for natural imbecillity, so haue I seen white Bears, Hares, Quails, Partridges, and Swallows.

When *Appolonius* and his Colleagues trauelled by *Paracua* a citie of India, they suddenly heard a noife like the sound of a pipe, and while they looked about to see what it signified, they perceiued that it was the pipe of a keeper or Forrester, which gouerned a whole flocke of white Harts: such an one was the hart of *Sertorius* that Noble Captain, whereby he led his army, as they were perfwaded by it, who affirmed that it was a Spanish Prophet or wizard giuen to him by a certain *Lustanian* whom he took in an Island of *Portugall*, saying moreover that she was inspired by *Diana*, and that shee had authority from

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that

The picture of another face and hornes.



Of the regions
breeding
Harts.
Solimus.

Eliauu.
Aristotle
A secret in
the eares of
Harts.
Amianus.
A history.

Pollux.
Varinus.
Of the col-
our.
Aristotle
Buellus.
Philoftratus.
a history.
Plutarch.
Gellius.

Of their
horns, & the
beauty of
them.

The time of
loosing their
horns.
Pliny.

Of the
Hart with 4
horns.

Whether the
right or left
horn be most
precious.

that Goddesse to admonish him, and make the harts of his soldiers cleave fast vnto him, and therefore if at any time he miscaried in his proceedings, he could easily pacifie them from mutinies, in saying; that his hart set him vpon that enterprize, so putting off the fault cunningly from himselfe to the beast for feare of defection, wherefore also these were vsed in the *Bacchanals* of *Cricconia*, and their flesh being softer, is peculiarly termed by the French *Venaison*. These do excell all other in the beauty of horns, which are very high, yet grow they not to their bones or skales, but to their skin, branching forth into many spires, being solide throughout, and as hard as stones, and fall off once euery year, but if they remaine abroad in the aire, where some wind and raine fall vpon them, so as now they are wet, and anon dry againe, they grow as light as any vanishing or softer substance 10 as I haue proued by experience, finding some which haue bin lost by them in the woods: wherefore I gather that they are of an earthly matter concrete and hardened with a strong heat made like vnto bones. It must be vnderstood that the males onely are horned, and yet haue they small benefite by them, because (as I saide) they growe but within their skin, and these also they loose euery year in the spring time At one year old they haue nothing but small bunches, as it were significations of their horns to come growing on their head; at two yeares old they appeare more perfectly but straight and simple; at three yeares they grow forked into two spires, at foure into three, and so increase euery year in their branches till they be six, and about that time you cannot certainly discern their age by their heade, for their horns or spires grow not more in number although their 20 years make them greater in quantity: yet the old Harts do want these two branches which the Græcians call *Amynteris*, and the Latines *Aminicula*, because they first come forth: and I haue heard that there were Harts horns in an Apothecaries shop of Antwerp, which had euery one fifteene branches vpon one stem, which if it be true, it goeth beyond all experience. Euery year in the month of Aprill they loose their horns, and so hauing lost them, they hide themselves in the day time, inhabiting the shadowy places, to auoid the annoyance of flies, and feed onely during that time in the night. Their new horns come forth like bunches at the first, and afterward by the encrease of the Suns heate, they grow more hard, couered with a rough skinn, which the hunters for honours sake call a Velvet head, and as that skinn dyeth, they daily try the strength of their new heade vpon 30 trees, which not only scrapeth off the roughnes, but by the pain they feel in rubbing them, they are taught how long to forbeare the company of their fellows; for at last when in their chafing or fretting of their new horne against a tree, they can no more feele any smart or greefe in them, they take it for high time to forsake their solitary dwellings, and return againe to their former condition, like one that is supplied with new arms, after the loosing of his old. The tender and new horns the Germans call *Morchi* and *Kolben*: these being taken from the beast are accounted among great noble men a delicate dish of meat. *Cyprius* is said to haue a Hart with foure horns, which was called *Nicereus*, and by him dedicated to Apollo, which I do therefore remember in this place, because it is seldome seene that a Hart can bear naturally about two horns. Authors do generally affirm, that when a Hart 40 hath lost his horns, he hideth them in some secret place, because he vnderstandeth some secret vertues, are contained in them, which mankind seeketh for, and therefore he either enuying the good of other, or fearing lest they bewray him hereafter to hunters, taketh the best care and prouidence his discretion can affoorde, that they neuer come to the handling of men. When the people asked Apollo what they shoulde doe with *Proetes* their Tyrant, the Oracle answered that he should go to that place where Harts cast their horns: whereby it was gathered, that he should be slaine and buried in the earth, and this caused the prouerbe: *Vbi cerui abijciunt cornua*, to signifie a desperate busines: yet could it not be agreed, whether the Hart make more account of his right horne or his left, and therefore *Aristotle* affirmeth, that the left horne is neuer found; and *Pliny*, that the right horn is ne- 50 uer found.

This difference may be reconciled with ease, for right and left are so termed for three causes, or three manner of waies. First, properly in all creatures, according to the beginning of motion. Secondlie, for similitude or likenesse, as the right and left side of Images, statues, &c. Thirdly, improperly when the right side of one thing standeth against the left side of another, being opposite, as when two men stande face to face,

and by this reason may the left horne of *Aristotle*, and the right horne of *Pliny* signifie all one thing: but we know that the horns of harts are found yearly both in fields & woods.

The wilde Harts of *Sarmatia* neere Turkey, haue the greatest horns of all other, for it hath bene proued that one paire of them haue weighed forty poundes Troy weight and above: and there they loose their horns in March, neither do they fall off together, but first one, and then the other, and after their first falling, it is manifest that a certaine worm getteth on them and maketh vpon them many circles and little furrowes whereby the roote or basis being weakened, the horne groweth very white in that place, and yet not without some apperance of blood remaining which cleaueth to it, from the first falling 10 off: for, when the head of this Beast is disarmed, there yslieth blood from the scull, and in appearance the naked place is like a wound, and yet it is wonderful to marke, that within 3. daies the same is heald and filed with the blood which congealeth in that place first to a sinneue, and afterward to a hard bone, so as in August at the farthest, the horns are perfect, and therefore the Egyptians to describe a long-lived man, picture a Hart loosing his horns euery year and new comming in their place. If any man be desirous to know the reasons, why onely beasts of this kind loose their horns in this maner, I wil not spare my paines to set downe the best which Authors haue rendred for this woonder of nature.

First, because of the matter whereof they consist, for it is dry and earthy like the substance of green leaues, which fall off yearly, wanting glewing or holding moisture to continue them; and for this cause the horne of a hart cannot be bent. Secondly, from the place they grow vpon, for they are not rooted vpon the scull, but onely within the skin. 3. from their efficient cause, for they are hardened both with the heat of summer and cold of winter, by meanes whereof the pores to receiue their nourishing liquor, are vtterly shut vp and stopped, so as of necessity their natue heat dyeth: which falleth not out in other Beasts whose horns are for the most part hollow, and fitted for longer continuance, but these are of lesser, and the new bunches swelling vp toward the spring, do thrust off the old horns, being holpe either by the boughes of trees, by the weight of the horns, or by the willing excussion of the beast that beareth them. *Democritus* and other (as *Gillius* and *Aelianus*) 30 giue other reasons, but because they seeme to be far fetched, I wil omit them. Yet by the waie it is to be noted, that if a hart be libbed or gelded when he is yong he neuer beareth horns, or verie smal ones, and if his horns be vpon him at the time of gelding, they neuer waxe lesse, or greater, or fall off. The hinds neuer beare horns at all, as some haue affirmed, but I rather beleeue *Cæsar*, *Maximilian*, and *Zenodorus*, who affirm vpon their knowledge that hinds in some countries haue horns like the males: as likewise it is obserued in the Elephants of India, and for this cause the Poets expressed the hinde which nourished *Telephus* with horns, and that which *Hercules* tooke with Golden horns, and it is for certain, that in *Ethiopia* and *Lybia*, both sexes haue horns.

The face of this beast is fleshy, his Nostrils flat, and his necke very long; his eares, some greater, and some smaller, but in the mount *Elaphus* and *Hellepont*, they are slit. It is obserued, that when a hart pricketh vp his eares he windeth sharpe, very far and sure, and discourereth all treachery against him, but if they hange downe and wag, he perceiueth no danger. By their teeth is their age discerned, and they haue foure on both sides, wherewith they grind their meate, and besides two other much greater in the male then in the female, and they bend downward to bite withal. All these beasts haue worms in their heads bred vnderneath their tongue in a hollow place, where the neck-bone is ioyned to the heade, which are not bigger then such as Flies blow in rotten flesh. They are ingendred together one with another, and they are in number twenty, as some would haue it, but I was giuen to vnderstand by one that sawe a heade of this beast dissected, wherein were 50 many more Wormes, and not contained in one place, but spreade all ouer the head.

The breast is by the Frenchmen called peculiarly *Hampan*, his blood is not like other beastes, for it hath no *Fibres* or small veines in it, and therefore it is hardly congealed. his heart is very great, as it so falleth out in all fearefull beasts, hauing in it a bone like a crosse as shall be afterward manifested. his belly is not of one fashion as it falleth out in all other which chew the cud.

Of the horns
of Turkey
Harts.

Bonarius

Orus
The reasons
why Harts
loose their
horns yearly.

A natural secret
of gelded
Deere.
Aristotle.
Pliny.
Solinus.

The severall
parts.

Aristotle.

Aristotle.

He hath no gall, which is one cause of the length of his life, and therefore also are his bowels so bitter that the Dogges will not touch them, except they be very fat. The *Achaian* Harts are said to haue their gall in their tailes, and other say that Harts haue a gal in their eares. The Harts of *Bruletum* and *Thurne* haue their raines *Quadrupled* or foure-fould. The genitall part is all neruy, the taile small, and the Hinde hath vdders betwix her thighs with foure speines like a cow. Both male and female are woonderfully swift and subtil as shall be shewed in the discourse of their hunting. They are also apt and cunning to swim, although in their swimming they see no land, yet doe they wind it by their noses. They chew the cud like other beasts. It is reported that when a Hart is stung by a Serpent, that by eating *Elaphogum*: (that is, as some call it Harts eye, others Hart-thorne, or grace of God, others wilde Ditany,) it presently cureth the wound and expelleth the poyson; the same vertue they attribute to *Polyodye*, against the wound of a Dart.

Having thus entered into mention of their food, it is to be farther obserued, that the males of this kind will eat Dwall or night-shade which is also called *Deathes-herbe*, and they also loue aboue all other food wilde Elder, so as in the Summer time they keepe for the most part in those places where these plantes grow, eating the leaues onely, and not the boughes or sprigs: but the Hind will eat neither of both, except when the beareth a male in her belly, and then also by secret instinct of nature, she feedeth like a male. They will also eate Serpents, but whether for hatred to them, or for medicine they receiue by them, it is questionable. A Hart by his nose draweth a Serpent out of her hole, and therefore the *Gramians* deriued *Elaphos* a Hart, from *Elanem tous opheis*, that is, of drining away Serpents.

I cannot assent to the opinion of *Aelianus*, that affirmeth the Serpents follow the breath of a Hart like some Philure or amorous cup; for seeing that all Authors hold an hostility in natures betwixt them, it is not probable that the Serpent loueth the breath of a beast, vnto whose whole body he is an enemy, with a perpetuall antipathy. And if any reply, that the warme breath of a Hart is acceptable to the cold Serpent, and that therefore she followeth it, as a Dogge creepeth to the fire, or as other beasts the beames of the Sunne, I will not greatly gaine say it, seeing by that meanes it is most cleare, that the breath doeth not by any secret force, or vertue, extract and draw her out of the Denne, but rather, the concomitant quality of heate, which is not from the secret fire in the bones of the Harts throat (as *Pliny* hath taught) but rather from her ordinary expiration, inspiration, and respiration. For it cannot be, that seeing all the parts of a Serpent are opposite to a Hart, that there should be any loue to that which killeth her.

For my opinion I thinke that the manner of the Harts drawing the Serpent out of her Den is not as *Aelianus* and *Pliny* affirmeth, by sending into the caue a warme breath which burneth and scorseth the beast out of her den, but rather when the Hart hath found the Serpents nest, she draweth the aire by secret and violent attraction out from the Serpent, who to saue her life followeth the ayre out of her den, as when a vessell is broched or vented, the wine followeth the flying ayre, and as a cupping-glasse draweth blood out of a Scarified place of the body: so the Serpent is drawne vnwillingly to follow her destroyer, and not willingly as *Aelianus* affirmeth.

Vnto this opinion both *Oribasius* in his commentaries vpon the Aphorismes of *Hippocrates* and *Gumiterius* his restorer do ioyntly agree: but the Serpent being thus drawne forth, addeth greater force to her poyson, whereupon the prouerbiall admonition did arise. *Canene incideris in serpentem, cum extracta a latebris anhelu cerui, effugeris, summa causa propter, tracundiam vehementius ei venenum est*, that is, Beware thou meete not with a Serpent drawn out of her hole by the breath of a Hart, for at that time by reason of her wrath, her poyson is more vehement. After this selfe same manner doe the sea-Rams, drawe the Sea-calfes hid in the *Subterranean* Rocks, for by sinelling they preuent the ayr that should come vnto them for refrigeration.

There is many times strange conflicts betwixt the Hart and the Serpent, thus drawne forth, for the Serpent seeing her aduersary lifeth her necke aboue the ground, and graspeth at the Hart with her teeth, breathing out very bitter hissings: on the contrary, the Hart deriding the vaine endeavour of his wake aduersary, readier to fight then powerfull

to harme him, suffereth him to embrace both his necke and Legges with his long and thin body, but at an instant teareth it into an hundred pieces. But the most strange combats are betwixt the Harts and Serpents of *Libia*, where the hatred is deeper; and the Serpents watch the Hart when he lyeth a sleepe on the ground, and being a multitude of them, set vpon him together, fastening their poysonfull teeth in euery part of his skinn; some on his necke and breast; some on his sides and backe, some on his Legges, and some hange vpon his priuy parts, biting him with mortall rage, to ouerthrow their foe.

The poore Hart being thus oppressed with a multitude, and pricked with venomous pains assayeth to runne away, but all in vaine, their cold earthy bodyes and winding tailes, both ouercharge his strength, and hinder his pace: he then in a rage with his teeth, feete, and horne assaileth his enemies, whose speares are already entred into his body, tearing some of them in pieces, and beating other asunder: they neuer the lesse (like men) knowing that now they must dye rather then giue ouer and yeald to their pittilesse enemy, cleaue fast, and keepe the hold of their teeth vpon his body, although their other partes be mortally wounded, and nothing left but their heades, and therefore will dye together with their foe, seeing if they were alunder no compassion can delay or mitigate their naturall vnappealeable hatred.

The Hart thus hauing eased himselfe by the slaughter of some, (like an Elephant) at the sight of their blood, bestirreth himselfe more busily in the eager battaile, and therefore treadeth some vnder foote in the blood of their fellowes, others he pursueth with tooth and horne, vntill he see them all destroyed: and whereas the heads hang fast in his skinn, for auoyding and pulling them forth, (by a deuine naturall instinct) he sieth or runneth to the Waters, where he findeth sea-crabs, and of them he maketh a medicine, whereby he shaketh off the Serpents heades, cureth their woundes, and auoideth all their poyson; this valiant courage is in Harts against Serpents, whereas they are naturally affraid of Hares and Conies, and will not fight with them.

It is no lesse strange that Harts will eate Serpents, but the reason is, for medicine and cure; for sometimes the pores of his body are dulled and shut vp; sometimes the worms of his belly doe ascend into the roofof his mouth, while he cheweth his cud, and there cleaue fast: for remedy whereof the Hart thus affected, runneth about to seeke for Serpents, for his deuouring of a Serpent, is a cure of this Malady.

Pliny saith, that when the Hart is olde, and preceiueth that his strength decayeth, his haire change, and his hornes drye aboue custome, that then for the renewing of his strength, he first deuoureth a Serpent, and afterward runneth to some Fountaine of water and there drinketh, which causeth an alteration in the whole body; both changing the haire and horne: and the Writer of the Glosse vpon the 42. Psalme, which beginneth, *Like as the Hart desireth the Water springes so longeth my soule after God*; confirmeth this opinion.

Vincenius Belluacensis affirmeth, that Harts eate Serpents, for to cure the dimnesse of their eye-sight. But for the ending of this question, we must consider that there are two kinds of Harts; one which by the drawing forth of a Serpent out of her hole, doth presently kill her by stamping hir vnder feet, this eateth that Serpent, and runneth to springing Water, after that he feeleth the poyson to make his body swell, and then by drinking doth vomit forth the poyson, and in the meane time looseth both haire and hornes; yet the Monkes of *Mesaen* affirme, that the Hart thus poysoned doeth onely couer her body in the cold water and not drinke thereof, for that were exitall vnto her, but she sendeth forth certaine teares, which are turned into a stone (called *Bezabar*) of which shal be more said heereafter. The other kind of Harts when hee findeth a Serpent, killeth it, and doeth not eate it, and immediately after the victory returneth to feede in the Mountaines.

Harts are opposed by Woules, for many Woules together doth ouercome a Hart and therefore it is but a fable of *Strabo*, that the Woules and harts liue tame together in the Woodes of the *Venetis*. These kind of Woules are called *Thoes*, and they especially feare these Woules when they haue lost their hornes, and feede onely in the night season, which caused *Ouid* to write thus;

Etymologus.
Varnus.

Isidorus.

The severall
kinds of harts

The enemy
beastes to
Harts.

Vincenius.

Visi

Aphoristic
plon.

Of their dis-
position.
Of their
A secret to
cure poyson.

of their food
Elaphos

A secret in
the Hind
How Harts
drawe Serpents
out of their
holes and
wherefore
they eat and
deuoure the

Aelianus.

Oribasius.
Gumiter.
Then the
two Harts
and Serpents

The Historie of Foure-footed Beasts.

*Visa fugit nympha: veluti perterrita fuluum,
Cernu lupum, &c.*

Alibenus They are afraid also of the first and second kinde of Eagles, for with their winges they raise much dust about the Harts, and then they being halfe blind, the Eagles pul out their eyes, or else to beate their feathers about their faces, that they hinder their sight, and cause them to fall downe headlong from the Mountaines: they feare also the ganning of Foxes, and the Lynxes doe likewise lye in waite to hurt them. These are about al other foure-footed Beastes both ingenious and fearefull, who although they haue large hornes, yet their defence against other foure-footed Beastes is to runne away: For this cause, in auncient time a fugitiue Boy or seruant was called a Hart, and if he ran away twice, *Cantharion*, which *Cantharion* was a *Spartan* fugitiue, that first ran to the enemy, and afterward from them came backe againe to *Sparta*. And *Martiall* thus describeth *Alchaus*, who being overcome by *Phillip* King of *Macedon* ran away like a Hart:

*Trux spiritus ille philippi,
Cernuorum cursu prapete lapsus abis.*

The epichets The Epichets expressing the qualities of this Beast are many: as nimble, or agile, winged, or swift-paced, full of yeares, quick footed, horned, wandering, fearefull, flying, fugitiue, light, wood-hunter, wilde, and liuely. There are of them very audations, for they will set vpon men as they trauaile through the Woods: and it is obserued, that the wrathfull Hart hath few bunches on his horne, neither is it so long as others, but bunched at the roote, yet all of them being pressed with dogs or other wilde beasts, will flye vnto a man for succor.

A kind of audacious hart It is reported by *Phillip Melauchton*, that in *Locha* (a towne of *Saxony*) there was a Hart, which before rutting time would euery yeare leape ouer the Walles, and runne ouer rocks and Mountaines, and yet returne home againe, vntill the time that *Duke Fredericke* dyed, and then the Hart went forth but neuer returned againe. The male when he feeleth himselfe fat, liueth solitary and secrete, because he knoweth the weight of his body will easily betray him to the hunters if he be hunted and pursued. The female commonly calueth neere the high waies, of purpose to auoyde noy some beasts to her young one, who doe more auoide the sight of man then her selfe. Also it is reported, that *Mithredases* had a Bull, a Horfe, and a Hart, for his guard beside men, who would not be bribed to suffer Traytors to kill him being a sleepe. Moreouer it is saide of *Ptolomeus Philadelphus*, that hauing a hinde calfe giuen vnto him, he brought it vp so familiarly tame, and accustomed it to words, that at length it seemed to vnderstand the Greeke language: And *Alianus* affirmeth as much of the harts of *India*, for that language.

The subtilty of a Hart, & their instruction and vice. When they are wounded with a Dart, and hauing gotten it out of their body by eating Dittany, they most carefully auoide the Sun-beames, least they shine vpon the greene wound, for then it will hardly be cured: but about al other arguments of their vnderstanding, none is more firme and euident, then their swimming; for the harts of *Ammanus*, *Libanus*, and *Carmell* (Mountaines of *Siria*) when they are to swim ouer the Sea, to the fruitfull greene fieldes of *Cipru*, they come downe to the Sea-shore, and there they carry till they perceiue a prosperous Winde, and a calme Water; which happening, the Capitaine or leader of them doth first of all enter into the Water, and so the next followeth, laying his head vpon the Capitaines buttockes, and so consequently all the residue resting their heads vpon the president. In the hindmost are the youngest and weakest, that so the violence of the flouds being broken by the stronger which goe before, the more infirme which follow may passe with lesse difficulty. Thus saile they along without star or compasse to direct them, except their owne sense of finelling, vsing their Legs for oares, and their broad hornes for sailes. And if the formost be weary, then slippeth he backe to rest his head vpon the hindmost, and so like wise the second and third, as they feele themselves enfeebled, vntill they arriue at the happy port of good pasture; where growing stronger like beasts fall to fighting for rule and government, but when the combat doth shew the victor and strongest, the residue do euer after yeeld obedience to him. In like sort doe the Harts of *Epirus* swimme to *Coreyra*, and of *Cilicia* to the Island *Curiadaffes*.

They are deceived with musicke, for they so loue that harmony, that they forbear their

Play
Solimus.
Then loue on musike,

Of the Hart and Hinde.

their food to follow it. Also it is amazed at any strange sight, for if a hunter come behinde a Horfe or a Bullocke, laying ouer his backe his bowe and arrowes, they stand staring vpon the new-formed Beast, vntill the Dart do end their liues.

At the time of their lust or rutting, they are about measure fierce, fighting naturally for the female, and sometimes wounding one another to death; and thus fallieth out most commonly in the latter end of August, at which time *Arcturus* riseth with the sunne, and then it is most naturall for the Hinde to conceiue. In some places in October their lust ariseth, and also in May; and then whereas at other times the Males liue apart from the Females, they goe about like laciuous wooers, seeking the company of their femals, as it were at the Market of *Venus*.

The Males in their raging desired lust, haue a peculiar voyce, which the French call by a feigned word *Reere*, and the Germans *Brulen*, and the Latins term *Rancere*; and the Beastes so affected *Ololygones*. Vn when they find they Females, they are receiued with feare, then in short space one male will couer many females, continuing in this carnall appetite a month or two: their females doe sildome admit copulation, being heerein like vnto Cowes, by reason of the rigour of the males genitall: and therefore they sinke downe on their Buttockes when they feele the genitall seede, as it hath beene often obserued in tame Harts, and if they can the females runne away, the males struing to holde them backe with their forefeete: but surely heerein they differ from all other: it cannot wel be said that they are couered standing, lying, or going, (but rather running) for so are they filled with greatescelerity.

When one month or sixe Weekes of their rutting is past, they grow tame againe, laying aside all fierceness and returne to their solitary places, digging euery one of them by himselfe a feuerall holc or Ditch, wherein they lie, to aswage the stronge fauour of their lust, for they stinke like Goates, and their face beginneth to Waxe blacker then at other times; and in those places they liue, vntill some shewes distill from the Cloudes; after which, they returne to their Pasture againe, and liue in flockes together as before.

The female being thus filled, neuer keepeth company with the male againe vntill her burthen be deliuered, which is, eyght months; for so long doeth she beare her young: before her Caluing, she purgeth hir selfe by eating *Sefelis*, or *Siler* of the Mountaine; and whereas she euer purgeth vntill that time, then she emprieth hir selfe of pituitous and stigmatike humors.

Then goe they to the places neere the high waies, and there they cast forth their calfe, (for the causes aforesaide) being more afraide of Wilde Beastes then men, whom she can auoide by flying: which when they haue seene, they goe and eate the *Sefelis* aforesaide, and the skinne which commeth forth of their owne Wombe couering the young one, finding in it some notable medicine, which the Græcians call *Chorion*, and not the herbe *Arum*, and this she doth before she lye downe to giue her young one sucke, (as *Pliny* affirmeth.)

They bring forth but one, or very sildome twaine, which they lodge in a stable fit for them of their owne making, either in some rocke, or other bushye inaccessible place; couering them, and if they be stubborne and wilde, beating them with their feete vntill they lye close and contented. Oftentimes she leadeth forth her young, teaching it to runne and leape ouer Bushes, stones, and small thrubs, against the time of danger; and so continueth all the Summer time, while their owne strength is most abundant: but in the Winter time, they leaue and forsake them, bycause all Harts are feeble in the Wynter season.

They liue very long, as by experience hath beene often mentioned; not only because they haue no gall (as the *Dolphin* hath none) but for other causes: also some affirme, that a Rauē will liue nine ages of a man, and a Hart foure ages of a Rauē: whereunto *Virgill* agreeth in these verses;

*Ter bimis deciesque super exit in annos,
Iusta senescensum quos implet visa virorum
Hos nomies superat viuendo garrula coruix*

Their rage in rutting time.

Solimus
Oppianus.

Budens.

Their copulation.

Aristotle

Aristotle

The chastity of hinds and the time they goe with young.

Aristotle
Pliny.

Cicero

Pliny.
Aristotle

Alianus.
The manner how the hinde educateth her calfe.

Solimus.
The time of their life.

Aristotle
Calvus
Hesiodus.

The Historie of Foure-footed Beasts.

*Visa fugit nympha: veluti perterrita fuluum,
Cervus lupum, &c.*

Althaus.

Arctule
Of the teare
of harts.

Comitus.
Nobilitas

The epithets
of a Hart.

A kind of au-
dacious hart
Schneberg:

Play.

The subtilty
of a Hart, &
their instruc-
tion and vie.

Aristotle

Indorus.
The severall
kinds of harts
affect as
against poison
Solimus

Althaus.

Of the swim-
ming of harts
Tacitus
Cicero.
Oppianus.

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Solimus.
Their love
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Of the Hart and Hinde.

their food to follow it. Also it is amazed at any strange sight, for if a hunter come behinde a Horffe or a Bullocke, laying ouer his backe his bowe and arrowes, they stand staring vpon the new-formed Beast, vntill the Dart do end their liues.

At the time of their lust or rutting, they are about measure fierce, fighting naturally for the female, and sometimes wounding one another to death; and this falleth out most commonly in the latter end of August, at which time *Arcturus* riseth with the sunne, and then it is most naturall for the Hindes to conceiue. In some places in October their lust ariseth, and also in May; and then whereas at other times the Males lye apart from the Females, they goe about like luscious wooers, seeking the company of their femals, as it were at the Market of *Venus*.

The Males in their raging desired lust, haue a peculiar voyce, which the French call by a feigned word *Reere*, and the Germans *Brulen*, and the Latins term *Rancere*; and the Beastes so affected *Ologyones*. VVhen they find they Females, they are receiued with feare, then in short space one male will couer many females, continuing in this carnall appetite a month or two: their females doe sildome admit copulation, being heerein like vnto Cowes, by reason of the rigour of the males genitall: and therefore they sinke downe on their Buttockes when they teele the genitall scede, as it hath beene often obserued in tame Harts, and if they can the females runne away, the males struing to holde them backe with their forefeete: but surely heerein they differ from all other: it cannot wel be said that they are couered standing, lying, or going, (but rather running) for so are they filled with greatest celerity.

When one month or fixe Weekes of their rutting is past, they grow tame againe, laying aside all fiercenesse and returne to their solitary places, digging euery one of them by himselfe a seuerall hole or Ditch, wherein they lie, to aswage the stronge fauour of their lust, for they stinke like Goates, and their face beginneth to Waxe blacker then at other times; and in those places they lye, vntill some shewers distill from the Cloudes; after which, they returne to their Pasture againe, and lye in flocks together as before.

The female being thus filled, neuer keepeth company with the male againe vntill her burthen be deliuered, which is, eyght months; for so long doeth she beare her young: before her Caluing, she purgeth hir selfe by eating *Sefelis*, or *Siler* of the Mountaine; and whereas she euery purgeth vntill that time, then she emptieth hir selfe of pituitous and flegmatic humors.

Thengoe they to the places neere the high waies, and there they cast forth their calfe, (for the causes aforesaide) being more afraide of Wilde Beastes then men, whom she can auoide by flying: which when they haue seene, they goe and eate the *Sefelis* aforesaide, and the skinne which commeth forth of their owne Wombe couering the young one, finding in it some notable medicine, which the Græcians call *Chorion*, and not the herbe *Arum*, and this she doth before she lye downe to giue her young one sucke, (as *Pliny* affirmeth.)

They bring forth but one, or very sildome twaine, which they lodge in a stable fit for them of their owne making, either in some rocke, or other bushy inaccessible place; couering them, and if they be stubborne and wilde, beating them with their feete vntill they lye close and contented. Oftentimes she leadeth forth her young, teaching it to runne and leape ouer Bushes, stones, and small shrubs, against the time of danger; and so continueth all the Summer time, while their owne strength is most abundant: but in the Winter time, they leaue and forsake them, bycause all Harts are feeble in the Wynter season.

They lye very long, as by experience hath beene often mentioned; not only because they haue no gall (as the *Dolphin* hath none) but for other causes: also some affirme, that a Rauens will lye nine ages of a man, and a Hart foure ages of a Rauens: whereunto *Virgill* agreeth in these verses;

*Ter binis deciesque super exit in annos,
Intra senectum quos implet visa virorum
Hos monies superas vivendo garrula cornix*

Their rage in
rutting time.

Solimus
Oppianus.

Budens.

Their copu-
lation.

Aristotle

Aristotle

The chastity
of hinds and
the time they
goe with
young.
Aristotle
Pliny.

Cicero

Pliny.
Aristotle

Althaus.
The manner
how the hind
educateth
her calfe.

Solimus.
The time of
their life.
Aristotle
Calvus
Hesiodus.

*Et quater egreditur cornicis secula cornus
Alipedum ceruum ter vincit cornus: at illum,
multiplicis nouies Phœnix reperabilis ales:*

that is,

As the life of a man is threescore and sixe, so a Rauen doth liue nine times so many years (Viz:) 528. yeares. The Hart liueth foure times the age of the Rauen (Viz:) 2112. yeares. The Crow exceedeth the Hart three times (Viz:) 6336. but the *Phœnix* which is repayed by her owne ashes, surmounteth the Crow nine times, and so liueth 57524. yeares. The which I haue set downe (not for truth) but for report, leauing euery reader to the chiefest matter of credit, as in his owne discretion he conceiueth most probable.

But it is confessed of all, that Harts liue a very long life: for *Pliny* affirmeth, that an hundred yeares after the death of *Alexander Magnus*, there were certain taken aliue which had about their Neckes Golden Collars, with an inscription that they were put on by *Alexander*.

In *Calabria* (once called *Iapygia* and *Peuceetia*) there was a collar taken off from the necke of a Hart by *Agathocles* King of *Sicily*, which was couered with the flesh & fat of the Harts, and there was written vpon it, *Diomedes Diano*: whereby it was coniectured, that it was put on by him before the siege of *Troy*: for which cause, the King brought the same and did offer it vp in the Temple of *Iupiter*.

The like was in *Arcadia*, when *Arcefilaus* dwelt in *Lycosura*; for he confidently affirmed, that he saw an old sacred Hind, which was dedicated to *Diana*, hauing this inscription in his Coller: *Nebros eoon caloon otas ilcon en Agapenor*. When *Agapenor* was in *Troy*, then was I a young calf taken. By which it appeareth, that a Hart liueth longer then an Elephant, for indeede as they liue long before they grow to any perfection, their youth and weaknesse cleauing fast vnto them, so is it giuen to them to haue a longer life, for continuance in ripenesse and strength of yeares.

These Beasts are neuer annoyed with feuers, because their flesh allayeth all aduentitious and extraordinary heate. If he eate Spiders he instantly dyeth thereof, except he eate also Wilde Iuy or Sea-crabs. Likewise, *Nauw-gentill* and *Oleander*, kill the Hart. When a Hart is in his chafe, he is greatly pained in his bowels, by reason that the skynne wherein they lie is very thin and weake, and apt to be broken with any smal stroke; and for this cause he often stayeth to ease himselfe.

There is a kind of thorne called *actus*, wherewithall if a young one be pricked in his legs, his bones will neuer make Pipes: Besides, these Beastes are annoyed with Scabs and yrces in their head and skinn, termed by the French by a peculiar name (*Froyer*) I will not stand vpon the idle conceite of *Albertus*, that wasps and Emmets breed in the heades of Harts, for he mistaketh them for the wormes before mentioned.

The skinn of this beast is vsed for garments in some Countries, and in most places for the bottoms of Culbions, and therefore they chafe such as are killed in the summer time, when they are fat and most spotted; and the same hauing their haire pulled from them, are vsed for Breeches, Buskins, and gloves. Likewise *Pliny* and *Sexus* affirmed, that if a man sleepe on the ground hauing vpon him a Harts skinn, Serpents neuer annoy him: wherof *Serenus* made this verse: *Aut tu ceruina per noctem in pelle quiescis*: and the bones of young ones are applied for making of Pipes. It is reported, that the blood of Harts burned together with herbe-dragon, orchanes, or gament, and masticke haue the same power to draw Serpents out of their holes, which the Harts haue being aliue: and if there be put vnto it wilde Pellitory, it will also distract and dissipate them againe.

The marrow of a Hart hath the same power against Serpents, by oyntment or perfume vpon coales; and *Nicander* prescribeth a certaine oyntment to be made of the flesh of Serpents, of the marrow of a Hart, and Oyles of Roses, against the bitings of Serpents. The fat of a Hart hath the like effects that the marrow hath. *Achilles* that Noble souldier, was said neuer to haue tasted of Milke, but to be nourished with the marrow of Harts, by *Chiro*, as is affirmed by *Varinus* and *Etymologus*. The like operation hath the tooth (as *Serenus* saith) *Aut genere ex ipso dentem portabis amicum*: If the seede of a young Hinde Calf

calf, be drunke with veniger, it suffereth no poyson of Serpentes to enter into the body that day.

The perfume of the horne driueth away Serpents and noysome flies, especially from the young Calues, or from horses if Womens haire be added therunto, with the hoofe of the Hart. And if men drinke in pots wherein are wrought Harts hornes, it will weaken all force of venom. The *Magicians* haue also deuised, that if the fat of a Dragons hart be bound vp in the skinn of a Roe, with the Nerves of a Hart, it promiseth victory to him that beareth it on his shoulder, and that if the teeth be so bound in a Roes skinn, it maketh ones Maister, Lord, or all superior powers, exorable and appeased toward their seruants and suitors. *Orpheus* in his booke of stones, commaundeth a husband to carry about him a Harts horne, if he will liue in amity and concord with his wife: to conclude, they also adde another figment to make men inuincible.

The head and taile of a Dragon, with the haire of a Lyon taken from betweene the browes, and his marrow, the froath or white-mouth of a victorious Horse, the nailes of a Dogge, and the Nerves of a Hart and a Roe, bound vp altogether in a Harts skin: and this is as true as the wagging of a Dogges taile doth signifie a tempest. To leaue these trifles scarce worthy to be rehearsed, but onely to shew the vanity of men, giuen ouerto lying deuises; let vs come to the other naturall and medicinall properties not as yet touched.

The flesh of these Beastes in their rutting time smelleth strongly like a Goats, the which thing is by *Blondus* attributed also to the flesh of the females with young, I know not how truly; but I am sure that I haue knowne certaine Noble women, which euery morning did eate this flesh, and during the time they did so, they neuer were troubled with Ague: and this vertue they holde the stronger, if the Beast in dying, haue receiued but one wound.

The flesh is tender, especially if the beast were libbed before his hornes grew: yet is not the iuyce of that flesh very wholesome, and therefore *Galen* aduise men to abstaine as much from Harts flesh, as from Asses, for it engendereth melancholy, yet is it better in Summer then in Winter. *Simeon Sethi* speaking of the whot Countries, forbiddeth to eate them in Summer, because then they eate Serpents and so are venomous; which falleth not out in colder Nations, and therefore assigneth them rather to be eaten in Winter time, because the concoctiue powers are more stronger through plenty of inward heate, but withall admonisheth, that no man vse to eate much of them, for it will breede palsies and trembling in mans body, begetting grosse humors, which stop the Melt and Lyuer: and *Auicenne* proueth, that by eating heereof men incur the quartane Ague; wherefore it is good to powder them with salt before the dressing, and then seasoned with pepper & other things, knowne to euery ordinary cooke and woman, they make of them pasties in most nations.

The Hart and braine of a hare or Cony haue the power of triacle for expelling of euill humors, but the liuer is intollerable in foode: the hornes being young are meate for Princes, especially because they auoide poyson. It was a cruell thing of King *Ferdinand*, that caused the young ones to be cut out of the Dams belly and baked in pastis, for his Liquorous *Epicureall* appetite.

The whole nature and disposition of euery part of this beast is against poison and venomous things (as before recited.) His blood stayeth the loosenesse of the belly and all fluxes, especially fried with oyle, and the inferior parts annoynted therewith, and being drunke in Wine it is good against poysoned woundes, and all intoxications.

The marrow of this beast is most approueable aboue other, and is vsed for sweete odour, against the gout, and heate of men in consumptions, and all outward paines and weaknesse, as *Serenus* comprised in one sentence saying:

*Et ceruina potest mulcere medullarigorem,
frigoris.*

Likewise the fat and marrowe, mollifieth or disperfeth all bunches in the flesh and olde swellings; all vlcers except in the shinnes and legges, and with Venus-naill the Fistula, mattery vlcers in the eares with Rozen, Pitch, Goose-greace, and Goat-sewet, the cleauing

A history
Solinus

Aristotle

Pausanias

Columello

Solinus.
The sickness
of Harts

Gellius.
Lullius
Aristotle.
Pliny.

Blondus.
The vice of
the naturall
parts.

Hieronymus
Cassiodorus

Dioscorides

Achianus.
Dionysius.
Palladius.
Rufus.
Gellius.
Pliny.
Solinus.
Albertus.
Cassiodorus.

The vice and
benefit of the
flesh.

Pliny
Solinus.
lib 3. de alim.

The medicines of a
Hart and his
seuerall parts.
Pliny
Dioscorides.
Solinus

Sextus

uing of the lips: and with Calues sewer the heate and paine in the mouth and iawes. It hath also vertue being drunke in warme water, to aswage the paine in the bowels and small guts, or bloody fluxe.

The gall of a Bull, Oyle of bayes, Butter, and this marrow, by annoynting, cureth paine in the knees and loynes and other euils in the seate of a man, in the hipps, and in the belly when it is costue: It procureth flowers of Women, cureth the goute, pimples in ones face, and ringwormes. *Abysrus* prescribeth it to be giuen in sweete Wine with wake, vnto a horse for an old cough proceeding of cold, after purging and heating, by holding the Horses tounge in ones hand while the medicine is thrust downe his thioar.

Marcellus

The same in sheeps Milke with rubricke and soft Pitch, drunke every day or eaten to your meate, helpeth the ptiicke, and obstructions. *Anatolius* approued, beane meale sifted and sod with Harts marrow to be giuen to a horse which stalleth blood, for three daies together. Also mingled with the poulder of Oyster-shells, it cureth kibes and chil-blanes. A woman perfumed with the haire of this beast, is preserued from abortements, and the same perfume helpeth the difficulty of vrine, and little pieces cut off from the hide with a pummise put in wine, and rubbing the body, helpeth the holy-fire. The poulder of the bones burned, is an antidote against the falling euill, and the dispersing of the melt, and the bones beaten to poulder, stayeth the fluxe of the belly.

It were endlesse to describe all the vertues ascribed to the horne; and therefore I will content my selfe with the recital of few. *Pliny* and *Solinus* preferre the right horne, *Aristo-* 20 *ste* the left, and the spires or tops are more medicinable then the hard and solide stemme, but the hornes found in the Woodes lost by the beastes and growne light are good for nothing. The other haue their vles both raw and burned, which may be these that fol-

low. Take the horne and cut it into smal pieces, then put it into an earthen pot annoynted within with durt, and so set it in a furnace vntill it become White, then wash it like a minerall and it will helpe the runnings and vlcers in the eies: and the same also keepeth the teeth white, and the gums sound. The young hornes while they be soft being eaten, are an antidote against henbane, and other poysonfull herbes. The right horne hid by the Hart in the earth is good against the poyson of Toades. The Harts horne hath po- 30 wer to dry vp all humors, and therefore it is vsed in eie salues: and *Orphens* promisseth to a bald man haire on his head againe, if he annoynt it with oyle and poulder of this horne: likewise the same with the seede of blacke myrtle, Butter and Oyle, restraineth the falling away of the haire being annoynted vpon the head after it is newly shauen: with vineger it killeth ringwormes. The same burned in the sunne, and afterward the face being rubbed and washed therewith thrice together, taketh away pimples-spots out of the face: the poulder drunke in wine or annoynted on the head killeth lice and nits: the same with vineger, wine, or oyle of roses, annoynted vpon the forehead, easeth the head-ache if it proceede of cold.

Pliny.

Sextus

Marcellus

Sextus

Marcellus

Galenus

A perfume made of this horne with *Castoreum*, and lime, or Brimstone, causeth a dead 40 child strangled in his mothers wombe to come forth; If the horne be taken raw and rubbed vpon the gums, keepeth the cheekes from all annoyance of the tooth-ache, and fasteneth the loose teeth, as *Serenus* said:

*Quod vero assumpsit nomen de dente fricando
Cervino ex cornu cinis est.*

Galen prescribeth the poulder of this horne for the Iaundise, and for him that spitteth bloody matter, and to stay vomit being taken in a reere Egge. It comforteth also a rheumaticke stomach, and it is tryed to cure the Kinges euill: it pacifieth the melt, dryeth the Spleene, driueth all kind of Wormes out of the belly, being drunke with Hony, and easeth the chollick, expelleth away mothes, helpeth the strangury, & the paine in the blad- 50 der, stayeth fluxes in women both whit and red: being mingled with barley meale, water, & twigs of Cedar: beside many other such properties.

The teares of this beast after she hath bene hunted with a Serpent, are turned into a stone (called *Belzahard*, or *Bezabar*) of which we haue spoken before: and being thus transubstantiated doe cure all manner of venom (as *Auenzoar*, and *Cardinal Ponzeus* 55 *affirme*)

affirme) after many trials, and *Serenus* also expresseth in this distichon:

*Seminetis cerus lachryman miscere liquori
Conuenit, atque artus illius miscere calentes.*

The liuer of this beast helpeth all sores in the seete, being wome in the shooes, the same dried to powder with the throat or wind-pipe of the beast, and mingled with Hony, and so eaten helpeth the Cough, Ptiicke, sighing, and snort breathing. *Pliny* and *Sextus* 10 *affirme*, that when a Hind perceiueh her selfe to be with young, she deuoureth or eateth vp a certaine stone, which is afterward found either in her excrements or ventricle, and is profitable for all Women with childe and in trauell, for by that onely fast, the Hinde is 20 most speedily deliuered without great paine, and sildome or neuer suffering abortment; and there is also a little bone found in the heart of euery one of these beastes, which performeth the same qualities, instead whereof they haue such a thinge to sell at *Venice*, holding it at a great price: but *Brajanola* affirmeth, that he opened the hearts of two Harts, and found in them a little gristle not much vnlike to a crosse, whereof the one being of a 30 Beast new killed, was very soft, but the other was much harder, because the beast was slain about six daies before.

Eunus.

This bone is in the left side of the Hart, vpon which, the Spleene moueth and sendeth forth her excrements by vapours, which by reason of their drines are there turned into a bone, and being firste of all of the substance of the Hartes bloode; and it is good 30 against the trembling of the Hart, and the Hemorrhoides, but this bone cannot bee found in any, except he be killed betwixt the middle of August and the twelfth of September.

Platerius.

The skinny seed of the hind-Calfe, is aboue all other commended against poison, and the bitings of Serpents and of mad Dogges; likewise it stayeth all fluxes of blood, and spitting of blood, and egestion of blood: & it being eaten with Beets and Lentils, is profitable against the paine of the belly. The genitall part and stones, are wholsome (being taken in wine) against all bitings of Vipers, Adders, and Snakes, and the same vertue hath the natural seed supped vp in a reere Egge.

The genitall hath also a vertue to encrease lust in euery creature, it being either dried 30 and drunke; or else bounde fast to their priuy parts. Likewise being washed in water, and afterward dried to powder, and so drunk, helpeth the chollick, and the difficulty of making water, if you put it into a little Triacle.

The dung of Harts cureth the dropsie, especially of a Subulon or young Hart: the vrine easeth the paine in the Spleene, the wind in the ventricle and bowels, and in vsed into the eares, healeth their vlcers. In the tip of the taile lieth poyson, which being drunke, causeth extasie and death, if it be not holpe by a vomit made of Butter, Annise, and oyle of *Sesamine*, or as *Cardinal Ponzeus* saith, that the Harts eie is an Antidote to this euil: It may be knowne by a yellowish-greene-colour, and therefore it is called the gall, for nature hath appointed that place to receiue all the venome of the whole Bo- 40 die.

Of the hunting and taking these beasts.

I should heere end the discourse of this beast, after the method already obserued in the precedents: but seeing the manner of the taking heereof (being a sport for princes) hath yet bin touched but very little, it shall not be tedious vnto me, to abstaine from the necessary relation of the subsequent stories, for the delightfull narration of the hunting of the Hart: to the end that as the former treatise hath but taught how to know a Birde in a bush, that which in sueth may declare the several waies of catching and bringing the same to hand.

This is a beast standing amazed at euery strange sight, euen at the hunters bow and Arrowe, coming behind a stalking Horffe (as is already declared) and moreover, like as 50 the Roes are deceived by the hissing of a leafe in the mouth of the hunter, so also is this Beast, for while she harkeneth to a straunge noyse, imitating the cry of a Hind-Calfe, and proceeding from one man, she receiueh a deadly stroke by the other: so also if they heare any muscull pipings, they stand still to their owne destruction: for which cause the

N

Egyp-

Hart.
Anthe ogh-
lacili em-
blem.

Egyptians decipher a man ouerthrowne by flattery, by painting a Hart taken by musick: and Varro relateth vpon his own knowledge, that when he supped in his Lordship bought of M. Piso, the Pastour or Forrester after supper, tooke but a Harpe in his hande, and at the sound thereof, at innumerable flocke of Harts, Boares, and other fourfooted beasts came about their Cabanet, being drawne thither onely by the Musicke; insomuch as he thought he had beene in the Romane Circus or Theater, beholding the playing spectacles of all the African beasts, when the adtham Officers haue their huntings: The like is also reported by Aelianus, sauing that he addeth, that no toyle or engine is so assured or vnauidable to draw these beasts within a laborinth as is musicke, whereby the Hunter getteth as it were the Hart by the eare, for if through attention he hold downe his eares as he doth in musicke, he distrusteth no harme, but if once he prick vp his eares as he commonly doth, being chased by men and dogges, an infinite labour will not be sufficient to ouer take and compasse him. It is reported that they are much terrified with the sight of red feathers, which thing is affirmed by Ausonius in these verses:

*An cum fratre vagos cum meta perantia ceruos
Circundas maculis, & multa indagine penne.*

And Ouid also saying:

Nec formidatis ceruos includite pennis.

And Lucan also:

Sic dum pauidos formidine ceruos

Claudat odorata metuentes aera penne.

Of which thing the Hunters make an aduantage, for when they haue found the beast, they set their nettes where they imagine the beast will flie, and then one of them sheweth to the beast on the other side, the red feathers hanging on a rope, which scarreth them in hast into the Hunters nettes, as S. Ierom testifieth in one of his dialogues saying: *Es pauidorum more ceruorum, dum vanos pennarum euit: tu volatus fortissimus retibus implicamini.* And you sayst he (speaking to the Luceferian heretickes) runne away from the vaine snaking of feathers, like the fearefull Harts, while in the meane time you are inclosed in vnauidable and inextricable nets. And this caused Seneca to write, that the babe feareth a shadow, and wilde beasts a red feather.

Many times the young Calfe is the cause of the taking of his damme: for the Hunter early in the morning before day light, watcheth the Hinde where shee layeth her young one, vntill she goe and refresh her selfe with pasture; when he hath seene this, then doeth he let loose his Dogs, and maketh to the place where the Hinde Calfe was lesse by his mother.

The feeble Calfe lyeth immouable as if hee were fastened to the earth, and so neuer stirring, but bleating and braying suffereth him selfe to be taken, except there be rainie weather, for the impatience of colde and wette will cause him to shift for himselfe: which if it fall out, the Dogges are at hand to ouertake him, and so being taken is committed to the keeper of the nettes.

The Hinde both hearing & seeing the thraldome of her pore sonne, cometh to relieue him without dread of hounds or Hunter, but all in vaine, for with his darte hee also possesseth himselfe of her. but if the Calfe be greater and so be able to runne with the damme among the heards, they are most hard to be taken, for in that age they runne very fast, and the feare of Dogges increaseth their agilitie, insomuch as to take them among the heards is impossible every one fighting for them.

But the only way is to single one out of them from the flock and so follow him vntill he be weary, for although he be very nimble, yet by reason of his tender age, his limbes are not able to continue long. The elder Harts are taken in snares and gins laid in ditches and couered with leaues, whereby the feet of this beast are snared in wood; this kind is described by Zenophon and Pollux, and is called in Greeke *Podestrate*, in Latine *Pedica*, of which also the Poets make mention, as Virgil:

Tunc gruihus pedicas & retia ponere ceruis.

And this kind is better described by Gratius, with whose wordes I will passe it ouer as a thing out of vse.

*Nam suis & laqueis aliquis curracibus vsus.
Cervina siffere magis conserere nervo
Quidque dentas iligmo robere clausit:
Sape habet imprudens alieni lucra laboris
Fraus tegit insidias habitum mentita ferino
Venator pedicas, tu dissimulantibus armis.*

Their manner is when they are chased with Dogges to runne away with speed, yet oftentimes stand still and looke backe, not onely to harken to the hunter, but also to rest themselves, for in their chase they are euer troubled in their belly (as is before declared,) and sometime they grow slowe, that they stand still, and are pierced with arrowes, sometimes they runne till they fall downe dead, sometime they take themselves to the water and so are refreshed, or else to auoide the teeth of Dogs, they forsake the drye land, and perish in the floods, or else by that meanes escape scotfree: wherefore it must be regarded by euery good hunter to keepe him from the waters, either among the woods, or other rough places.

But herein the subtilty of this beast appeareth, that when he is hunted he runneth for the most part to the high waies, that so the fauour of his steps may be put out by the treadings of men, and he auoid the prosecution of the Hound. Their swiftness is so great, that in the Champaigne and plaine fields they regard not Dogges, for which cause in Fraunce they poyson Arrowes with an herbe called *Zenicum* or *Toca*, and it is a kinde of *Aconite* or *Wolfe-bane*, which hath power to corrupt and destroy agility of body, and to stay celerity, and for their hunting in France by Dogs, it is most excellently described by Budaeus and Robertus Stephanns in his French dictionary.

This wild, deceitfull and subtil beast, (say they) by windings and turnings do often deceiue their hunter, as the Harts of *Meandros* flying from the terrible cry of *Dianae* hounds, wherefore the prudent hunter must frame his Dogges, as *Pithagoras* did his Schollers, (*Luceurs qui ne parlent point*) with words of Art, to set them on, and take them off againe at his pleasure; wherefore he must first of all compasse in the beast, (*En songiste*) in her own lodging, and so raise her vp in the sight of the dogs, that so they may neuer loose her footing.

Neither must they set vpon every one, either of the heard, or that wandereth solitary alone, nor yet a little one, but partly by aspect or sight, and partly by their footings in the soft earth, and also by their dung (*Les fumees*) they iudge of their game, for a good woodman must not sticke to gather vp the Deeres excrement or soile, and keepe them (*La trompe*) in his hunting horne: such things must the kinges huntmen and forresters obserue, as also the quantity of his bed or lodging when they find it, being thus informed of their game then (*Discompler les chieus*) they take off their Dogge couplings, and some on horseback, other on foot follow the cry with greatest art, obseruation, and speed, remembring and preuenting (*Cer fruze*) the subtil turnings, and headings, of the Hart, straining with all dexterity to leape hedge, pale, ditch, and rocks; neither fearing thornes, woods, downe-hills, but prouiding a fresh horse in case their first tire, (*Chenaux de relatis*) and leaping on him with speede, vntill he see (*un grand cerf l'esuyer du grand cerf*) the great Hart hauing ten speeres on his hornes, and his little squier-hart to attend him, which the Dogs once perceiuing, onely follow the great Hart, taking for a prohibition to followe any other.

The Dogges are animated by the winding of horns, and voices of the hunters, like soldiers to a battell by the voice of a trumpet and other instruments: but sometimes the crafty great beast sendeth forth his little squire to be sacrificed to the Dogs and hunters instead of himselfe, lying close in the meane time, then must the retreat be sounded, and (*Romppe le chieus*) the dogs be broken off and taken in (*Le limier*) that is, leame againe vntill they be brought to the fairer game, who ariseth in feare and rage, betaking himselfe to his surest legges, being pursued with all the cries of hunters, ringing and ecchoing betwixt heauen and earth, dismayng him with the continuall noyse in his eares, no lesse dreadfull and fearefull then the voyce of a passing bell to a sicke man,

The History of Foure-footed Beasts.

or the sight of the executioner to a condemned catife, yet still he strueth vntill wearied and breathlesse, he be forced to offer vp his blood and flesh to the rage of al the obseruant pedifsequants of the hunting goddesse *Diana*.

The vulgar sort call an olde Hart a subtile and cunning Beast, but the nobles call him (*cerf sage*) a wise Hart, who to auoide all his enemies runneth into the greatest heards, and to bringeth a cloud of error vpon the Dogges, to keepe them from any further prosecution: Sometime also bearing of some of the heard into his owne footsteps, that so he may more easily escape and procure a laborinth to the Dogges, and then after a little while he betaketh himselfe to his heeles againe, running still with the wind, not onely for refrigeration, but because he may the more easily heare the voice of his pursuers, whether they be far or neere.

At last, being (for all this) found out againe by the obseruance of the hunters, and skill of the Dogges, he flyeth into the heards of Cattell, as Kye, Oxen, or Sheepe, leaping vpon an Oxe, and laying his body or the fore-part thereof vpon him, as a ryder vpon a Horse, that so touching the earth onely with his hinder hooves, to leaue a very small or no sent at all behind for the Hounds to discern.

The chiefe huntsman or seargeant of the houndes vnto *Lewes the twelfth*, called (*le grand veneur*) affirmed, that on a time they hauing a Hart in chafe, suddenly the houndes fell at a fault, so as the beast was out of sight, and not a Dog would once stirre his foote; whereat all the hunters were amazed, like as in some iugling Appollonian trick, as though the hart had cleane forsaken the earth, and with the wings of some foule had bene flewne away; or as if the earth had opened her mouth to receiue him into her protection, and had closed againe ouer her heade, or else some Witchcraft had cast a miste before the Dogges and hunters eyes: At last by casting about (as it is viual in such cases) they founde the fraud of the horned beast, which is worth the memory.

There was a great white-thorne which grew in a shadowie steepe place as high as a tree, and was inuironed with other small shrubs about it, into the which the said hart leapt, and there stood aloft the boughes spreading from one another, and there he remained, whether because he could not get off againe, or else for that he was stifled in that place, but surely he was there thrust thorough and so dyed, and so had they all rather perish anye other way then by the teeth and tearing in pieces of angry and greedy Hounds.

Yet their maner is, that when they see themselves euery where intercepted, to make force at him with their hornes that commeth first vnto him, except he be preuented by some sword or speare; which being done, the hunter with his horn foundeth the fall of the beast, and then euery one approacheth, luring with triumph for such a conquest, of whom the skilfullest openeth the beast, giuing vnto the hounds such parts as belongeth to them, for their encouragement against another time; and for that purpose the hunters dippe bread in the skinn and blood of the beast, to giue vnto the hounds their full satisfaction: and many such other things may the reader desirous of this knowledge finde in the Authors aforesaide, to whome I will commend him rather, then spend more time in this busines, beauer manifested by experience, then by any written document, yet I woulde with men to besparing in this exercise, seeing it hath bene sildome found that a man giuen to hunting, but he perished in his pleasure as *Acteon* did by his owne Dogges: and therefore *Alcatus* doth fitly compare together hunters and receivers of thees and robbers, calling them new *Acteons*; who after they had receiued horns, must be destroyed by their owne Dogges which they haue nourished. The best vse of these beastes is to keep them tame as in *Heluetia*, where they hunt seldom, and to make good vse of them for nourishment rather then for sport, as it is reported of a holy man, who kept a hind so familiar with him: that in the wildernes he liued vpon her milke.

Concluding this discourse with the words of the poet, for the instruction of Dogs to this pastime and the practise of the beastes.

*Veloces Spartae catulos, acremque moloſsum,
Fasce sero pingui &c. monte/que peraltos
Ingentem clamore premeſ ad retia ceruum.*

And againe.

confer

Of Dogges.

*Confertoque agmine cerni
Torpent mole noua, & summis vix cornibus extant.
Hos non immisſis canibus, non caſibus ullis,
Punicæ agitent pauidos formidine pennæ:
Sed frustra oppositum trudentes pectore montem.
Commixtus obruant ferro, grauiſterque eudentes
Cadunt, & magno lati clamore reportant.*

Of the Dyctyes.



Herodotus in his fourth book affirmeth, that among the *Affrican* Shepherds toward the East, there are bredde in *Bassaria Hyſtriches* wilde Rammes, *Thoes* and *Dyctyes*, of which last there is not any mention among all other writers, except in *Varinus* and *Hesychius*, who affirme that among the *Lacedemonians* a Glead or Kite was called *Dyctis*, but this spoken of *Herodotus* I coniecture to be some four-footed beast, being led with no other reason then that the other with whom he placeth it, are generally known to be creaturs of that kind and nature: wherefore I thought good to expresse the name of it in this place, desiring the reader to accept so much thereof as is already knowne, and to search farther for the description of it, at the hands of them who are eie-witnesses of the wonders of *Affrica*.

OF THE DOGGE

In generall.



Dogge is called in *Hæbreu* *Keleb*, and *Lamas* according to *Munſter*: in *Caldee* *Kalba*; in *Arabique* *Kalbe*, in *Persia* *Sagz*; The *Saracens* *Kep* or *Kolph*; the *Græcians* *Kuon* because of his loue to man, and vulgarly at this day *Skilos* and *Skule*; the *Medians* *Spaco*, the *Germanes* *Hund*, the *Italians* *Cane*; The *French* *Chien*, the *Spaniards* *Perro* or *cauendo*, because his barking is as lowd as an Artificiall song; also *Catellus*, the *Illyrians* *Pes* or *Pas*, and the *Latines* *Canis*.

There is no region or countrey in the world, where these are not bred in some store, as shall be declared afterwarde in the particular discourse of euery kind of Dogges. For as shall be manifested more at large, there are Dogges very great, some for hunting, some for Warre and defence, some for the Bore, Bull, or Bear, some for the Hare, Cony, or Hedge-hog: againe some are smaller which are called Hounds, Braches, Beagles, Shepherdes Dogges, House-curses, Spagnels both for the Water and Land: and some foysting Dogges for the pleasure of the rich.

In the first place there are to be handled the nature of Dogges in generall, wherein they agree, and their common properties of nature, such as are not destroyed in the distinction of kindes, but remaine like infallible and invariable truths in euery kinde and countrey of the world. To begin with that which is outward, it is to be obserued that Dogs are generally rough, and their haire indifferently long (which in winter they loose euery yeare) is a signe of a good constitution; but if it grow ouer long, the mangie scab will follow: the outward proportion of the head altereth as the kind altereth, being sometime like a Lyon, sometime like a Hedge-hog, some long with a broad snout, and sometime with a piked snout, but the braine decreaseth and increaseth with the moon, there is no commixture or seame in his skull (like as is in a mans) but it is a continued bone without separation inward or outward.

The best Dogs haue flat Nostrils, yet round, solide, and blunt, the mouth is long and slit, their teeth like saws, as it is in fishes and Serpents: those which are cald *Canyne* before, are only changed, as it also falleth out in a Lyon, & these they loose or change both males

The name & derivation thereof.

The countries and diuersities of Dogs.

The general nature of dogs.

Their outward parts.
Aristotle
Albertus
A secret in the braine.

Pliny.



and females in the fourth moneth of their age: about which time, they haue new ones come forth to thrust off their old, by their teeth is their age discerned, for while they are white and sharpe, it assureth the youth of a Dogge, but when they grow blackish or dusky, they betoken the elder age.

Aristotle.
Pliny.

The breast of a Dogge is narrow and piked, his ventricle small and narrow, for which cause he neuer casteth his bodily excrements without paine, his bowels are like a Lyons: He hath a long spleene like a man, and a Hogge: his yard and stones hange outward betweene his hinder legges, a base natured curie striketh his taile betwixt his legges, his fore-legges bend like the armes of a man, and he vseth them in stead of Armes, hauing fise distinct fingers, commonly called clawes vpon each foote before, and foure vpon each foot behind, which also haue straight nailes vpon them, and that which hangeeth higher vpon the leg is crooked.

Aristotle.
Blondus.
Pliny.

The females, because they bring forth many whelpes at a time, haue vnderneath their bellies great paps, with many speanes to sucke at, in a double ranke or row on both sides, and the generous bitches haue xii. other but x: They beare their young within their belly next to the midriffe, their fime is dry like a wolfe, & therby his temperament is known to be hot and dry, considered in it selfe, but compared with others it varieth, for to a mans, it is dry; to an Emmets, it is moist: Againe, in respect of a man it is hot, in respect of a Lyon it is cold.

Galen.

The voice of
Dogges.
Pliny.

The louder and shriller voice of a Dogge, is called barking, the lower and stiller, is called whining, or fawning: It was a monstrous thing, that a Dogge should speake, and a serpent bark, as it is beleued in antiquity both came to passe, when *Tarquinus* was driven out of his kingdom. It is not causelesse that the barking of Dogges, hath attributed vnto it diuers qualities, as for a man to dreame of the same, presageth some treasonable harme by enemies, so likewise if they fawne and claw vpon a man.

Artemidorus

Among the precedent tokens of *Cæsars* death, they set downe in certaine verses, the howling voices of Owles, the weeping drops of the luory tree, & the continuall barkings of Dogges, as followeth:

Trifolia

*Trifolia nulle locis stygius dedit omnia bubo.
mille locis lachrymanit ebur.
Inque foro circumque domos & templa deorum
Nocturno ululasse canes ferunt: &c.*

The Egyptians signifie these things by a Dog, a Scribe, a Prophet, a spleene, smelling, laughing, and sneezing. A Scribe, because as the Dog is silent more then he barketh, so must a perfect Scribe meditate more then he speaketh: for to bark at euery one were to pleasure none, and to speake continually, were a signe of madnes: Againe, a Prophet because a Dogge doth most eagerly behold, and admire constantly all holy actions, and so ought the eyes and eares of a Prophet be attendant vpon heauenly things. The Spleene because a Dogge hath little or no spleene, and thereof commeth his madnes and death; whereof also it commeth that the seruants which haue the charge of Dogges, being with them in their sickness and latter end, for the most part prooue spleenaticke. Smelling, sneezing, and Laughing, because the spleenaticke can doe none of all these, but of this more afterward.

Orus.
Emblematicall descriptions.

The voice of a Dogge, is by the learned, interpreted a rayling and angry speech: whereof commeth that *Canina facundia* among Authors, for rayling eloquence. It is the nature of a Dogge when he maketh water, to holde vp his legge, if he be about six moneths old, or haue bene at procreation, the females doe it for the most part sitting, yet some of the generous spirits do also hold vp their legges. They ever smell to the hinder partes of one another, peradventure thereby, they discern their seuerall kind and disposition of each other in their owne natures: After they haue ran a course, they releue themselves by tumbling and rowling too and fro: when they lie downe they turne round in a circle, two or three times together, which they do for no other cause, but that they may the more commodiously lie round, and from the wind.

The making
of urine.
Aristotle.
Pliny.
Albertus
The factions
of Doges for
their owne
cause.

They sleepe as doth a man, and therein dreame very often, as may appeare by their often barking in their sleepe: but it must be diligently regarded of them that loue to keepe Dogges, that they permit them not to sleepe much, especially after their meat when they are young, for as they are very whor, so in their sleepe doth their heate draw much paine into their stomach and ventricle. The time of their copulation is for the most part at a yeare old, yet the females will lust after it at eight months old, howbeit they are not to be suffered, because it weakeneth their bodies, and dulseth in them all generosity: therefore, after one yeare they may safely be suffered to come together, and not before: Neither is it materiall, whether in Summer or Winter, but it is best in the beginning of the spring, but with this caution, that Whelpes of a litter or of one and the same Bitch, be neuer suffered to couple; for nature reioysfeth more in variety.

The sleep of
Dogges.

Their copula-
tion and ly-
ming
Columella

For then they grow salt and begin to be proud; yet in ancient time, for the more ennobling of their race of Dogges, they did not suffer them to engender till the Male were foure yeare old, and the female three: for then would the Whelpes prooue more stronge and lively. By hunting, labour, and trauaile, the males are made more fit for generation, and they prooue best which haue their fires of equall age. They are not suffered to engender all their life longe, but vntill ten and twelue yeare old, or rather eight in the male and sixe in the female. Yet there haue bene founde which in one and other sexe, haue continued in procreation till they were twenty yeare olde, but this exceeded all naturall reason. When they begin to be proud if you giue them leauen mingled with milke and salt, they will not straye and range abroad: at the time of their copulation, they cleaue together for a certaine space as if theyr hinder partes were glewed, and so they are filled at one time. They beare their young the fifth part of the yeare, that is about two monthes and odde daies, but this reckoning is not generall, for some kinds beare their young three, five, and some more. They bring forth many at a time sometime fise, seuen, nine, or twelve; for so many celses hath the female in her wombe.

Aristotle

Tardanus

The time of
a Bitches
whelping &
bearing her
young.
Aristotle

Albertus relateth that he saw a Bitch of the Mastiue kind, which brought forth at three litters fifty Whelpes, that is nineteene at the first, eightene at the second, and thirteene at the third: but sometime she bringeth forth but one, which is a good argument to proue that she is filled at the first lyming. They are purged of their mensurours fluxes seauen or four-

fourteene daies before they grow proud, and againe, at their time of littering; at other times they suffer none.

The first they call forth of their Wombe is commonly a Male, which resembleth the father, the other Males and females as it happeneth, (but it is accounted a prodigious thing to litter all males or all females) wherein nature yeeldeth an excellent argument of diuine prouidence, for the first borne of all kindes hath more resemblance of the father then of the mother. They are also Whelped blind, and so remaine for nine or ten dayes, because through their multitude they cannot bee perfected in the Dammes Bellye, which doeth not happen to Beastes which beare single, as sheepe and Goates. They vse to carry them vp and downe in their mouths till they be seuen dayes old but not afterward, they haue milke about fise daies before theyr littering. It is not good to preserue the first or second litter, but the third: and after they haue littered it is good to giue the Bitch Whay and Barly bread, for that will comfort her and encrease her milke; and in some places they take Goates milke and seeth in it broken bones of meate, whereby they conceiue that the Damme and Whelpes are much bettered for that nutriment: there is not any great regard of the nourishment of Dogges, for they will eat much and that often and diuers things, except Dogges flesh, for that cannot be so dressed and prepared by the art of man, but they finde it out by their nose and auoide it. It is good to let the Whelpes sucke two monthes before they be weaned, and that of their owne Damme, for it is not so good for them to sucke another, and in the meane time exercise them to meate, as milke, Whay, Bread, and flesh; also from the spring vntill the Sunne entreth Cancer, at which time it is good to let them grow leane according to the verses of Nemesian.

Consuetam minuisse saginam

Proferit, tenuesque magis retinere cibatus,

Ne grauis articulos deprauet pondere molles

Nam tum membrorum nexu nodosque relaxant.

And afterward

when they are fixe months old amend their diet againe that they may grow strong.

Tunc rursus miscere sero Cerealia dona

Conueniet, fortemque dari de frugibus escam.

They will not eat bucke-mast wherewithall Hogges grow fat, for that breedeth in them the paine of the head. By eating the excrements of men they incurre many diseases: they are made drunke by the Herbe *Oenanthas* Crowes bee, they cannot endure Wine, but bread fopped in Wine they deuoure; dryed flesh & bread in Milke is their safest foode, if Cummin bee now and then mixed in their bread, they are not much troubled with wind in their bellyes. If you put a little Oyle in their Water to drinke or lappe, they will proue more able and swift to runne. If he refuse and loath his meate, take a little whot bread and giue it him before meate, or dip broune bread in vineger and so presse or squeeze the liquor thereof into his nose, and it will ease him.

There is much ado to chuse a Whelp vnder the Damme that will proue the best in the litter. Some obserue that which seeth last, and take that for the best; other remoue the Whelpes from the kennell and lay them seuerall and apart one from the other, then watch they which of them the Bitch first taketh and carrieth into her kennell againe, and that they take for the best, or else that which vomitteth last of all. Some againe giue for a certaine rule to know the best, that the same which waigheth least while it sucketh will proue best according to the verses of Nemesian.

Pondere nam castuli poteris preponderare vires

Corporibusque leues, grauius prenocere curfu.

But this is certaine that the lighter whelp will proue the swifter, and the heauier will bee the stronger: Other make this experiment, first they compasse in the Puppies in the absence of the Damme with a little circle of small sticks apt to burne, and linking rags, then set they them on fire about the whelps, and that puppy which leapeth ouer first, they take for the best, & that which cometh out last they condemne for the worst. As soone as the bitch hath littered it is good to chuse them you meane to preserue, & to cast away the refuse, keepe them blacke, or brown, or of one colour; for the spotted are not to be

account-

accounted of. And thus much of the outward partes and the choice of Dogges. The manifold attributes of Dogges amonge all Writers, doe decipher vnto vs their particular nature; as that they are called inarpe, bitter, fierce, subtil, founding, bold, cared for attention, affable, swift, speedy, Clamorous, wilde, faithfull, horrible, rough, fasting, cruell, vngentle, vnclane, hurtfull, biting, filthy, smelling, sent-follower, watchfull, madde, hoarse, and quicke-nosed; beside many such other both among the Greekes and Latines. And likewise you shall reade of many peticular Dogges, and their names appellatiue, both in Greeke and Latine, which may be remembered also in this place, to shew what reconing all ages haue made of this beast: for it is necessary, that as soone as he beginneth to feede he presently receiue a name, such are these; of twoe syllables or more, as *Scylax*, *Spoude*, *Alke*, *Rome*, *Lacon*, *Abalanthis*, *Agre*, *Labros*, *Hylactor*, *Alleus*, *Argus* (one of *Vlisses* Dogs) *Asbolus*, *Augas*, *Aura*, *Bria*, *Polis*, *Bremon*, *Kanon*, *Cancha*, *Happarus*, *Charon*, *Chorax*, *Harpia*, *Lycitas*, *Chiron*, *Lycisca*, *Arkas*, *Dromas*, *Gnome*, *Eba*, *Hybris*, *Hyleus*, *Mura*, *Mcamps*, *Orne*, *Lethargos*, *Nape*; beside infinite other among the ancients: but among the later writers, *Turcus*, *Niphus*, *Fuko*, *Ragonia*, *Serpens*, *Ictitia*, *Pilaster*, *Leo*, *Lupus*, *Stella*, *Fulger*, *Bellina*, *Rubinam*, *Satinus*, and *Furia*: so that every Nation, and almost every man hath a proper and peculiar name for his Dog, as well as for his Oxe.

There is not any creature without reason, more louing to his Maister, nor more seruiceable (as shall appeare afterward) then is a Dogge, enduring many stripes patiently at the hands of his maister, and vsing no other meanes to pacifie his displeasure, then humiliation, prostration, assentation, and after beating, turned a reuenge into a more feruent and whor loue. In their rage they will set vpon all strangers, yet heerein appeareth their Noble spirit, for if any fall, or sit downe on the ground & cast away his weapon, they bite him not; taking that declining for submissiue pacification. They meete their maister with reuerence and ioy, crouching or bending a little, (like shamefast and modest persons;) and although they know none but their maister and familiars, yet will they help any man against another Wilde beast. They remember voyces, and obey their leaders hilling or whistling.

There was a Dogge in Venice which had beene three yeares from his Maister, yet knew him againe in the Market place; discerning him from thousands of people presents; he remembreth any man which giueh him meat: when he sauneth vpon a man he wringeth his skinne in the forehead. The Dogge which is broad faced like a Lyon, is most full of stomach and courage; yet the tongue or skinne of an *Hyena* (by naturall instinct) maketh him runne away: sometimes they will agree with *Volues*, for they haue engendered together, and as the lute strings made of a Wolfe and a Lambe cannot agree in musike, but one of them will break, so also will a Dogs and a lambes.

Alanus thinketh that Dogges haue reason, & vse logick in their hunting for they will cast about for the game, as a disputant doth for the truth, as if they should say either the Hare is gone on the left hand, or on the right hand, or straight forward, but not on the left or right hand and therefore straight forward. Whereupon he runneth forth right after the true and infallible foote-steps of the Hare. There was a Dogge in Africa in a ship, which in the absence of the Mariners came to a pitcher of oyle to eat some of it, and the mouth of the pot being too narrow for his head to enter in (because the pot was not full) he deuised to cast flint stones into the vessel, whereby the Oyle rose to the top of the pitcher and so he ate thereof his fill, giuing euident testimony thereby, that he discerned by nature, that heauy things will sinke downe, and light things will rise vp and flye aloft.

There is a Nation of people in *Ethiopia* (called *Nubæ*) which haue a Dogge in such admirable estimation, that they giue vnto him the honor of their King; for they haue no other king but he. If he faune, they take him for well pleased; if he barke or fly vpon them, they take him for angry: and by his gestures and mouings they coniecture his meaning, for the gouernment of their state: giuing as ready obedience to his significations, as they can to any liuely speaking Prince of the world: for which cause, the Egyptians also picture a Dogge with a kings robe, to signifie a magistrate. Those people of Egypt also, obserue

Of the nature and inward qualities of Dogges.

Of the loue of a Dogge.

Phay
Pharaoh
Humar
A secret to pacification
gay Dogs
Alanus

a history of a dogs memory.

Gillius
Knauishes
ancient in the feare of a dog

The reason of Dogges.

Solimus
Achamus
Phay
Gualdus
The honor done to dogs

in their religious processions, and gestikulacions, dumbe-idle-gods, to carry about with them two Dogs, one *Hawke*, and one *Ibis*, and these they call foure letters: by the two Dogs, they signifie the two Hemispheres which continually watch and goe ouer our heads; by the *Hawke*, the sunne; for the *Hawke* is a whor creature, and liueth vpon destruction: by the *Ibis*, the face of the Moone; for they compare the blacke feathers in this bird to his darke part, and the white to her light: Other by the Dogges, do vnderstand the two Tropicks, which are (as it were) the two porters of the sunne for the South and North; by the *Hawke*, they vnderstand the equinoctiall or burning line, because the flyeth high: by the *Ibis*, the *Zodiacke*: and indeede those painters which could moste artificially decipher a Dog (as *Nicias*) were greatly reuerenced among the *Egyptians*.

The like folly (or impious beastlinesse) was that of *Galba*, who forooke the presidents of his predecessors in stamping their coine with their owne image, and imprinted thereupon his sealing ring, left him by his forefathers, wherein was engrauen, a dog bending vpon his female. I know not for what cause, the starre in the midst of heauen whereunto the sunne commeth about the Calends of Iuly, was termed *Canis* (a Dogge) and the whole time of the appearance of that starre, which is about thirty daies, should bee called *Dog daies*; but onely because then the heate of the Sunne dooth torment the bodies of men twice so much as at other times: whereupon they attribute that to the starre (which they call *Sirius*) which rather is to be attributed to the Sun during that time every yeare.

Others fable, that there is another starre close to him (called *Orion*), who was an excellent hunter, and after his death was placed among the starres, and the starre *Canis* beside him was his hunting dogge: but by this starre called of the *Egyptians* *Solachin*, and of the *Græcians* *Astrocyon*, commeth that Egyptian *Cynicke* yeare which is accomplished but once in a 1460. yeares. Vnto this starre were offered many sacrifices of Dogges in antient time whereof there can be no cause in the World, as *Ouid* well noteth in these verses:

*Pro cane sidereo canis hic impositur ara:
Et quare fiat nil nisi nomen habet.*

As among the *Carians*, whereupon came the prouerbe of *Caricum Sacrificium*, for they sacrificed a Dog in stead of a Goate, and the young Puppies or Whelpes were also accounted among the most auailable sacrifices, for the pacifying of their idoll Gods.

The Romans and *Græcians* had also a custom to sacrifice a Dog in their *Lysaan* and *Lupercall* feastes, which were kept for the honor of *Pan*, who defended their flocks from the Wolfe, and this was performed in February yearely, either because that the Dogs were enemies to Wolves, or else for that by their barking, they draw them away in the night time from their City: or else, because they reckoned that a dogge was a pleading beast to *Pan*, who was the keeper of Goats: so also the *Græcians* did offer a dog to *Hecebe* who hath three heads, one of a Horse, another of a dogge, and the third head in the midst of a wilde man: and the Romans to *Genetha*, for the safe custody and welfare of all their household affaires.

Their household Gods (called *Lares*) were pictured and declared to the people sitting in Dogs-skinnes, and Dogges sitting beside them, eyther because they thereby signified their duty to defend the house and household, or else as Dogges are terrors to the euils and euill beasts, so these by their assistance were the punishers of wicked and euill persons: or rather that these *Lares* were wicked spirits pryng into the affairs of euery private household, whom God vsed as executioners of his wrathful displeasure, vpon godlesse men.

There were Dogges sacred in the Temple of *Esculapine*, because he was nourished by their milke; and *Iupiter* himselfe was called *Cynegetes*, that is, a Dogge-leader; because he taught the *Arcadians* first of all to hunt away noysome beasts by the helpe of Dogges: so also they sacrificed a Dogge to *Mars*, because of the boldnesse of that creature. To conclude, such was the vnmorable vanity of the Heathens in their goddes and sacrifices, as it rather deserueth perpetuall obliuion then remembrance, for they ioyned the shapes of men and Beastes together (saith *Arnobius*) to make Goddes *Omnigenumque deum monstrum* & latrator *Anubis*, such were their *Cynocephali*, *Ophiocephali*, *Anubis*, *Hecebe*, that is as much to say, as halfe men, halfe Dogges, halfe Serpents, but generally all Monsters:

and

and for the many imaginary virtues the ancients haue dreamed to be in Dogs, they also in many places haue giuen vnto them solemne funerals in their hallowed Coemiteries, & after they were dead, they ceased not to magnifie them, as *Alexander*, which built a City for the honor of a Dog.

All this notwithstanding, many learned and wise men in all ages haue reckoned a Dogge but a base and an impudent creature, for the *Flamen Dialis* of *Iupiter* in *Rome*, was commanded to abstaine from touching of Dogges, for the same reason, that they were prohibited & not permitted to enter into the castle of *Athens* & Isle of *Delos*, by cause of their publique and shamelesse copulation: and also, that no man might be terrified by their presence from supplication in the temples. The foolishnesse of a Dogge appeareth in this, that when a stone or other thing is cast at him, he followeth the stone and neglecteth the hand that threw it, according to the saying of the Poet:

*Arripit ut lapidem catulus, morluque fatigat,
Nec precursori mutua damna facit.
Sic plerique sinunt veros clabier hostes,
Et quos nulla grauant noxia dente petant.*

Likewise men of impudent wits, shamelesse behauiors in taking and eating meate, were called *Cynicks*; for which cause *Athenemus* speaketh vnto *Cynicks* in this sort: You do not O *Cynici* leade abstinent and frugall liues but resemble Dogges: and whereas this four-footed beast differeth from other creatures in foure things, you only follow him in his vile and baser qualities, that is, in barking and license of railing, in voracity and nudity, without all commendation of men.

The impudency of a Dogge is eminent in all cases to be vnderstood, for which cause that audacious *Aristogiton* sonne of *Cidimachus* was called a Dogge, and the furies of antient time were figured by blacke Dogges, and a Dog was called *Erinnis*: *Cerberus* himselfe with his three heads signified the multiplicity of Diuels, that is, a Lyons, a Wolves, and a fawning Dogges, one for the earth, another for the Water, and the thirde for the aire: for which cause *Hercules* in slaying *Cerberus*, is said, to haue overcome all temptation, vice, and wickednesse, for so did his three heads signifie: other by the three heads, vnderstand, the three times; by the Lyon, the time present; by the wolfe, the time past; and by the fawning Dog, the time to come.

It is deliuered by authors, that the roote of Oliander, or else a Dogs tooth bound about the arme, do restrain the fury and rage of a Dogge: also there is a certain litle bone in the left side of a Toade (called *Apocymon*) for the vertue it hath in it against the violence of a Dogge: It is reported by *Pliny*, that if a liue Rat be put into the portage of Dogges, after they haue eaten thereof they will neuer barke any more, and *Aelianus* affirmeth so much of the Weasils taile, cut off from him aliue, and carried about a man: also if one carry about him a Dogges hart, or Lyuer, or the skinne wherin Puppies lye in their damis belly (called the Secundine) the like effect or operation is attributed to them against the violence of dogs.

There is a litle blacke stone in *Nylus* about the bignesse of a Beane, at first sight whereof a dog wil run away. Such as these I saw at Lyons in France, which they called Sea-beanes, and they prescribed them to be hanged about a Nurfs necke to encrease her milke: but to conclude the discourse of the basenesse of a Dogge, those two prouerbes of holy Scripture, one of our Saviour Mar. 7. *Giue not that which is holy to Dogs*; and the other of Saint *Peter* 2. Epistle Cap. 2. the Dogge is returned to the vomit, doe sufficiently conuince, that they are emblems of vile, cursed, rayling, and filthy men; which esteeme no holy things, but eate vp againe their owne vomits.

The skinnies of Dogges are dressed for gloves, and close Bootes, the which are vsed by such as haue vlcereous and swelling Legges or Limbes, for by them the afflicted place receiueth a double reliefe; first, it resisteth the influent humors, and secondly, it is not exasperated with Woollen. The Turkes colour their Dogs tailes with red, and it is a custom of Hunters to take Dogges and tie them in the Woods vnto trees by their stones, for by crying they prouoke the Panther to come vnto them.

It is not to be doubted but that the flesh of dogges, is vsed for meate in many places

Of dishonor
and ignominy
of Dogs.

Marcellus

Porphyrius

Horace

Constantinus

Stobæus

The vie of
their parts.

Blondus.

Oppianus
The flesh of
Dogs eaten.

although the opinion of *Rasis* be true and consonant to reason, that all deuouring Creatures, as Dogges, Foxes, and Wolues; haue no good flesh for meate, because they engender melancholy; and yet *Galen* thinketh, that it is like to the flesh of a Hare, especially young Whelpes were held amonge the *Romanes* a delicate meate, and were vsed by their priestes; and amonge Whelpes they attributed most vertue to their flesh which were eaten before they did see, for by them came no euill humor at all, as is often set down in *Plautus*.

In *Plautus*.

Peter Martir and *Scaliger* doe affirme, of *Cozumella*, and *Lucanana*, and other Islands of the new World, that the people there doe eate a kind of Dogge which cannot barke: These Dogges are vile to looke vpon like young Kyds. The inhabitants of *Corfica*, which are fierce, angry, Wilde, cruell, audacious, dissemblers; active and strong, do also feede vpon Dogges both wilde and tame: and it is thought that their meate is a little furtherance to their inclination, for such is the naturall disposition of Dogs: and *Scilbergerus*, in the booke of peregrinations affirmeth also, that the *Tartarians* in *Thissibur* doe after the same manner feede vpon the flesh of Dogges: from hence it commeth, that men resembling a Dog in a plaine forehead and narrow, are said to be foolish; in a smooth and stretched out, flatterers; those which haue great voyces like a Ban-dog, are strong; they which raile much (like often barking Dogges) are of a doggish, angry, disposition. He which hath a great head like a Dog is witty; hee which hath a little head like an Asses is blockish, they which haue fiery eyes like Dogs, are impudent and shamelesse: Thine lips with narrow folding corners, in Dogs is a token of generosity, and in men of magnanimity: they whose lippes hange ouer their canine teeth, are also adiudged raylers, and virulent speakers: and as *Carnarius* obserueth, vaine glorious braggarts. A wide mouth, betokeneth a cruell, madde, and wicked disposition; a sharpe nose, an angry mind: as a round, blunt, and folide Nose, signifieth a Lyons stomach and worthinesse. A sharpe chin, vaine babbling and wantonnesse; they which are small in their girting steade about their loynes, doe much loue hunting.

Admirantius

Stobaeus in his wicked discourse or dispraise of women affirmeth, that the curst, sharp, smart, curious, daynty, clamorous, implacable and wanton-rowling-eyed Women, were deriued from Dogges: and *Hesiod* to amend the matter saith, when *Iupiter* had taken a man out of the earth, he commaunded *Mercury* to infuse into him a Canine minde, and a clamorous inclination: but the Prouerbe of *Salomon* Cap. 30. concludeth the excellency of a Dog saying: *There be three things which goe pleasantly, and the fourth ordereth his pace aright: The Lyon, which is the strongest among Beastes, and feareth not the sight of any body: a hunting Dog strong in his loynes, a Goose, and a King against whom there is no rising up: by all which is deciphered a good King; for the Lyon ryseth not against beastes, except he be prouoked; the Dog riseth not against his friends, but wilde beastes; and the he-Goat goeth before his flocke like a guide and keeper.*

Mistertius

OF THE GREY-HOVND,

with a naration of all strong and great hunting Dogges.

The name of a greyhound

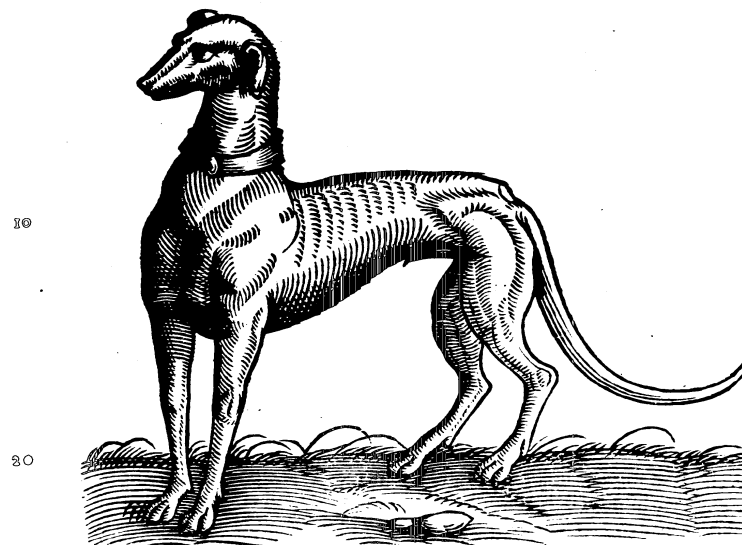


Mong the diuers kinds of hunting Dogs, the Grey-hound or Graecian Dog, called *Therenticos* or *Elatice* (by reason of his swiftnesse,) strength, and sagacity to follow and deuoure wilde beastes of great stature, deserueth the first place; for such are the conditions of this Dog, as *Plato* hath obserued, that he is reasonably sented to finde out, speedy and quick offfoote to follow, and fierce and strong to take and ouercome: and yet silent comming vpon his pery aduersaries, according to the obseruation of *Gratius*;

Sic canis illa suos taciturna superuenit hostes.

Like to the Dogs of *Acarania* which set vpon their game by stealth. Of these are the greatest dogs of the world, which in this place are briefly to be remembered.

These



These haue large bodies little heads, beaked noses, but flat, broad faces aboue their eies, long necks but great next to their bodies, fiery eies, broad backs, and most generous stomachs, both against wild beastes & men also. Their rage is to great against their prey, that sometimes for wrath they loose their eie-sight. They will not onely set vpon Bulls, Boars, and such like beastes, but also vpon Lyons, which *Mantuan* noteth in this verse;

Et Truculentus Helor certare leonibus audens.

The greatest dogs of this kind are in *India*, *Scythia*, and *Hircania*, and among the *Scythians* they ioine them with Asses in yoke for ordinary labour. The Dogs of *India* are conceiued by *Tigres*, for the *Indians* wil take diuers femals or Bitches, and fatten them to trees in woods where Tygres abide: wherunto the greedy rauening Tiger commeth, and instantly deuoureth some one or two of them, if his lust do not restrain him, & then being to filled with meate (which thing Tygers sildome meete withal) presently he burneth in lust and to lymeth the liuing Bitches, who are apt to conceiue by him: which being performed he retireth to some secret place, & in the meane time the *Indians* take away the Bitches, of whom come these valourous dogs, which retain the stomach and courage of their father, but the shape & proportion of their mother, yet do they not keepe any of the first or second litter for feare of their Tygrian stomachs, but make them away and reserue the third litter.

Of this kind were the Dogs giuen to *Alexander* by the King of *Albania*, when he was going into *India*, and presented by an *Indian*, whom *Alexander* admired, and being desirous to try what vertue was contained in so great a body, caused a Boare and a Hart to be turned out to him, and when he would not so much as stir at them, he turned Beares vnto him, which likewise he disdaind and rose not from his kennel; wherewithal the king being moued, commaunded the heavy and dull beast (for so he termed him) to be hanged vp: his keeper the *Indian* informed the king that the dog respected not such beastes, but if he would turne out vnto him a Lyon, he should see what he would do.

Immediately a Lyon was put vnto him, at the first sight whereof he rose with speede (as if neuer before hee saw his match or aduersary worthy his strength) and bristling at him, made force vpon him and the Lyon likewise at the Dogge, but at the last, the Dogge tooketh the Chappes or snout of the Lyon into his mouth, where he held him by maine strength vntill hee strangled him, doe the Lyon what he could to the contrary, the

Oppianus
Their description.
Plutarch
Their desire of his game.

Countries of Grey-hounds.

Generation by Tygres.
Aristotle

Pliny.
A history of Alexanders dogs.
Gillius
Aelianus
Pliny.
Strabo.
Pollux.

the King desirous to saue the Lyons life, willed the Dogge shoulde be pulled off, but the labour of men and all their strength was too litle to loosen those irefull and deepe biting teeth which he had fastened. Then the *Indian* inforced the King that except some violence were done vnto the Dog to put him to extreame paine, he would sooner die then let goe his holde; whereupon it was commaunded to cut off a piece of the Dogges taile, but the Dog would not remoue his teeth for that hurt: then one of his legges were likewise seuered from his body, whereat the Dogge seemed not appalled; after that another legge, and so consequently all foure, whereby the trunk of his body fell to the ground, still holding the Lyons snout within his mouth, and like the spirit of some malicious man chusing rather to die then spare his enimie. At the last, it was commaunded to cut his head from his body, all which the angry beast indured, and so left his bodiles head hanging fast to the Lyons iawes: whereat the king was wonderfully moued, and sorrowfully repented his rashnes in destroying a beast of so noble spirite, which could not be daunted with the presence of the king of beasts: chusing rather to leaue his life then departe from the true strength and magnanimity of mind. Which thing the *Indian* perceiuing in the K. to mitigate the Kings sorrowe, presented vnto him foure other Dogges of the same quantity and nature, by the gift whereof he put away his passion, and receiued rewarde with such recompence as well becomed the dignity of such a King, and also the quality of such a present.

Pliny reporteth also that one of these did fight with singular courage and policy with an Elephant: and hauing got holde on his side, neuer left till he ouerthrew the beast and perished vnderneath him. These Dogges growe to an exceeding greates stature, and the next vnto them are the *Albanian* Dogs. The *Arcadian* Dogs are said to be generated of Lions. In *Cumaria* one of the fortunate Ilands, their Dogs are of exceeding stature.

The Dogs of *Crete* are called *Dispani*, and fight with wilde Boares: the Dogs of *Epirus* called *Chionides* of a Citie *Chion*, are wonderfully great and fierce; they are likewise called *Molossi*, of the people of *Epirus* so termed, these are fayned to be deriued of the Dog of *Cephalus*, the first Greyhound whome stories mention: and the Poets say, that this Greyhound of *Cephalus*, was first of all fashioned by *Vulcan* in *Monsian* brasie, and when he liked his proportion, he also quickned him with a soule, and gaue him to *Iupiter* for a gift, who gaue him away againe to *Europa*, the also to *Minos*, *Ninos* to *Procris*, and *Procris* gaue it to *Cephalus*: his nature was so resistable, that he ouertook all that he hunted, like the *Ternum* Foxe. Therefore *Iupiter* to auoid confusion, turned both the incomprehensible beasts into stones. This *Moloskus* or *Molossus* Dog, is also framed to attend the folds of Sheepe, and doth defend them from Wolves and cheues, whereof *Virgill* writeth thus:

*Felices Spartæ catulos æremque Molossum
Pasce sero pingui nunquam casso cibus illis
Nocturnum stabulum, furem incursumque luporum
Aut impator: a tergo horrebis Ilceos.*

These hauing taken holde, will hardly be taken off againe, like the *Indians* and *Prasias* Dogs, for which cause they are called *incommodestici*, that is, *modi nesci* such as knowe no meane, which caused *Horace* to giue counsell to keepe them tied vp saying:

Teneant acres tora molossos.

The people of *Epirus* doe vse to buy these Dogges when they die, and of this kind were the Dogges of *Seylli*, *Nicomedes*, and *Eupolides*. The *Hincian* Dogges are the same with the *Indian*. The *Paonian*, *Persian*, and *Median*, are called *Syntheroi*, that is companions, both of hunting, and fighting, as *Gratius* writeth:

Indocilis dat prælia medus.

The Dogges of *Locus* and *Lacene* are also very great and fight with Bores. There are also a kind of people called *Cynmolgi*, neere *India*, so called because for one halfe of the year they liue vpon the milke of great Dogges, which they keepe to defend their Countrey from the great oppression of Wilde cattell, which descend from the Woodes and Mountaines of *India* vnto them yearlye, from the Summer solstice to the middle of Wynter, in great numbers or swarms like Bees returning home to their Hives and Hony-combes; These cattell set vpon the people and destroy them with their Hornes,

except

except their Dogges be present with them, which are of great stomach and strength, that they easily teare the Wilde cattell in pieces, and then the people take such as be good for meate to themselves, and leaue the other to their dogges to feed vpon: the residue of the year they not onely hunt with these Dogs, but also milke the females drinking it vp like the milke of sheepe or Goats. These great dogs haue also deuoured men, for when the servant of *Diogenes* the *Cynike* ran away from his maister, beinge taken againe and brought to *Delphos*, for his punishment he was tome in pieces by Dogs. *Euripides* also is said to be slaine by dogs, whereupon came the prouerb *Cynos Dike*, a Dogs reuenge: for King *Archelaus* had a certain dog which ran away from him into *Thracia*, and the *Thracians* (as their manner was) offered the same Dog in sacrifice, the King hearing thereof, laied a punishment vpon them for that offence, that by a certaine day they should pay a talent; the people breaking day, suborned *Euripides* the Poet (who was a great fauorite of the King) to mediate for them, for the release of that fine; wherunto the king yealded: afterward as the said king returned from hunting, his dogs stragling abroad, met with *Euripides* and tore him in pieces, as if they sought reuenge on him, for being bribed against their fellow which was slaine by the *Thracians*. But concerning the death of this man, it is more probable that the dogs which killed him, were set on by *Aridaus* and *Craenas*, two *Thesalian* poets his emulatours & corriuals in poetry, which for the aduancement of their own credit, cared not in most sauage and Barbarous manner, to make away a better man then themselves. There were also other famous men which perished by Dogges, as *Alceon*, *Thrasim*, and *Linus*; of *Thrasim* *Onid* writeth thus:

*Prædaque sis illis quibus est laconia Delos
Aut diem Raptum non adeunda Thraso.*

And of *Linus* and *Alceon* in this manner;

*Quique verenda speculantem membra Diane,
Quique Crotopidem diripere Linum.*

Arrian that scoffing Apostata, who was first a Christian and afterward endeauored all his wit to raile at christian religion, euen as he lacerated and rent his first profession, so was he rent in pieces by dogs; and *Heraclius* the Philosopher of *Athens*, hauing beene long sick and vnder the hands of Physicians, he oftentimes anointed his body with Bugils-sewett, & on a day hauing so annoynted himselfe, lying abroad sleeping in the sun, the dogs came, and for the desire of the fat tore his body in pieces. I cannot heere forget that memorable story of two christian Martyres, *Gorgonius* and *Dorotheus*, which were put to death vnder *Diocletian* in the ninth persecution, and when they were dead, their carcases were cast vnto hungry dogs of this kind, kept for such purposes, yet would not the dogges once so much as stir at them, or come neere to touch them; & because we may iudge that the rauening nature of these creatures was restrained by diuine power, we also read that when *Benignus* the Martyr, by the commaundement of *Aurelian*, was also throwen aliue to be deuoured of these dogs, he escaped as free from their teeth, as once *Daniell* did from the Lyons den. I may also adde vnto these the dogs of *Alania* and *Illiria*, called *Mastini*, who haue their vpper lips hang ouer their neather, and looke fierce like Lyons, whom they resemble in necke, eies, face, colour, and nailes; falling vpon Beares, and Boares, like that which *Anthologius* speaketh off, that leaped into the sea after a Dolphin, and so perished; or that called *Lidia* slaine by a Boare; whose epitaph *Marshall* made as followeth:

*Amphitheatrales inter mœrita magistros
Lydia dicebat, domino fida sinistra dextro
Nec quis Dicit as Cephalum de gente secutus.
Non me longa dies, nec inuisilis abstulit ætas.
Fulminea spumantis apri sum dente perempta,
Nec quæ erax infernas quamuis cito raptæ per umbras.
Venatrix siluæ aspera, blanda domi
Qui non Erigones vallet habere Canem
Lucifera pariter venit ad astra dea
Qualis Dulychio fata ferere canis
Quantus erat Calydon aut Erymanthe tunc,
Non potui fato nobiliore mori.*

Polux
The Alban
an Dogges
Solimus
Seneca

The Dogges
Molossus
Cret.
Arifule
Alceon
Linus

Relux

Nephan
Tous

of people that
liue vpon the
milke of Dogs

Aelianus

Aelianus
Dogs deuoured
men.

Valerius max

Ranifus

Ranifus Text

The Historie of Foure-footed Beasts.

There be in France certaine great Dogs (called *Auges*) which are brought out of great Brittain, to kill their Beares, Wolves, and wilde Boares; these are singularly swift and strong, and their leaders, the better to arme them against the teeth of other beasts, cover some of their parts with thicke cloutes, and their neckes with broad collars, or else made of Badgers skins. In *Gallia Narbon.* they call them *Limier*, and the Polonians call all great made Dogs for the Wolfe and such like beasts, (*Vistij*;) and peculiarly for the Beare and Bore, *Charzj*, for Hares and foule, *Pobicdnizj*, and Dogs of a middle scantling becom twixt the first and the second *psj*.

Grey-hounds are the least of these kinds, and yet as swift and fierce as any of the residue, refusing no kind of Beast, if he be tunid vp thereunto, except the porcupine, who casteth her sharp pens into the mouth of all dogs. The best Grey-hound hath a long body, strong and reasonable great, a neate sharpe head, and splendid eyes, a long mouth, and sharp teeth; little eares and thin gristles in them, a streight neck, and a broad and strong breast, his forelegs straight and short, his hinder legs long and straight, broad shoulders, round ribs, fleshy buttockes, but not fat, a long taile, strong and full of sinnewes, which *Nemfian* describeth elegantly in these verses.

*Sit curibus altis
Costarum sub sine decenter prona carinam:
Renibus ampla satis validis diducitque coras
Sit Rigidis multamque gerat sub pectore lato
Quae sensim rursus sicca se colligat aluo:
Cuique nimis molles fluitent in curibus aures
Elige tunc cur su facitem facilemque, recursu
Dum superant vires, dum lato flore iuuentus.*

Of this kind, that is alway the best to be chosen among the whelps, which waygheth lightest: for it will be soonest at the game, and so hang vpon the greater beasts hindering their swiftness, vntill the stronger and heauier dogs come to helpe: and therefore besides the markes or necessary good parts in a Grey-hound already spoken of, it is requisite that he haue large sides, & a broad midriffe or flime about his hart, that so he may take his breath in and out more easily: a small belly, for if it be great it will hinder his speedy course, likewise his legs haue long, thin, and soft haire, and these must the hunter leade on the left hand if he be a foot, and on the right hand if he be on horsebacke.

The best time to try them, and traine them to their game is at twelue months old, howbeit some hunt them at ten months if they be males, and at 8. monthes if they be females, yet it is surest not to straine them or permit them to run any long course till they be 20. moneths old, according to the old verse,

*Libera tunc primum consuescant colla ligari:
Iam cum his denos phoebe repauerit ortus,
Sed paruos vallis spatio septone nouelli
nec cur sus virtute parem &c.*

Keepe them also in the leame or slip while they are abroad vntill they see their course, I meane the Hare or Deere, & losen not a yong Dog, till the game haue ben on foot a good season, least if he be greedy of the prey he straine his lims till they breake. When the Hare is taken, deuide some part thereof among your Dogges, that so they may be prouoked to speed by the sweetnes of the flesh.

The *Lacedemon* grey-hound was the best breed, they were first bred of a Fox and a dog, and therefore they were called *Alopecides*, these admit copulation in the eight moneth of their age, and sometime in the sixt, and so continuing bearing as long as they liue, bearing their burthen the sixth part of a yeare, that is, about sixty daies, one or two more or lesse, and they better conceiue and are more apt to procreation while they are kept in labor, then when they lie idle without hunting, & these *Lacedemon* Dogs differ in one thing from all other Dogges whatsoeuer, for whereas the male outliueth in vulgar dogges of all countries the female, in these the female outliueth the male, yet the male performeth his labour with more alacrity, although the female haue the sharper sense of smelling.

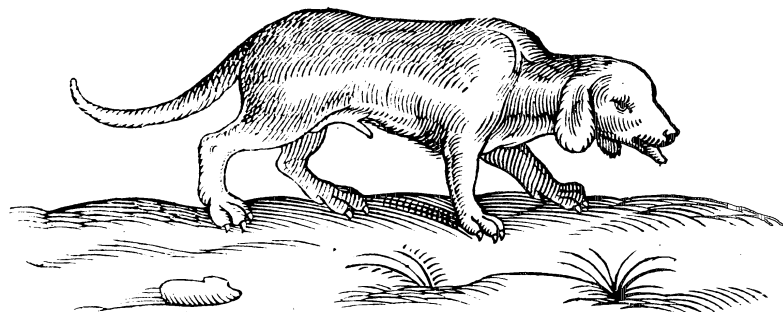
Of Dogges.

The noblest kind of dogs for the Hare keep home, vnlesse they be led abroad, and fill dome barke: they are the best which haue the longest neckes, for which cause, they vse this artificiall inuention to stretch their neckes; they dig a deep hole in the earth, wherein they set the Grey-hounds near, who being hungry thrusteth downe his head to take it, but finding it to be past his reach, stretcheth his neck about the measure of nature, by custome wherof, his necke is very much lengthened. Other place the Grey-hound in a ditch, and his meat about him, and so he reacheth vpward, which is more probable. It is the property of these Dogs to be angry with the lesser barking Curs, and they will not run after euery trifling beast, by secret instinct of nature, discerning what kind of beast is worthy or vnworthy of their labor, disdaining to meddle with a little or vile creature. They are not furnished with the same that the smaller hunting dogs are, and it is better to feede them with milk then whay. There are of this kind called *Veltri*, and in Italian *Veltro*, which haue bene procreated by a Dog and Leopard, and they are accounted the swiftest of all other. The grey-hounds which are most in request among the Germans are called *Windspil*, alluding to compare their swiftness with the wind, the same are also called *Turkischwind* and *Hatzhund*, and *Falco* a *Falcon*, is a common name whereby they call these Dogges. The French make most account of such as are bred in the mountaines of *Dalmatia*, or in any other mountains, especially of Turkey, for such haue hard feet, long eares, and bristle tayles. There are in England and Scotland, two kind of hunting dogs, and no where else in all the world; the first kind they call in Scotland *Ane Rache*, and this is a foot smelling creature, both of wilde beasts, Birds, and Fishes also, which lie hid among the Rockes, the female hereof in England is called a *Brache*. The second kind is called in Scotland a *Sluth-hound*, being a little greater then the hunting hound, and in colour for the most part browne, or sandy-spotted. The sense of smelling is so quicke in these, that they can follow the footsteps of theeues, and pursue them with violence vntill they ouertake them; and if the thief take the water, they cast in themselves also, and swim to the other side, where they find out againe afresh their former labor, vntill they find the thing they seeke for: for this is common in the borders of England and Scotland, where the people were wont to liue much vpon theft, and if the dog brought his leader vnto any house, where they may not be suffered to come in, they take it for granted, that there is both the stolen goods and the thief also hidden.

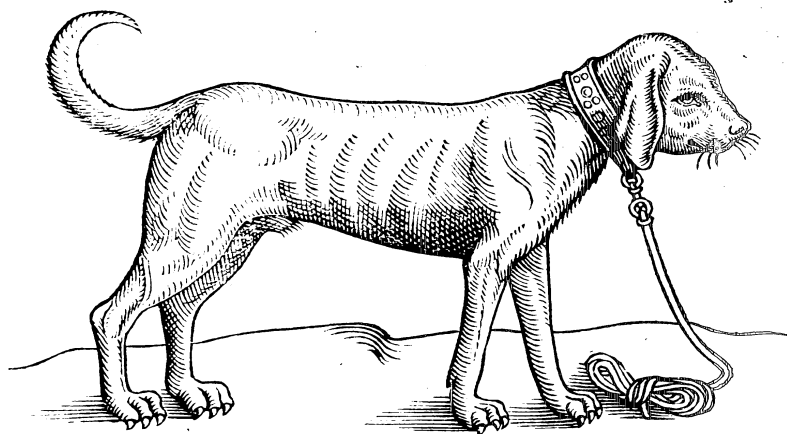
THE HUNTING HOUND OF Scotland called Rache, and in English a HOUND.



THE SLUTH-HOVND OF Scotland, called in Germany a Schlatthund.



THE ENGLISH BLOVD- HOVND.



We are to discourse of lesser hunting Dogs in particular, as we finde them remembred in any Histories and descriptions, Poets or other Authors, according to the severall Countries of their breede and education; and first for the Brittiſh Dogges, their nature and qualities heereafter you shall have in a severall discourse by it selfe. The blood-hounde differeth nothing in quality from the Scottish Sluth hound, saving they are greater in quantity and not alway one and the same colour, for among them they are sometime red, fanned, blacke, white, spotted, and of such colour as are other hounds, but most commonly browne or red.

The vertue of smelling called in Latine *Sagacitas*, is attributed to these as to the former hunting Hound, of whom we will first of all discourse, and for the qualities of this sence which maketh the Beast admirable, *Plautus* seemeth to be of opinion, that it received this title from some Magicians or sage wifards (called *Sage*) for this he saith; speaking of this beast: *Canem hanc esse quidem Magis par fuit: nasum adepoll sagax habet*: It is also attributed to Mice, not for smelling, but for the sence of their palate or tast; and also to Geese: In a Dogge it is that sence which searcheth out and decryerh the roustes, fourmes, and lodgings of Wilde Beasts, as appeareth in this verse of *Linus Andronicus*:

Cum primis fida canum vis
Dirige odore quos ad certa cubilia canes.

And for this cause it hath his proper Epithets as *Odora canum vis*, *promissa canum vis*, & *maribus aeres*, & *utilis*: *Priscianus* called this kind *Plaudis*, for so did *Festus* before him, and the Germans, *Spurhund*, and *Leidthund*, *Taghund*, because their eares are long, thin, and hanging down, and they differ not from vulgar dogs in any other outward proportion, except only in their cry or barking voice.

The nature of these is, being set on by the voice and Words of their leader, to cast about for the sitting of the Beast, and so having found it, with continuall cry to follow after it till it be wearied, without changing for any other, so that sometime the hunters themselves take up the beast, at least wise the hounds sildome faile to kill it. They sildome barke, except in their hunting chase; and then they follow their game throgh woods, thickets, thornes, and other difficult places, being alway obedient and attentue to their leaders voice, so as they may not goe forward when he forbiddeth, nor yet remayne neere to the Hunters, whereunto they are framed by Art and discipline, rather then by any naturall instinct.

The White Houndes are said to be the quickest-sented and surest nosed, and therefore best for the Hare: the blacke ones for the Boare, and the red ones for the Hart and Roe: but heereunto I cannot agree, because their colour (especially of the two later) are too like the game they hunt, although there can be nothing certaine collected of their colour, yet is the blacke hound harder and better able to endure cold, then the other which is white. In Italy they make account of the spotted one, especially white and yellowish, for they are quicker nosed: they must be kept tyed up till they hunt, yet so as they be let loose now and then a little to ease their bellies, for it is necessary that their kennell be kept sweete and dry.

It is questionable how to discern a hound of excellent sence, yet (as *Blondus* saith) the square and flat Nose is the best signe and index thereof: likewise a small head, having all his Legs of equall length, his brest not deeper then the belly, and his backe plaine to his taile, his eies quicke, his eares long hanging, but sometime stand up: his taile nimble, and the beake of his Nose alway to the earth, and especially such as are most silent or bark least.

There are some of that nature, who when they have found the beast they will stand still untill their Hunter come, to whom in silence by their face, eie, and taile, they shew their game. Now you are to observe, the divers and variable disposition of Houndes in their finding out the beast: some, when they have found the footesteps goe forward without any voice or other shew of eare or taile. Again, another sort when they have found the footings of the beast, pricke up their eare a little, but either barke or wag their tail; other will wag their taile but not moue their eares, other again wring their faces and draw their skins through ouer much intention, (like sorrowfull persons) and so follow the sent holding the taile immoueable.

There be some againe which do none of these, but wander up and down, barking about the surest markes, and confounding their owne foot steps with the beastes they hunt, or else forsake the way, and so runne backe againe to the first heade; but when they see the Hare, they tremble and are affraid, not daring to come neare her, except she runne away first: these with the other, which hinder the cunning labors of their colleagues, trusting to their feet, and running before their betters, deface the best marke, or else hunt counter

in Curcul.
What smel-
ling or saga-
city in Dogs
is.

Bellarm.

The cheyce
of a hound of
the best nose.

Zenophon.
Omni bonus
Oppianus

ter (as they terme it) take vp any false scent for the truth, or which is more reprehensible, neuer forsake the high waies, and yet haue not learned to hold their peace: vnto these also you may adde, those which cannot discern the footings or prickings of the Hare, yet will they runne speedily when they see her, or else at the beginning set forth very hot, and afterward tyre, and giue ouer lazily; all these are not to be admitted into the kennell of good hounds.

But the good and aproued hounds on the contrary, when they haue found the Hare, make shew thereof to the hunter, by running more speedily, and with gesture of head, eyes, ears, and taile, winding to the Hares nose, neuer giue ouer prosecution with a gallant noise, no not returning to their leaders, least they loose a duantage: these haue good and hard feet, and are of stately stomachs, not giuing ouer for any hate, and feare not the rockes or other mountaine places, as the Poet expresseth:

*Quae laus prima canum? quibus est audacia praeceptis:
Quae nunc elatis rimantur naribus auras:
Et perdunt clamore feram, domumque vocando
Insequitur tumultusque canis camposque per omnes.
Venandi sagax virtus viresque sequendi,
Et nunc demisso quaerunt vestigia rostris.
Incipit autem quem sic collatis effugit armis,
Nos in arte labor positus, spes omnis in illa &c.*

And therefore also it is good oftentimes to lead the hounds to the mountaines for exercise of their feet, when you haue no Hare or other beast.

And whereas the nature of this Hare is, sometimes to leape and make headings, sometimes to tread softly without any great impression in the earth, or sometimes to lie downe and euer to leape or iumpe out and in to his owne forme or sitting, the poore hound is so much the more busied and troubled to retaine the small fauour of her footings which she leaueh behind her: for this cause also it is to be noted, that the hound must be holpen onely with the voyce, eye, and hand of the hunter, but also with a seasonable time, for in frosty weather the fauour congealeth and freezeth with the earth, so as you cannot hunt with any certainty vntill a thaw thereof, or till the sunne arise.

Likewise if raine fall betwixt the going of the Hare and the hunting time, you cannot hunt till the water be dried vp, for the drops disperse the scent of the Hare and the drye weather recollecteth it againe. The Summer time also is not for hunting, by reason the heate of the earth consumeth the fauour, and the night being then but short, the Hare trauaileth but little, feeding onely in the evening and morning. Likewise the fragraney of euery greene herbe yeeldeth such a fauour, as doth not a little obliterate and ouersway the fauour of the beast: and therefore Aristotle in his wonders, sheweth that in Aetna in the summer time, there are such plenty of sweete smelling flowers especially of violets; which ouercome the Nostrils of the houndes, so as in vaine they follow the Hare. The best time therefore for hunting with these hounds is the Autumne or fall of the lease, by cause that then the odours of herbs are weakened, and the earth barer then at other times. The best manner to teach these hounds, is to take a liue Hare and traile her after you vpon the earth, now one way, now another; and so hauing drawn it a conuenient space hide it in the earth; afterward set forth your hound neere the traile, who taking the wind runneth to and fro through Woods, fields, pastures, path-ways, and hedges, vntill he finde which way the Hare is gon, but with a soft and gentle pace, vntill at length comming neer the lodged Hare, he mendeeth his pace and bestirreth himselfe more speedily, leaping vpon his prey like some serpent, or as an arrow shot out of a bow, and so rearing it in peeces or killing it with ioy, loadeth himselfe with his conquest and bringeth it to his maister with triumph, who must receiue both dog and it, with all tokens of loue into his owne bo-

*Quia freta si Morinum dubio refluuntia ponto
O quanta est merces & quantum impendia supra
Protinus, haec una est utulus iactura Britannis
Veloces, nostri que orbis venatibus aptos.*

There

Of the hounds
of sundry
countries.

There are diuers Country Dogges like vnto these, as the *Geloni* and *Gnosy*, which caused *Onid* to reckon and call *Ichmobates* one of *Aetons* Dogs *Gnosius*: whom *Oppianus* compareth to the *Polipus* fish, which smelling in the waters the leaues of Oliues, by the sent is drawne to the land to eate them. The Spanish Dogs whome the French call *Espagneux*, haue long eares, but not like a Braches, and by their noses hunt both Hares and Conies, they are not rough but smooth haired. The *Tuscan* Dogs are commended by *Nemesian*, notwithstanding, they are not beautifull to looke vpon, hauing a deepe shaggy haire, yet is their game not vnpleasant.

*Sape Canum forma est illis licet obsita villo,
Haud tamen inuicunda dabunt tibi muneris praeda.
Atque etiam leporum secreta cubilia monstrant,
Quin et Tuscorum non est extrema voluptas.*

The *Umbrian* Dogge is sharpe noled, but fearefull of his sporte, as *Gratius* expresseth.

*Aut exigit Umber: nare sagax e calle feras,
At fugit aduersus idem quos efferent hostes
Tanta foret virtus: & tantum vellet in armis.*

The *Aetolian* Dogs haue also excellent smelling Noses, and are not slow or fearefull, whom *Gratius* expresseth as followeth:

*Aetola quacunque capis de stirpe malignum:
Seu frustra ruminis properat furor et tamen illud
Mirum quam celeres & quantum nare merentur:
Et clangore citat, quos nondum conspiciat apros, officium, &c.*

The French Dogges are deriued or propagated of the Dogges of great Brittain, and are swift and quike sented, but not all, for they haue of diuers kindes as *Gratius* expresseth in these words:

Magnaue diuersos extollit gloria celas.

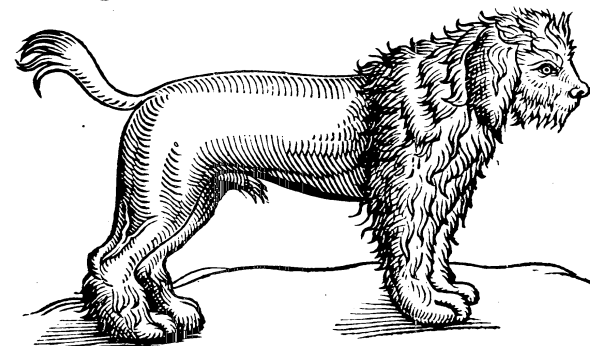
They are very swift and not sharp nosed, wherefore they are mingled in generation with the *Umbrian* Dogges, and therefore he celebrateth in many verses, the praise of the first Hunter (as he taketh him.) *Hagno Beonius* and his Dog *Metagon*: and afterward the Dog *Petronius*, but it may be, that by *Metagon*, he meaneth the dogs of *Lybia*, because there is a City of that name: and by *Petronius* the dogs of *Italy*, for *Petronia* is a riuer that falleth into *Tiber*.

The *Gramarians* call a Dog engendered of a hound and an ordinary French Dog, *Vertagus* a tumbler: by cause he setteth himselfe to hunting, and bringeth his pray to his maister, whereupon *Martiall* made this Distichon:

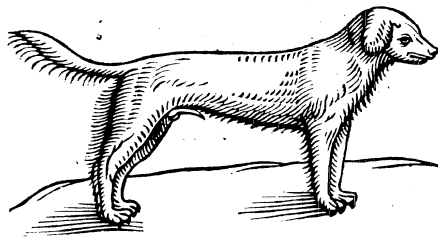
*Non sibi, sed domino venatur vertagus acer
Ille sum leporem qui tibi dente feret.*

Such be also other smelling Dogges, called in the German tongue (*Lochhundle*) that is *Terrors* or *Beagles*: these will set vpon Foxes and Badgers in the earth, and by biting expell them out of their Denms; whereof *Aristotle* reporteth a wonder, that one of them followed a Foxe vnder the ground in *Boetia*, and there made so great a noyse by barking, that the hunters went also into the caue, where they saw many strange things which they related to the chiefe magistrate.

The water Spagnell.



Vnto all these smelling Dogs, I may also adde the water Spagnell, called in French *Barbeti*, and in Germany (*Wasserhund*): who is taught by his maister to seeke for thinges that are lost, by words and tokens; and if he meet any person that hath taken them vp, he ceaseth not to bay at him, and follow him til he appeare in his maisters presence. These also will take water-foule, and hunt Otters and Beavers (although houndes also will doe the same) and watch the stroke of a gunn when the fouler shooteth, and instantly run into the water for the dead fowle, which they bring to their Maister. They vse to sweare their hinder parts, that so they may be the lesse annoyed in swimming; whose figure is in the bottom of the former page described.



I may heere also adde the Land-Spaniell, attending a Hawke, who hath no proper name in English, except from the foule he hunteth; for which cause the French call them dogs of the quails, and the Germaines *Vogel-hund*, a fowle hound, although all birdes little feare Dogs except the Bustard, who hath a heauy body and is not able to fly farre: yet are these taught by Falconers to retriue & raise Partridges, for they first take them into the fields & shew them

Partridges, whom after they haue saoured twice or thrice, by custome they remember, and being vncoupled will besirre themselves into all corners to finde them, being after a while very proud of employment, and very vnderstanding in their game: they are for the most part white or spotted, with red or blacke: the Pollonians call them (*Pobienitzij*) & a poet describeth them thus:

*Nare sagax alius, campisque undisque volucres
Quærit & aduncus huc indefessus & illinc
Discurrit.*

Of the mixt kind of Dogs called in English Mangrels or Mongrels.



Hofe we call Mangrels which though they be on both sides, propagated by Dogges, yet are they not of one kind: for as once dogges coupled with Asse, Leopards, Lyons, Tigres, Apes, or any such beasts, according to the old verse;

Canis congeneres lupus, vulpes, Hyana Tygris

So now it is ordinary for the greyhound to couple with the mastiue, the hound with the Grey-hound, the mastiue with the Shepherds dog, and the shepherds dog with anie other cur or Beagle, of these kinds we will now speak in order. And it is not to be omitted that this comixtion of kinds haue bin

inuented by hunters for the amendment of some natural fault or defect they found in the *Monophyli*, that is, one single kind, and so heereby they added some qualities to their kind which they wanted before either in strength of body, or craft of wit: for they deriue both of these from their sires, wherefore *Oppianus* declareth that in the *Commixtion* of dogs, the ancients coupled together these kinds, the *Arcadians* with the *Eliauns*, the *Cretans* with the *Pæonians*, the *Carians* with the *Thracians*, the *Lacedæmonians* with the *Tyrrenians*, the *Sarmatians* with the *Iberians*, & the *Gallican* dogs with the *Vmbrians*, because they want the quicke sense of smelling: according to these verses:

*Quondam inconsultis mater dabit vmbria Gallis
Sensum agilem, traxere animos de parte Celona
Hyrcano, & vana tantum Calydonia lingua
Exibit vitium patre emendata Molosso*

These dogs so generated are peculiarly termed in Greeke *Hybris* and *Hybrida* as *Porphyrus* writeth. The French *Volues* were wont to haue a dog for their captain or leader, and it is ordinary for wolues & dogs to couple together as by experience it hath bin obserued:

And it is certaine that mastiue dogs had their first beginning from this copulation, wherefore *Virgill* calleth one of these dogs *Lycisca*,

Referensque lupum toruo ore Lycisca.

The dogs which are bred of *Thoes*, are commended for their rare qualities and vnderstanding parts in the time of warres, by *Hagnon* *Bæotius* in these verses;

*Hic & semiferam thæum de sanguine prolem
Sæuæ vocis, Sæuæ Nudi ad pignora martis
Et subiere ascu, & paruis demuere lacertis
vulpina specie.*

The Dogges of *Hircania* doe of themselves runne into the Woods, (like adulterers) and seeke out the Tygres to engender with them, which thing *Gratius* remembreth elegantly in many verses:

Utroque grauis succedere Tigrini

*Ausa canis, maiore tulit de sanguine fortum
Excuciet silua magnus pugmator adeptus:*

In the ranke of these Mangrels, I may adde in the next place those Dogges, called by the Græcians *Symmachis*, and *Somatophylakes*, because they attend vpon men in their trauelles and labors to defend them, and are taught to fight for them, both against men and other beastes; wherein they are as ready both to take knowledge of violence offered to their maister, and also to reuenge or hinder it, as a reasonable creature can be. These are called of the Latines *Canes socij defensores*, sociable dogs; of which there be two sorts, the first, is lesser, beeing of rough and long curled haire, his head couered with long haire, of a pleasant and tractable disposition, neuer going far from his maister, such was the Dog of *Tobit*, and the Dog of *Codræus* the Poet, called *Chiron*, whereof *Iuuenall* maketh mention; whose beneuolence and ready mind toward their keepers and nourishers may appear by this story of *Colophonius*.

Vpon a season he with a Seruant, and a Dog, went to a certaine Mart to buy merchandise, and as they traualled, his Seruant which caried the purse, diuerted a little out of the way, to performe the worke of snature, and the dog followed him: which being done, hee forgat to take vp the purse of mony that had fallen from him to the ground in that place, and so departed; the dog seeing the purse, lay downe beside it and stirred not a foot; afterward the maister and man went forward, missing their dog, and not their money, vntill they came to their mart or faire, and then for want of money were constrained to returne backe againe without doing any farther thing: wherefore they resolved to go backe againe the same way they came, to see if they could heare of their mony, and at last when they came to the place where the Seruant had left the purse, there they found both Dog and monie together; the poore cur scarce able to see or stand for hunger: when he saw his maister and the seruant come vnto him, hee remoued from the earth, but life not able to tary any longer in his bodie, at one and the same time in the presence of his friends and nourishers he also died, and tooke of them both his last farewell, through the faithfull custodie of his forgotten goods; for which it is apparant, that one part of their faithful disposition is, to keepe their nourishers goods committed vnto them, as shall be afterwarde more at large manifested.

Their watchfull care ouer their maisters may appeare also by these stories following, for the dogs of *Xantippus* followed their maister to the ship, at what time he was forewarned by the Oracle to depart out of Athens, by reason of the Persians war in Greece, and so they sailed with him to *Salamine*; and as they sailed, by the waie he commanded one of them to be cast into the sea, who continued swimming after the ship vntill hee died, for which cause his maister buried him.

When *Galon* the *Syracusian*, in his sleepe had a fearefull dreame that hee was stricken with fire from heauen, and with impression of feare, cryed out very lamentably; his dog lying beside him, and thinking that some perill or theefe was doing violence to his maister, he presentlie leaped vp to the bed, and with scratching and barking awaked him, and so was hee deliuered from a horrible feare. by the barking of his Dogge.

The Tyrians which haue the best and the first purple in the world, are said in Historie to haue

Of Dogs de-
tenders and
attenders on
men.
Blondius.

Aelianus

A history of
the rare trait
of a Dog and
and care to
keepe his
maisters
goods.
Tzetzes.

Aelianus.
Tzetzes.

Astlepiades.
Aelianus
Pollux.

Commixtiõ
of kinds in
procreation.
Pliny.

haue it by the first occasion of *Hercules* dog: *Hercules* falling in loue with a Nymph called *Tyro*, and traueiling toward her with his dog, he saw the purple fish creeping vpon a stone, the hungry dog caught the fish to eat it, and hauing deuoured it, his lippes were all dyed or coloured with the same: when the virgin Nymph saw that colour vpon the dogs lips, she denied the loue of *Hercules*, except he could bring her a garment of that colour, whereupon the valiant man knowing by what occasion the dogges lips receiued such a tincture, went and gathered all the purple fishes and Wormes hee coule finde, and pressing their blood out of them, therewithall coloured a garment and gaue it to the Nymph; for reward whereof, he possessed the virgin, being by this meanes the first inuentor of the *Phoenician* tincture.

Of fighting
Dogs
defending
Men
v. *Alamir.*
Trazes.

Among these are to be remembred those louing Dogges, who either haue fought for their maisters and so defended them, or else declared them that murdered their keepers, or that which is more admirable, leaped into the burning fires which consumed the dead bodies of their norishers. Such an one was the dog of *Calvus*, who being slaine in a certaine ciuill warre at Rome, and his enemies comming about him to cut off his head, his poore dog interposed his body betwixt the blowes, and would not suffer any foe once to touch his maisters carcase, vntill by more then six hundred souldiours the dog was cut in pieces, so liuing and dying a most faithfull companion and thankfull friend to him that fed him.

Pliny.

Trazes.

The like was in a dog of *Darius* the last king of the Persians, after he was slain by *Bessus* & *Narbazanes* in the bat tell against Alexander, and so did the dog of *Silanion* fight for his Maister against the eues, and when he was slaine, hee departed not from the body, but kept it warily from Dogs, Birds or wilde Beasts, sitting vpon his priuy parts, and couering them vntill the Roman captaines came and buried it.

But most admirable was the loue of a certaine dog to his maister punished with death for the fact against *Germanicus*. Among other this dog would neuer go from the prison, and afterward when his maisters dead bodie was brought in the presence of many Romans, the cur vttered most lamentable and forrowfull cries; for which cause one of the company threw vnto him some meat, to see if that would stoppe his mouth, and procure silence but the poore dog tooke vp the meat and caried it to his maisters mouth, not without the singular passion of the beholders: at last the body was taken vp and cast into the riuer *Tiber*, the poore dog leaped in after it, and endeaured by all the meanes his weaknes could afford, to keep it from sinking, in the presence of an innumerable multitude, which without teares could not looke vpon the louing care of this brute beast.

The dogs of *Gelon*, *Hieron*, *Lysimachus*, *Pyrrhus* king of *Epirus*, *Polus* the *Tragoedian*, and *Theodorus*, leaped into the burning fires which consumed their maisters dead bodies. *Nicias* a certaine hunter going abroad in the woods, chaunced to fall into a heape of burning coales, hauing no helpe about him but his dogs, there he perished, yet they ranne to the high waies and ceased not with barking and apprehending the garments of passengers, to shew vnto them some direfull euent: and at last one of the traualiers followed the dogs, and came to the place where they saw the man consumed, and by that coniectured the whole story. The like did the dogs of *Marius Caesarinus*, for by their howling they procured company to draw him out of a deepe Caue, whereinto he was fallen on horse-back, and had there perished (being alone) except his hounds had releafed him. But that dogs will also bewray the murderers of their friends and maisters, these stories following, may euidently manifest.

Dogs dete-
cters
of mur-
ders

Plutarch.

As King *Pyrrhus* by chance traualled in his country, he found a dog keeping a deade corps, and he perceiued that the dog was almost pined, by tarrying about the body with out all food, wherefore taking pittie on the beast, he caused the body to be interred, and by giuing the dog his belly full of meat, he drew him to loue him, and so led him awaie: afterward as *Pyrrhus* mustred his souldiours, and euery one appeared in his presence, the dog also being beside him, he saw the murderers of his maister, and so not containing himselfe with voice, tooth, and naile, he set vpon them: the king suspecting that which followd, examined them if euer they had seen or known that dog, they denied it, but the king not satisfied, charged them that surely they were the murderers of the dogs maister, (for the

the dog all this while remained fierce against them) and neuer barked before their appearance, at the last their guilty consciences brake forth at their mouthes and tongues end, and so confessed the whole matter.

The like was of two French Merchants which traualled together, and when they came into a certaine wood, one of them rose against the other for desire of his money, and so slew him and buried him. His dog would not depart from the place, but filed the woodes with howlings and cries; the murderer went forward in his iourney, the people and inhabitants neer the said wood, came and found both the murdered corps and also the dog which they tooke vp and nourished til the faire was done and the merchants returned, at which time they watched the high waies hauing the dog with them, who seeing the murderer instantly made force at him without al prouocation, as a man would do at his mortal enemy, which thing caused the people to apprehend him, who being examined, confessed the fact, and receiued condigne punishment for so foule a deede.

To conclude this discourse with one memorable story more out of *Blondus*, who relatech that there was a certaine maid neer *Paris*, who was beloued of two young men; one of them on a daye tooke his stiffe and his Dog and went abroad (as it was thought of purpose to go to his loue) but it hapned that by the way he was murdered and buried, & the dog would not depart from the graue of his maister: at the last he being missed by his father and brethren, one of them went also to seeke him and see what was become of him, and so seeking found the dog lying vpon his graue, who howled pittifully when he saw his maisters brother: the young man caused the ground to be opened, and so founde the wounded corps of his brother, which he brought away & caused to be buried til the murderer could be descried: afterward in proesse of time, the dogge in the presence of the dead mans brethren espied the murderer, and presently made force vpon him very eagerly; which the brethren suspecting, apprehended him, and broght him before the gouernors of the city, who examining him with all the policies they could inuent, what should be the occasion why the dog should so eagerly fly vpon him at all times, whensoever hee was brought into his presence, could not get any confession of the fact from him: then the magistrate adiudged that the young man and the Dogge should combat together.

The Dog was couered with a dry sodskin instead of armor, and the murderer with a speare, and on his body a little thin liamen cloath, both came forth to the fight, and so the man presently made force at the dog, who leaping vp to the face of the murderer tooke him fast by the throat, and ouerthrew him, whereat the wretch amazed, cryed out, saying, take pittie on me you reuerend fathers, and pull off the dog from my throat, and I will confesse al, the which they pertormed and he likewise declared the cause and manner of the whole murder, for which thing he was deservedly put to death. And thus far of the lesser sociable dogs, now followeth the second kind of the greater.

A Combat.

The greater sociable Dogs of defence are such as souldiours vse in warres, or else are accustomed to keepe houses or cartell. This kind ought to be horrible, fierce, strange and vnacquainted with all except his maister, so that he be alway at daggers drawing, and ready to fight with all which shall but lay their handes vpon him, for which cause hee is to bee instructed from his littering or infancy by art and continuall discipline, to supply in him the defects of nature: let him be often prouoked to wrath by boies, and and afterward as he groweth, let some stranger set vpon him with Vcapon, as staffe or sword, with whom let him combat till he be wearied, and then let him teare some peece of the pronokers garment, that so he may depart with a conceit of victory, after the fight tie him vp fast, and suffer him not to straggle loole abroad, but feed him thus tyed vp, so shall he in short time prouee a strong defender, and eager combatant against all men and beasts which come to deale with him. Of this sort they nonrish many in Spaine and in other places.

Blondus.
The greater
sociable dogs
or defenders

Such an one was the Dogge of *Phareus* the tyrant of *Theffalye*, being a very greate and fierce beast, and hurtfull to all, except them who fed him dayly. He vsed to set this Dogge at his chamber dore to watch & gard him when he slept, that whofoere was afraid of the Dog, might not approach neare without exquisite torments. *Angus* gaue one of these to

Blondus.
Of deteiding
dogs.

the Poet *Enpolis*, who taught him by many signes and gestures for the loue of his meate, so obserue his seruant *Ephialtes*, if at any time he stole money from him. And at the last, the wily Dog obserued the seruant so narrowly, that he found him robbing his maisters coffers: wherefore he instantly fell vpon him and tore him in pieces. The which Dog after ward died for sorrow of his maisters death; wherupon *Aelianus* saith that the place of his death is *Argina* was called the place of mourning, to the day of his writing.

Nicomedes king of *Bythini* had one of these *Molossian* great Dogs, which he nourished verie tenderly, and made it very familiar with him selfe: it fell out one time, that this king being in dalliance with his wife *Ditizele* in the presence of the Dog, and the againe hanging about the kings necke, kissing and prouoking him to loue with amorous gestures, the Dog thinking she had bene offering some violence to his maister the king, presently ran vpon her, and with his teeth pulled her right shoulder from her bodie, and so left the amorous Queen to die in the armes of her louing husband: which thing caused the king to banish the Dogge for euer out of his sight, for sorrow whereof he soone after died; but the Queene was most nobly buried, at *Nicomedia* in a golden sepulcher: the which was opened in the raigne of the Emperour *Michaell*, sonne of *Theophilus*; and there the womans body was found whole and not putrified, being wrapped in a golden vesture, which taken off, and tried in furnace, yeilded aboue an hundred and thirteen pounds of pure gold.

When a Dragon was setting vpon *Orpheus*, as he was occupied in hawking, by his Dogs his life was faued and the Dragon deuoured. And when *Celius* one of the Senators of *Placentia* being sicke, was set vpon by certaine lewd fellowes, he receiued no wounde till his Dog was slaine.

There was neuer any thing more strange in the nature of Dogs, then that which happened at *Rhodes* besieged by the Turke, for the Dogges did there descerne betwixt Christians and Turkes; for toward the Turkes they weremost eager, furious, and vnapeasable, but toward Christians although vnknowne, most easie, peaccable and placidious, which thing caused a certaine Poet to write thus:

*His auxere fidem quos nostro salua sub are
Arus, & Carpathij defendit littora ponti.
Pectora thoracum tunica sacrumque profano
Miratur, nutritque Rhodos, custodibus illis
It noctes animosa Phalanx innexa trileci
Seligit, & blande exceptum deducit ad urbem.*

There were two hundred of these Dogges which brought the king of *Garamantes* from banishment, rescuing him from all that relisted. The *Colophonian* and *Castabalenian* or *Cesplan* Dogges fought in all their battels: so likewise the *Cimbrian*, *Hircanian*, and *Magnesian* Dogs: these also the Spaniards vsed in *India* to hunt out the naked people, falling vpon them as fiercely as euer they would vpon Bores, or other wilde beasts, being pointed vnto by their leaders finger. And for this cause was it, that *Vaschus* the Spaniard caused *Patera* an Indian Lord, and three other his wicked companions to be cast vnto Dogs for their vnnaturall lust: but the inhabitants of *Caramair* and *Carib*, doe driue away the Dogges, for through their admirable actiuitie in casting darts, they pierce the Dogges ere euer they come neare them with poysoned arrowes. And thus much for the greate warlike defensiuie Dogs.

In the next place followeth the Shepherds Dog, called by *Virgill*, *Pecuarius Canis*; and this cannot properly be tearmed a dumbe keeper, for there is no creature that will more stirre, batke, and moue noise, then one of these against thiefe or wilde beast. They are also vsed by Heards-men, Swine-heards, and Goate-heards, to driue away all annoyances from their Cattell, and also to guide and gouerne them, in executing their maisters pleasure vpon signes giuen them, to which of the stragling beastes they ought to make force. Neither is it requisite that this Dog be so large or nimble as is the Greyhounde, which is apointed for Deer and Hares.

But yet that he be strong, quick, ready, and vnderstanding, both for brauling & fighting,

so as he may feare away and also follow (if need be) the rauening Wolfe, and take away the prey out of his mouth; wherefore a square proportion of body is requisite in these beasts, and a tolerable lightnes of foot, such as is the village dog, vsed onely to keep houses, and hereof also they are the best, who haue the greatest or lowdest barking voices, & are not apt to leape vpon euery stranger or beast they see, but reserue their strength till the iust time of employment.

They approue also in this kind aboue all other, the white colour; because in the night time they are the more easily discerned from the Wolfe, or other noisome beast; for many times it falleth out that the Shepheard in the twy-light, striketh his Dog insted of the Wolfe: these ought to be well faced, blacke or dusky eies, and correspondent Nostrils of the same colour with their eies, blacke ruddy lippes, a crooked Camoyse nose, a flat chap with two great broches or long straight sharpe teeth growing out thereof, couered with their lips, a great head, great eares, a broad breast, a thicke necke, broad and solide sholders, straight legs, yet rather bending inward then standing outward; great and thick feet, hard crooked nailes, a thicke taile which groweth lesser to the end thereof, then at the first ioynt next the body, and the body all rugged with haire, for that maketh the dog more terrible; and then also it is requisite that he be provided of the beast breede, neyther buy him of a hunter (for such an one will be gone at the sight of a Deer or Hare: nor yet of a Butcher, for it will be sluggish; therefore take him yong, and bring him vp continually to attend sheepe, for so will he be most ready, that is trained vppe among Shepherds.

They vse also to couer their throat and necke with large broad collars, pricked through with nailes, for else if the wilde beast bite them in those places, the dogge is easily killed: but being bitten at any other place he quickly auoideth the wound. The loue of such to the cattell they keepe is very great, especially to sheepe; for when *Publius Aufidius Pontianus*, bought certaine flocks of Sheepe in the farthest part of *Vmbria*, and brought Shepherds with him to driue them home; with whome the dogs went along vnto *Heraclea*, and the *Metapontine* coasts, where the drouers left the cattell; the dogs for loue of the Sheepe yet continued and attended them, without regard of any man, and forraged in the fields for Rats and Mice to eat, vntill at length they grew weary and leane, and so returned back againe vnto *Vmbria* alone, without the conduct of men, to their first maisters, being many daies journey from them.

It is good to keep many of these together, at the least two for euery flock, that so when one of them is hurt or sick, the herd be not destitute: & it is also good to haue these male and female, yet some vse to geld these, thinking that for this cause they will the more vigilantly attend the flocks: howbeit I cannot assent hereunto, because they are too gentle and lesse eager when they want their stones. They are to be taken from their dam at two moneths old, and not before: and it is not good to giue them hot meate, for that will encrease in them madnes, neither must they tast any of the dead carkasses of the Cattell, lest that cause them to fall vpon the liuing; for when once they haue taken a smatch of their blood or flesh, you shal sildom reclaim the from that deuouring appetite. The vnderstanding of these Shepherds dogs is very great, (especially in England) for the Shepherds will there leaue their dogs alone with the flocks, and they are taught by custome, to keepe the sheep within the compasse of their pasture, and discern betwixt grasse and corn; for when they see the sheep fall vpon the corne, they run and driue them away from that forbidden fruit of their own accord; and they likewise keepe very safely their maisters garments & vi-
30 vs nothing but that which groweth out of the earth, which we gather by our own industry; and whereas the dog doth none of al these, him thou feedest with thine own hand, & bred from thine own trencher: the dog hearing this complaint of the sheep, replied; that his reward at the shepherds hand was iust, and no more then he deserved, for (saide hee) I looke vnto you, and watch you from the rauening Wolfe, and pilfering theefe, so as if once I forsake you, then it will not bee safe for you, to walke in your pastures,

Columella.

Blondus.

Fronto.

Strabo.

Varro.

This loue of dogs to the cattell they attend.

A pretty fable of the Sheep & the Dogge.

for perill of death, whereunto the sheepe yeelded, and not replied to the reasonable answer of so vnreasonable a beast, and this complaint you must remember was vttered when Sheepe could speake, as well as men, or else it noteth the foolish murmuring of some vulgar persons, against the chiefe ministers of state, that are liberally rewarded by the princes owne hands, for their watchfull custody of the common-wealth, and thus much for the shepheards Dogge.

OF THE VILLAGE DOGGE or house-keeper.



The colour
of this Dog.

His village Dogge ought to be fatter and bigger then the Shepheards Dog, of an elegant, square and strong body, being blacke coloured, and great mouthed, or barking bigly, that so he may the more terrifie the Theefe, both by day and night, for in the night the beast may seize vpon the robber before he discerne his blacke skinne, and therefore a spotted, branded, party-coloured Dogge is not approued. His head ought to be the greatest part of his body, hauing great eares hanging downe, and blacke eies in his head, a broad breast, thicke necke, large shoulders, strong Legs, a rough haire, short taile, and great nailes: his disposition must not be to fierce, nor yet to familiar, for so he will fauour vpon the theife as well as his maisters friend. Yet is it good that sometime he rise against the house-hold seruantes, and alway against strangers, and such they must be as can wind a stranger a farre off, and descry him to his maister by barking as by a watch-word and setting vpon him, when he approacheth neere if he be prouoked. *Blondus* commendeth in this kinde, such as sleepe with one eie open and the other shut, so as any small noyse or stirre wake and raise him. It is not good to keepe many of these curst Dogs together, and them fewe which bee kept must beeyed vppe in the day time, that so they may be more vigilant in the night when they are let loose. There are of this kind which Marriners take with them to Sea, to preserue their goodes on ship-board, they chose them of the greatest bodies and lowdest voice, like the *Croatus* Dog, resembling a W olfe in haire and bignesse, and such as are very watchful, according to the saying of the Poet.

*Exagitant & lar, & turba Dianæ fures
Peruigilantque lares peruigilantque canes.*

And such also they nourish in Towers and Temples; in Towers, that so they may descry the approaching enemy when the Souldiers are asleepe: for which cause, Dogs seene in sleepe, signifie the carefull and watchfull wife, seruants, or Souldiers, which foresee dangers and preserue publique and priuate good.

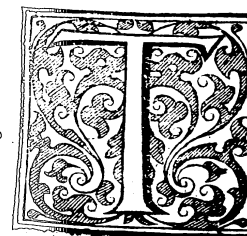
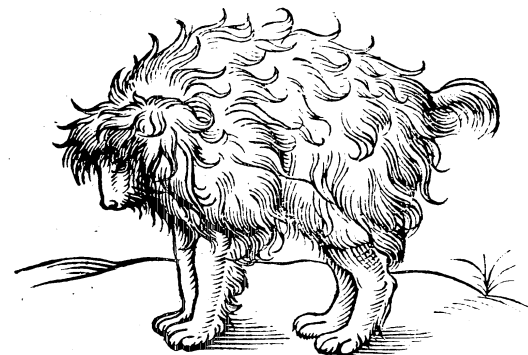
There was in Italy a Temple of *Pallas*, wherein were reserued the axes, instruments, and armour of *Diomedes* and his coileages, the which temple was kept by Dogges, whose nature was, as the Authour saith, that when Græcians came to that Temple, they would fauour vpon them as if they knew them; but if any other countrey men came, they shewed themselves Wild, fierce, and angry against them. The like thing is reported of a Temple of *Vulcan* in *Aetna*, wherein was preserued a perpetuall and vnquencheable fire, for the watching whereof, were Dogges designed; who would fauour and gently flatter vpon all those which came chaffily and religiously to worship there, leading them into the Temple like the familiars of their God; but vpon wicked and euill disposed leude persons, they barked and raged, if once they endeavored so much as to enter either the Wood or temple; but the true cause hereof was, the imposture of some impure and deceitful, vnclan, diabolical spirits. And by the like in *Scipio Africanus* was wont to enter into the Capital, and commaund the Chappel of *Iupiter* to be opened to him, at whom no one of the keeper-Dogs would euer stir, which caused the men-keepers of the temple much to maruaile, whereas they would rage fiercely against all other: whereupon *Stroz* made these verses, falsely imputing this daemonically illusion to diuine reuelation.

Quid

*Quid tacitos linquam quos veri haud nescia Crete
Nec semper mendax, ait aurea templa tuentes
Parsereque haud vlli solitos, (mirabile dictu)
Docta Tyanei Aratos senioris ad ora
Non magico Cantu sed quod diuinitus illis
Insita vis omnis virtutis gnara latentis.*

The like strange thing is reported of a Temple or Church in *Craconia*, dedicated to the *Virgin Mary*, wherein euery night are an assembly of dogs, which vnto this day (saith the Author) meete voluntarily at an appointed houre, for the custody of the Temple, and those ornaments which are preserued therein against theefes and robbers: and if it fortune any of the Dogges be negligent and slacke at the houre aforesaide, then will he bark about the church vntill he bee let in, but his fellowes take punishment of him, and fall on him biting and rending his skinne, yea sometime killing him; and these Dogs haue a set dyet or allowance of dinner, from the Canons and preachers of the Church, which they duly obserue without breach of order; for to day two of them will goe to one Cannons house, and two to anothers, and so likewise al the residue in turnes successiue visit the seuerall houses within the cloyster yard, neuer going twice together to one house, nor preventing the refection of their fellowes; and the story is reported by *Antonius Schneberger* for certaine truth, vpon his owne knowledge.

OF THE MIMICKE OR GETVLI- an Dogge, and the little Melitian Dogges OF GENTLE WOMEN.



Here is also in England two other sortes of dogs, the figure of the first is heere expressed, being apt to imitate real things it seeth, for which cause some haue thought, that it was conceiued by an Ape, for in wit & disposition it resembleth an ape, but in face sharpe and blacke like a Hedghog, hauing a short recurved body, very long legs, shaggy haire, and a short taile: this is called of some *Canis Lucernarius* these being brought vp with apes in their youth, learne very admirable & strange feats, wherof there were great plenty in *Egypt* in the time of *Ptolemy*, which were taught to leap, play, & dance, at the hearing

John Cuy.

The first generation of Mimicke Dogs.

The feates of dogs.

hearing of musicke, and in many poore mens houses they serued instead of seruants for diuers vses.

Alberus

These are also vsed by plaiers and Puppet-Mimicks to worke straunge trickes, for the sight whereof they get much money: such an one was the Mimicks dog, of which *Plutarch* writeth that he saw in a publicke spectacle at Rome before the Emperor *Vespasian*. The dog was taught to act a play, wherein were contained many persons parts, I meane the affections of many other dogs: at last there was giuen him a piece of bread, wherein as was saide was poison, hauing vertue to procure a dead sleepe, which he receiued and swallowed; and presently after the eating thereof he began to reele and stagger too and fro like a drunken man, and fell downe to the ground, as if he had bin dead, and so laie a good space not stirring foot nor lim, being drawne vpp and downe by diuers persons, according as the gesture of the play he acted did require, but when hee perceiued by the time and other signes that it was requisite to arise, he first opened his eyes, and lift vp his head a litle, then stretched forth himselfe like as one doth when he riseth from sleepe; at the last vp he geteth and runneth to him to whom that part belonged, not without the ioy and good content of *Cesar* and all other the beholders.

To this may be added another story of a certaine Italian about the yeare 1403. called *Andrew* who had a red Dog with him of strange feats, and yet he was blind. For standing in the Market place compassed about with a circle of many people, there were brought by the standers by many Rings, Jewels, bracelets and peeces of go'd and siluer, and there within the circle were couered with earth, then the dog was bid to seeke them out, who with his nose and feet did presently find and discouer them, then was hee also commaunded to giue to euery one his owne Ring, Jewell, Bracelet, or money, which the blind dog did performe directly without stay or doubt. Afterward the standers by, gaue vnto him diuers peeces of coine, stamped with the images of sundry princes, and then one called for a piece of English money, and the Dog deliuered him a peece, another for the Emperors coine, and the dog deliuered him a piece thereof: and so consequently euery prince coine by name, till all was restored; and this story is recorded by *Abbas Vrspergensis*, whereupon the common people said, the dog was a diuell or else possessed with some pythonical spirit: & so much for this dog.

Strabo,
Of the Meli-
tan Dogs.

There is a towne in *Pachynus*, a promontory of *Sicily* (called *Melita*) from whence are transported many fine little Dogs called (*Melitan canes*) they were accounted the Jewels of women, but now the said towne is possessed by Fisher-men, and there is no such reckoning made of those tender little dogs, for these are not bigger then common Ferrets, or Weasils, yet are they not small in vnderstanding, nor mutable in their loue to men: for which cause they are also nourished tenderly for pleasure; whereupon came the prouerbe *Melitan Catella*, for one nourished for pleasure, & *Canis digno throno*, because princes hold them in their hands sitting vpon their estate.

Aelianus

Blondus,
The arte of
making of lit-
tle Dogs.

Theodorus the tumbler and dauncer had one of these, which loued him so well, that at his death he leaped into the fire after his body. Nowa daies, they haue found another breede of little dogs in all nations, beside the *Melitan* Dogs, either made so by art, as inclosing their bodies in the earth when they are Whelpes, so as they cannot grow great, by reason of the place, or els, lessening and impaying their growth, by some kind of meat or nourishment. These are called in Germany, *Bracken Schoßhundle* and *Gutschenhundle*, the Italians *Bottolo*, other Nations haue no common name for this kind that I know. *Martiall* made this *Distichon* of a little French dog; for about Lyons in France there are store of this kind, and are sold very deare; sometimes for ten Crownes, and sometimes for more.

*Delitias parua si vis audire catellæ
Narranti breuis est pagin: tota mihi.*

They are not aboute a fote, or halfe a foot long, and alway the lesser the more delicate and precious. Their head like the head of a Mouse but greater, their snout sharpe, their eares like the eares of a Cony, short Legs, little feete, long taile, and White colour, and the haire about the shouldeers longer then ordinary, is most commended. They are of pleasant disposition, and will leape and bite, without pinching, and barke prettily, and some of them

them are taught to stand vpright, holding vp their fore legs like hands, other to fetch and cary in their mouths, that which is cast vnto them.

There be some wanton Women which admit them to their beds, and bring vp their young ones in their owne bosomes, for they are so tender, that they sildome bring about one at a time, but they loose their life. It was reported that when *Grego* in *Syracuse* was to goe from home among other Gossips, she gaue him mayd charge of two thinges, one that she should looke to her child when it cryed, the other, that she should keepe the litle dog within doores.

Publius had a little dog (called *Issa*) hauing about the necke too siluer bells, vpon a silken Collar, which for the neatnesse thereof, seemed rather to be a picture then a creature; whereof *Martiall* made this elegant *Epigram*, comprehending the rare voyce and other gestures in it;

*Issa est purior osculo columbæ
Issa est carior indicis lapillis
Hanc tu, si queritur loqui putabis
Collo nexa cubat capique somnos
Est desiderio coacta ventris
Sed blandopede suscitaturaque
Casta tantus inest pudor castelle
Pictam publius exprimit tabella
Vt fit tam similis sibi nec ipsa
Aut utramque putabis esse veram*

*Issa est blandior omnibus puellis,
Issa est delitiae castella publij
Sentit tristitiaque gaudiumque
Vt suspiria nulla sentiantur
Gutta pallia, non sefallit vlla.
Deponi monet & rogat leuari
Hanc ne lux rapiat suprema totam.
In qua tam similem videbis issam
Issam denique pone cum tabella
Aut utramque putabis esse pictam.*

Marcellus Empiricus reciteth a certaine charme, made of the rinde of a wild figtree, held to the Spleene or liuer of a little dog, and afterward hanged vp in the smooke to dry, and pray that as the rind or barke dryeth, so the liuer or Spleene of the dog may neuer grow; and thereupon the dog, (saith that foolish Empericke) shall neuer grow greater, then it was at the time that the barke was hanged vp to drying. To let this trifle goe, I will end the discourse of these little dogs with one story of their loue and vnderstanding.

There was a certaine noble Woman in *Sicily*, which vnderstanding her husband was gone a long iorney from home, sent to a louer (I should say an adulterer) she had, who came, & by bribery & mony giuen to her seruants, she admitted him to her bed, but yet priuately, more for feare of punishment, then care of modesty; and yet for all her craft, she mistrusted not her little Dog, who did see euery day where she locked vp this adulterer: at last, her husband came home, before her louer was auoyded, and in the night the little Dog seeing his true maister returned home, ranne barking to the doore and leaped vp thereupon, (within which the Whoremonger was hidden) and this he did oftentimes together, fawning and scraping his Lord and maister also, in so much as he mistrusted, and that iustly some strange euent: At last, he brake open the doore, and found the adulterer ready Armed with his sword, wherewithall he slew the goodman of the house vna-wares: and so enioyed the adulterate Woman for his wife, for murther followeth if it goe not before adultery. This story is related by *Aelianus* to set forth a vertue of these little Dogs, how they obserue the actions of them that nourish them, and also some desertion betwixt good and euill.

The Dogs of Egypt are most fearefull of all other, and their custome is to runne and drinke, or drinke of the Ryuer *Nilus* running, for feare of the Crocodils; Whereupon came the Prouerbe, of a man that did any thing slightly or hastily, *Vt canis & Nilo bibit*. *Alcibiades* had a Dog which he would not sell vnder 28. thousand Sesterces, that is seven hundred French Crownes; it was a goodly and beautiful Dog, yet he cut off his taile, whereof he gaue no other reason, being demanded why he so blemished his Beast, but only that by that fact hee might giue occasion to the *Athenians* to talke of him.

The Dogges of *Caramania* can neuer be tamed, for their men also are wilde and liue without allaw and ciuility: and thus much of Dogs in special. In the next place I thought good to insert into this story the treatise of English Dogs, first of all written in Latine by that famous Doctour in Physicke *Iohn Cay*, and since translated by A. F. and directed to that noble *Gesner*, which is this that followeth, that so the reader may chuse whether of both to affect best.

Aelianus
A lamenta-
ble story of
the discouery
of an adulter-
er by a little
dog.

Aelianus
Solinus.

Pollux.

Aelianus

The Preamble or entrance, into the Treatise
following.



I wrote vnto you (well beloued friend *Gesner*) not many years past, a manifolde history, containing the diuers forms and figures of Beasts, Birds, and Fishes, the sundry shapes of plants, and the fashions of Hearbes, &c.

I wrote moreouer, vnto you seuerally, a certaine abridgement of dogs, which in your discourse vpon the formes of Beasts in the second order of milde and tamable beasts, when you make mention of Scottish Dogs, and in the winding vp of your letter written and directed to Doctor *Turner*, comprehending a Catalogue or reherfall of your books not yet extant, you promised to set forth in print, and openly to publish in the face of the world among such your workes as are not yet come abroad to light and sight. But, because certain circumstances were wanting in my breuiary of English dogs (as seemed vnto me) I staied the publication of the same, making promise to send another abroad, which might be committed to the hands, the eyes, the eares, the minds, and the iudgements of the Readers.

Wherefore that I might performe that precisely, which I promised solemnly, accomplish my determination, and satisfie your expectation: which are a man desirous and capable of all kind of knowledg, and very earnest to be acquainted with all experiments: I will expresse and declare in due order, the grand and generall kind of English dogs, the difference of them, the vse, the properties, and the diuers natures of the same, making a tripartite diuision in this sort and manner. All English dogges be either of a gentle kind seruing the game, a homely kind apt for sundry necessary vses, or a curriish kind, meete for many toies.

Of these three sorts or kindes so meane I to intreate, that the first in the first place, the last in the last roome, and the middle sort in the middle seate be handled. I call them vniuersally all by the name of English dogs, as well because England only, as it hath in it English dogges, so it is not with the Scottish, as also for that wee are more inclined and delighted with the noble game of hunting, for we Englishmen are adicted and giuen to that exercise and painefull pastime of pleasure, as well for the plenty of flesh which our parks and Forrests do foster, as also for the opportunity and conuenient leisure which wee obtaine, both which, the Scots want. Wherefore seeing that the whole estate of kindly hunting consisteth principally in these two points, in chasing the beast that is in hunting, or in taking the bird that is in fowling. It is necessary and requisite to vnderstand that there are two sorts of dogs by whose meanes, the seates within specified are wrought, and these practises of activity cunningly and curiously compassed, by two kindes of Dogs, one which rouzeth the beast & continueth the chase, another which springeth the bird, and bewraileth the flight by pursue. Both which kindes are termed of the Latines by one common name, that is, *Canes Venatici*, hunting dogs. But because we Englishmen make a difference betweene hunting and fowling, for they are called by these seuerall words *Venatio*, & *Aucupium*, so they term the dogs who they vse in these sundry games by diuers names, as those which serue for the beast, are called *Venatici*, the other which are vsed for the fowl are called *Aucupatorii*.

The first kind called *Venatici* I deuide into five sorts, the first in perfect smelling, the second in quicke spying, the third in swiftnes and quicknes, the fourth in smelling and nimblenes, the fifth in subtilty and deceitfulness, heerein these five sorts excellet.

Of

Of the Dogge called a Harier, in
Latine *Leuerarius*.



Harkeinde of Dogge whome nature hath indued with the vertue of smelling, whose property it is to vse a lustines, a readines, and a couragiousnes in hunting, and draweth into his nostrelles the aire or sent of the beast pursued and followed, we call by this word *Sagax*, the *Grecians* by this woorde *Ichuenten* of tracing or chasing by the foote, or *Rinciaten*, of the nostrells, which be the instruments of smelling. We may knowe these kinde of Dogs by their long, large and bagging lips, by their hanging eares, reaching downe both sides of their chaps, and by the indifferent and measurable proportion of their making. This sort of Dogges we call *Leuerarios* Hariers, that I may comprise the whole number of them in certain specialities, and apply to them their proper and peculier names, forsomuch as they cannot all be reduced and brought vnder one sort, considering both the sundry vses of them, and the difference of their seruice whereto they be appointed. Some for the Hare, the Foxe, the Wolfe, the Hart, the Bucke, the Badger, the Otter, the Polcar, the Lobster, the Weasel, the Conny, &c. Some for one thing and some for another.

As for the Conny, whome we haue lastly set downe, we vse not to hunt, but rather to take it, sometime with the nette, sometime with a Ferret, and thus euery seuerall sorte is notable and excellent in his naturall quality and appointed practise. Among these sundry sortes, there be some which are apt to hunt two diuers beastes, as the Foxe otherwhiles, and other whiles the Hare, but they hunt not with such towardnesse and good lucke after them, as they doe that whereunto nature hath formed and framed them, not onely in external composition and making, but also in inward faculties & conditions, for they swar oftentimes, and do otherwise then they should.

Of the Dogge called a Terrar, in
Latine *Terrarius*.



Another sorte there is which hunteth the Foxe and the Badger or Gray onely, whome we call *Terrar*, because they (after the maner and custom of Ferrets in searching for Connies) creep into the ground, and by that meanes make afraide, nippe, and bite the Foxe and the Badger in such sort, that either they teare them in peeces with their teeth being in the besome of the earth, or else haile and pull them perforce out of their lurking angles, darke dungeons, and close caues, or at the least through conceiued feare, driue them out of their hollowe harbours, in so much that they are compelled to prepare speedy flight, and being desirous of the next (albeit not the safest) refuge, are otherwise taken and intrapped with snares and nets laide ouer holes to the same purpose. But these be the least in that kind called *Sagaces*.

Of the Dogge called a Bloudhound, in
Latine *Sanguinarius*.



The greater sorte which serue to hunt, hauing lips of a large size, and eares of no small length, doe not onely chase the beast whiles it liueth, (as the other do of whom mention aboue is made) but being dead also by any manner of casualty, make recourse to the place where it lyeth, hauing in this point an assured and infallible guide, namely, the sent and fauour of the bloud sprinkled here and there vpon the ground. For whether the beast being wounded, doth notwithstanding enioy life, and escapeth the hands of the huntman, or whether the said beast being flaine is conuayed cleanly out of the parke (so that there be some signification

cation of blood shed: these Dogges with no lesse facility and easinesse, then audity and greedinesse can disclose and bewray the same by smelling, applying to their pursute, agility and nimblenesse, without tediousnesse, for which consideration, of a singuler speciality they deserued to be called *Sanguinarij* bloodhoundes. And albeit peradventure it may chauce, (as whether it chanceth seldome or sometime I am ignorant) that a peece of flesh bee subtilly stolne and cunningly conuayed away with such prouisoos and precautions, as thereby all apparence of blood is either preuented, excluded, or concealed, yet these kinde of Dogs by certaine direction of an inward assured notice and priuy marche, pursue the deede dooers, through long lanes, crooked reaches, and weary waies, without wandering awry out of the limites of the land whereon these desperate purloiners prepared their speedy passage. Yea, the natures of these Dogs is such, and so effectually is their foresight, that they can bewray, separate, and pick them out from an infinite multitude and an innumerable company, creepe they neuer so farre into the thickest throng, they will finde him out notwithstanding he lie hidden in wilde Woods, in close and overgrown groues, and lurke in hollow holes apt to harbor such vngracious guesstes.

Moreover, although they should passe ouer the water, thinking thereby to auoide the pursute of the hounds, yet will not these Dogs giue ouer their attempt, but presuming to swim through the streame, perseuer in their pursute, and when they be arrived and gotten the further bancke, they hunt vp and down, to and fro runne they, from place to place thisthey, vntill they haue attained to that plot of ground where they passed ouer. And this is their practise, if perdy they cannot at the first time smelling, find out the way which the deede doores tooke to escape. So at length get they that by art, cunning, and diligent indeuour, which by fortune and lucke they cannot otherwise overcome. In so much as it seemeth worthily and wisely written by *Alanus* in his sixt Booke, and xxxix. Chapter, *De canthumatione kai dialecticon*, to be as it were naturally instilled into these kinde of dogges. For they will not pause or breath from their pursute vntill such time as they be apprehended and taken which committed the fact.

The owners of such houndes vse to keepe them in close and darke channels in the day time, and let them loose at liberty in the night season, to the intent that they might with more courage and boldnesse practise to follow the felon in the euening and solitary hours of darkenesse, when such ill disposed varlots are principally purposed to play their impudent pageants, and imprudent pranks. These hounds (vpon whom this present portion of our treatise runneth) when they are to follow such fellows as we haue before rehearsed, vse not that liberty to range at will, which they haue otherwise when they are in game, (except vpon necessary occasion whereon dependeth an vrgent and effectuall perswasion) when such purloyners make speedy way in flight, but being restrained and drawne backe from running at randon with the leame, the end whereof the owner holding in his hand is led, guyded, and directed with such swiftnesse and slownesse (whether he goe on foote, or whether he ride on horsebacke) as he himselfe in heart would wish for the more easie apprehension of these venturous varlots.

In the borders of England and Scotland, (the often and accustomed stealing of cattell so procuring) these kinde of Dogges are very much vsed, and they are taught and trayned vp first of all to hunt cattell, as well of the smaller as of the greater growth; and afterwards (that quality relinquished and lefte) they are learned to pursue such pestilent persons as plant their pleasure in such practises of purloyning as we haue already declared. Of this kind there is none that taketh the Water naturally, except it please you so to suppose of them which follow the Otter, which sometimes haunt the land, and sometime vseth the water. And yet neuertheless al the kinde of them boyling and broyling with greedy desire of the prey which by swimming passeth through ryuer and flood, plunge amyds the water, and passe the streame with their pawes.

But this property proceedeth from an earnest desire wherewith they be inflamed, rather then from any inclination, issuing from the ordinance and appointment of nature. And albeit some of this sort in English be called *Brache*, in Scottish *Rache*, the cause hereof resteth in the sex and not in the generall kind. For we English men call *Bitches* belonging to the hunting kind of Dogs, by the tearme aboue mentioned. To be short it is proper

proper to the nature of houndes, some to keepe silence in hunting vntill such time as there is game offered. Other some so soone as they smell out the place where the beast lurketh, to bewray it immediately by their importunate barking, notwithstanding it be far & many furlongs off, cowering close in his cabbin. And these Dogs the younger they be, the more wantonly barke they, and the more liberally, yet, oftentimes without necessity, so that in them, by reason of their young yeares and want of practise, small certainty is to be reposed. For continuance of time, and experience in game, ministrereth to these hounds, not only cunning in running, but also (as in the rest) an assured foresight what is to be done, principally, being acquainted with their maisters watchwords, either in reuoking or in boldening them to serue the game.

Of the Dogges called the Gasehound, in

Latine *Agasæus*.



His kinde of Dog which pursueth by the eye, preuaileth little, or neuer a whit, by any benefite of the nose, that is by smelling, but excelleth in perspicuity and sharpenesse of sight altogether, by the vertue whereof, being singuler and notable, it hunteth the Foxe and the Hare. This Dogge will chosse and separate any beast from among a great flocke or heard, and such a one will it take by election as is not lancke, leane and hollow, but well spread, smooth, full, fat, and round, it followes by direction of the eye-sight, which indeede is cleere, constant, and not vncertaine, if a beast be wounded & go astray the dog seeketh after it by the steadfastnes of the eye, if it chance peradventure to returne and be mingled with the residue of the flocke, this Dog spyeth it out by the vertue of his eye, leauing the rest of the cattell vntouched, and after he hath set sure sight vpon it he separateth it from among the company and hauing so done neuer ceaseth vntill he haue wearied the Beast to death.

Our country men call this Dog *Agasæus*. A gase-hound, because the beames of his sight are so steadfastly settled and vnmoueably fastned. These Dogs are much and vsually occupied in the Northern parts of England more then in the Southern parts, & in feeldy lands rather then in bushy and woody places, horsemen vse them more then footmen, to the intent that they might prouoke their horses to a swift gallop (wherewith they are more delighted then with the prey it selfe) & that they might acustome their horse to leape ouer hedges and ditches, without stop or stumble, without harme or hazard, without doubt or danger, and to escape with safeguard of life. And to the end that the riders themselves when necessity so constrained, and the feare of further mischief inforced, might saue themselves vndamnified, and preuent each perillous tempest by preparing speedy flight, or else by swift pursute made vpon their enemies, might both ouertake them, encounter with them, and make a slaughter of them accordingly. But if it fortune so at any time that this dog take a wrong way, the maister making some vsuall signe and familiar token, hee returneth forthwith, & taketh the right and ready trace, beginning his chafe afresh, & with a cleare voice, and a swift foot followeth the game with as much corage and nimblenes as he did at the first.

Of the Dogge called the Greyhound, in La-

tine *Leporarius*.



We haue another kinde of dog, which for his incredible swiftnesse is called *Leporarius* a Greyhound, because the principall seruice of them dependeth and consisteth in starting and hunting the Hare, which Dogs likewise are indued with no lesse strength then lightnes in maintenance of the game, in seruing the chase, in taking the Bucke, the Hart, the Doe, the Fox, and other beasts of semblable kind ordaind for the game of hunting. But more or lesse, each one according to the measure and proportion of their desire, and as might and liabily of their bodies will permit and suffer.

For

For it is a spare and bare kind of Dog, (offlesh but not of bone) some are of a greater sort, and some of a lesser, some are smooth skinned, and some are curled, the bigger therefore are appointed to hunt the bigger Beasts, and the smaller serue to hunt the smaller accordingly. The nature of the Dogges I finde to be wonderfull by the testimony of all histories. For, as *John Froisart* the historiographer in his 4. lib. reporteth. A Greyhound of King *Richard*, the second that wore the Crowne, and bare the Scepter of the realme of England, neuer knowing any man, beside the kings person, when *Henry Duke of Lancaster* came to the castle of *Flint* to take king *Richard*, the Dog forsaking his former Lord and maister came to *Duke Henry*, fawned vpon him with such resemblances of goodwill and conceined affection, as he fauoured king *Richard* before: he followed the Duke, and vtterly left the King. So that by these manifest circumstances a man might iudge his Dog to haue bene lightened with the lampe of foreknowledge and vnderstanding, touching his old maisters miseries to come, and unhappines nie at hand, which king *Richard* himselfe evidently perceiued, accounting this deede of his dog a Prophecy of his ouerthrow.

Of the Dogge called the Leuiner, or Lyemmer
in Latine *Lorarius*.



Nother sort of Dogs be there, in smelling singular, and in swiftnesse incomparable. This is (as it were) a middle kind betwixt the Harier and the Greyhound, as well for his kind, as for the frame of his body. And it is called in Latine *Leuinarus*, a *Leuitate*, of lightnesse, and therefore may well be called a light-hound, it is also called by this word *Lorarius*, a *Lore*, a leame wherewith it is led. This Dogge for the excellency of his conditions, namely smelling and swift running, doth follow the game with more eagernes, and taketh the prey with a iolly quicknesse.

Of the Dogge called a Tumbler, in
Latine *Vertagus*.



His sort of Dogges, which compasseth all by craftes, fraudes, subtilties and deceptes, we English men call Tumblers, because in hunting they turne and tumble, winding their bodies about in circle-wise, and then fiercely and violently venturing vpon the beast, doth suddenly gripe it, at the very entrance and mouth of their receptracles, or closets before they can recouer meanes, to saue and succor themselves. This Dogge vseth another craft and subtilty: namely, when he runneth into a warren, or fetcheth a course about a cony burrough, he hunts not after them, he fraies them not by barking, he makes no countenance or shadow of hatred against them, but dissembling friendship, and pretending fauour, passeth by with silence and quietnesse, marking and noting their holes diligently, wherein (I warrant you) he will not be ouerhot nor deceiued. When he cometh to the place where Conies be, of a certaintie, he coucheth downe close with his belly to the ground, provided alwaies by his skill and pollicie, that the winde be neuer with him but against him in such an enterprize. And that the Conyes spy him not where he lurketh. By which meanes he obtaineth the scent and fauour of the conies, carryed towardes him with the wind and the ayre, either going to their holes, or coming out, either passing this way, or running that way, and so prouideth by his circumspection, that the silly simple Conny is debarred quite from his hole (which is the haue of their hope, and the harbour of their health) and fraudulently circumuented and taken, before they can get the aduantage of their hole. Thus hauing caught his prey he carrieth it speedily to his maister, wayting his Dogs returne in some conuenient lurking corner.

These Dogges are somewhat lesser then the houndes, and they be lancker and leaner, beside that they be somewhat pricke eared. A man that shall marke the forme and fashion

of

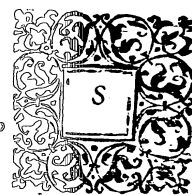
of their bodies, may well cal them mungrel Grey-hounds if they were somewhat bigger. But notwithstanding they counteruaile not the Greyhound in greatnesse, yet will he take in one daies space as many Conies as shall arise to as big a burthen, and as heauy a load as a horse can carry, for deceit and guile is the instrument whereby he maketh this spoile, which pernicious properties supply the places of more commendable qualities.

Of the Dogge called the theeuish Dogge, in Latine
Canis furax.



He liketh to that whom we haue rehearsed, is the theeuish dog, which at the mandate & bidding of his master fleereth and leereeth abroad in the night, hunting Conies by the aire, which is leuened with the fauour and conceied to the sense of smelling by the meanes of the wind blowing towardes him. During all which space of his hunting, he will not barke, least he should be preiudicial to his own aduantage. And thus watcheth and snatcheth vp in course as many Conies as his maister will suffer him, and beareth them to his maisters standing. The farmers of the countrey and vplandish dwellers, call this kind of Dog a night cur, because he hunteth in the darke. But let thus much seeme sufficient for dogs which serue the game and disport of hunting.

Of gentle Dogges seruing the hauke, and first
of the Spaniell, called in Latine
Hispaniolus.



Vch Dogs as serue for fowling, I thinke conuenient and requisite to place in the second Section of this treatise. These are also to be reckoned and accounted in the number of the Dogs which come of a gentle kinde, and of those which serue for fowling, there be two sorts, The first findeth game on the land, the other findeth game on the water. Such as delight on the land, play their parts, either by swiftnesse of foot, or by often questing, to search out and to spring the bird for further hope of aduantage, or else by some secret signe and priuy token bewray the place where they fall. The first kind of such serue the Hauke, the second, the net, or, traine. The first kind haue no peculiar names assigned vnto them, saue onely that they be denominat after the birde which by naturall appointment he is aloted to take; for the which consideration, some bee called dogs for the Falcon, the Pheasant, the Partridge, and such like. The common sort of people call them by one general word, namely Spaniels. As though these kind of dogs came originally and first of al out of Spaine. The most part of their skins are white, and if they be marked with any spots they are commonly red, and somewhat great therewithall, the haire not growing in such thicknes but that the mixture of them may easily be perceiued. Other some of them be reddish and blackish, but of that sort there be but a very few. There is also at this day among vs a new kinde of Dog brought out of France (for we Englishmen are marueilous greedy gaping gluttons after nouelties, and couetous cormorants of thinges that be seldome, rare, strange, and hard to get.) And they be speckled alouer with white and black, which mingled colours incline to a marbled blew, which beautifieth their skins and affoordeth a seemely shew of comelinesse. These are called French dogs as is aboue declared already.

The Dog called the Setter, in Latine
Index.

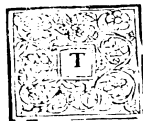
A Nother sort of Dogs be there, seruiceable for fowling, making no noise eithen with foot or with tongue, whiles they follow the game. These attend diligently vpon their maister & frame their conditions to such becks, motions, & gestures, as it shal please him

Q

him to exhibite and make, either going forward, drawing backward, inclining to the right hand, or yealding toward the left, (In making mention of fowles; my meaning is of the Partridge and the Quail) when he hath found the bird, he keepeth sure and fast silence, he steeleth his steps and will proceede no further, and with a close couert, watching eie, layeth his belly to the ground and so creepeth forward like a worme. When he approacheth neere to the place where the bird is, he lies him down, and with a marke of his pawes betrayeth the place of the birds last abode, wherby it is supposed that this kind of dog is called *Index*, Setter, being indeede a name most consonant & agreeable to his quality. The place being knowne by the meanes of the Dog, the fowler immediatly openeth and spreadeth his net, intending to take them; which being done the dog at the customed becke or visuall signe of his Maister riseth vp by and by, and draweth neerer to the fowle that by his presence they might be the authors of their own insnaring, and be ready intrangled in the prepared net, which cunning and artificiall indeuor in a dog (being a creature domesticall or household seruant, brought vp at home with offals of the trencher, and fragments of victuals,) is not so much to be marueiled at, seeing that a Hare (being a wild and skippish beast) was seene in England to the astonishment of the beholders, in the yeare of our Lorde God, 1564. not only dauncing in measure, but playing with his former feete vpon a tabbaret, and obseruing iust number of strokes (as a practitioner in that Art) besides that, nipping and pinching a dog with his teeth and claws, and cruelly thumping him with the force of his feete. This is no trumpety tale, nor trifle toy (as I imagine) and therefore not vnworthy to be reported, for I reeleen it a requital of my trauaile, not to drowne in the seas of silence any speciall thing, wherein the prouidence and effectuall working of nature is to be pondered.

Of the Dog called the water Spaniell, or finder,

in Latine *Aquaticus seu Inquisitor*.



That kind of dog whose seruice is required in fowling vpon the water, partly through a naturall towarde, and partly by diligent teaching, is indued with that property. This sorte is somewhat big, and of a measurable greatnes, hauing long, rough, and curled haire, not obtained by extraordinary trades, but giuen by natures appointment; yet neuertheless (friend *Gesner*) I haue described and set him out in this manner, namely powled and notted from the shoulders to the hindermost legs, and to the end of his taile, which I did for vse and custome cause, that being as it were made somewhat bare and naked, by shearing off such superfluitie of haire, they might attaine the more lightnesse, and swiftnesse, and be lesse hindered in swimming, so troublesome and needelesse a burthen being shaken off. This kind of dog is properly called, *Aquaticus*, a water spaniel, because he frequenteth and hath visuall recourse to the water where al his gamelyeth, namely water fowles, which are taken by the help and seruice of them, in their kind. And principally ducks and drakes, wherupon he is likewise named a dog for the duck, because in that quality he is excellent. With these Dogs also we fetch out of the water such fowle as be stounge to death by any venomous Worme, we vse them also to bring vs our boules and arrowes out of the Water, (missing our mark) wherat we direct our leuell, which otherwise we should hardly recover, and oftentimes they restore to vs our shaftes which wee thought neuer to see, touch, or handle againe, after they were lost: for which circumstances they are called *Inquisitores*, searchers, and finders. Although the Ducke otherwhiles notably deceiveth both the Dog and the Maister, by diuing vnder the Water, and also by naturall subtilty, for if any man shall approach to the place where they build, breede, and sit, the hennes goe out of their neasts, offering themselves voluntarily to the handes, as it were, of such as draw neere their neastes. And a certaine weakenesse of their Wings pretended, and infirmity of their feet dissembled, they goe slowly and so leasurely, that to a mans thinking it were no maiesties to take them. By which deceitfull trickes they doe as it were entise and allure men to follow them, til they be drawn a long distance from their neastes, which being compassed by their prouident cunning, or cunning prouidence, they come

of all inconueniences which might grow of their returne, by vsing many careful and curious caueats, least they often bungling bewray the place where the young ducklings be hatched. Great therefore is their desire, and earnest their study to take heed, not only to their brood but also so themselves. For when they haue an inkling that they are espied, they hide themselves vnder turfes or sedges, wherewith they couer and shroud themselves so closely and so craftily, that (notwithstanding the place where they lurk be found and perfectly perceiued) there they will harbor without harme, except the water spaniel by quick smelling discover their deceptions.

Of the Dogge called the Fisher, in Latine

Canis Piscator.



He Dog called the fisher, whereof *Hector Boethius* writeth, which seeketh for fish by smelling among rocks and stones, assuredly I know none of that kind in England, neither haue I receiued by report that there is any such, albeit I haue bene diligent and busie in demanding the question as well of fishermen, as also of hunt-men in that behalfe, being carefull and earnest to learne and vnderstand of them if any such were, except you hold opinion that the Beauer or Otter is a fish (as many haue beleued) and according to their beleefe affirmed, as the bird *Furipe*, is thought to be a fish, and so accounted. But that kinde of Dog which followeth the fish to apprehend and take it, (if there be any of that disposition and property) whether they do this thing for the game of hunting, or for the heate of hunger, as other Dogs doe which rather then they will be famished for want of foode, couet the carcases of carion and putrified flesh. When I am fully resolu'd and disburthened of this doubt I will send you certificate in writing. In the meane season I am not ignorant of that both *Alanus* and *Aelianus*, call the Beauer *kunopotamon* a water dog, or a Dog-fish, I know likewise thus much more, that the Beauer doth participate this propertie with the dog, namely, that when fishes be scarce they leaue the water and range vp and downe the land, making an insatiable slaughter of young lambes vntill their paunches be replenished, and when they haue fed themselves full of flesh, then returne they to the water, from whence they came. But albeit so much be granted that this Beauer is a Dog, yet it is to be noted that we reckon it not in the beadröw of English Dogs as we haue done the rest. The sea Calf, in like manner, which our contry men for breuity sake call a Seele, other more largely name a *Sea Vele*, maketh a spoile of fishes betweene rockes and banckes, but it is not accounted in the catalogue or number of our English Dogs, notwithstanding we call it by the name of a sea Dog or a sea-Calf. And thus much for our Dogs of the second sort, called in Latine *Ancupatorij*, seruing to take fowle either by land or water.

Of the delicate, neate, and pretty kind of dogges called the

Spaniell gentle, or the comforter, in Latine *Melitas*

or *Fotor*.



Here is, besides those which wee haue already deliuered, another sort of gentle dogs in this our English soile but exempted from the order of the residue, the Dogs of this kind doth *Callimachus* call *Melitas* of the Island *Melita*, in the sea of *Sicily* (which at this day is named *Malta*, an Island indeede, famous and renowned, with couragious and puissant soldiers valliantly fighting vnder the banner of Christ their vnconquerable captaine, wherof this kind of dogs had their principall beginning.

These dogs are little, pretty, proper, and fine, and sought for to satifie the delicatenes of dainty dames, and wanton womens wils, instruments of folly for them to playe and dally withall, to trifle away the treasure of time, to withdraw their mindes from more commendable exercises, and to content their corrupted concupiscences with vaine disport (A felly shift to shunne yrekesome idleness.) These puppies the smaller they be, the more pleasure

pleasure they prouoke, as more meete play-fellows for minling mistresses to beate in their bosomes, to keepe company withal in their chambers, to succour with sleep in bed, and nourish with meate at bourde, to lay in their lappes, and lick their tips as they ride in their Waggon, and good reason it should be so, for coulteresse with fineness hath no fellowship, but feattelle with neatnesse hath neigbourhood enough. This pleasant prouerbe verified vpon a Tyrant, namely that he loved his Sow better then his son, may well be applyed to these kind of people, who delight more in Dogs that are deprived of all possibility of reason, then they do in children that be capable of wisdom, and iudgment. But this abuse peradventure raigeth where there hath beene long lacke of issue, or else where barrennes is the best blossom of beauty.

*The vertue which remaineth in the Spaniel gentle,
otherwise called the comforter.*



Notwithstanding many make much of those pritty puppies called Spaniels gentle, yet if the question were demanded what property in them they spye, which should make them so acceptable and precious in their sight, I doubt their answer would belong a coynings. But seeing it was our intent to trauaile in this treatise, so, that the reader might reape some benefit by his reading, we will communicate vnto such coniectures as are grounded vpon reason. And though some suppose that such dogs are fit for no seruice, I dare say, by their leaues, they be in a wrong boxe. Among all other qualities therefore of nature, which be knowne (for some conditions are covered with continuall and thicke clouds, that the eye of our capacities cannot pearse through the) we find that these litle dogs are good to alluage the sicknes of the stomach, being oftentimes thereunto applied as a plaster preseruative, or borne in the bosom of the diseased and weake person; which effect is performed by their moderate heat. Moreouer the disease and sicknes changeth his place and entrench (though it be not precisely marked) into the dog, which to bee truth, experience can testifie, for these kind of dogs sometime fall sicke, and sometime die, without any harme outwardly inforced, which is an argument that the disease of the gentleman, or gentlewoman or owner whatsoeuer, entrench into the dog by the operation of heart intermingled and infected. And thus haue I hetherto handled dogs of a gentle kind whom I haue comprehended in a triple diuision. Now it remaineth that I annex in due order, such dogs as be of a more homely kind.

*Dogges of a course kind seruing for many necessary uses, called in
Latine Canis rusticus, and first of the Shepherds dog called in Latine
Canis Pastoralis.*



The first kind, namely the shepherds hound is very necessary and profitable for the auoyding of harmes, and inconueniences which may cometo men by the meanes of beastes. The second sort serue to succour against the snares and attemptes of mischieuous men. Our shepherds dog is not huge, vaste, and big, but of an indifferent stature and growth, because it hath not to deale with the bloodthirsty wolfe, sythence there be none in England, which happy and fortunate benefit is to be ascribed to the puiſſant Prince Edgar, who to the intent that the whole country might be euacuated and quite cleared from wolves, charged and commaunded the Welshmen (who were pestered with these butcherly beasts about measure) to pay him yearly tribute which was (note the wisdom of the king) three hundred Wolves. Some there be which write that Llewellyn Prince of Wales paid yearly to King Edgar three hundred wolves in the name of an exaction (as we haue said before.) And that by the meanes hereof, within the compasse and tearme of foure years, none of those noysome and pestilent beastes were left in the coastes of England and Wales. This Edgar wore the crowne royall, and bare the Scepter imperiall of this kingdom, about the yeare of our Lord, nine hundred, fifty nine. Since which time we readethat no Wolfe hath beene

beene scene in England, bred within the bounds and borders of this country, many there haue beene diuers brought ouer from beyond the seas, for greedines of gaine and to make money, for gasing and gaping, staring, and standing to see them, being a strange beast, rare, and seldome scene in England. But to returne to our shepherds Dog. This dog either at the hearing of his maisters voice, or at the wagging and whisteling in his fist, or at his snarill and horle hissing bringeth the wandering weathers and straying sheepe, into the selfe same place where his maisters will and wish is to haue them, wherby the shepherd reapeth this benefit, namely, that with little labour and no toyle or mouing of his feete he may rule and guide his flock, according to his own desire, either to haue them go forward, or to stand still, or to draw backward, or to turne this way, or take that way. For it is not in England, as it is in France, as it is in Flannders, as it is in Syria, as it is in Tartaria, where the sheepe follow the shepherd, for heere in our Countrey the shepherd followeth the sheepe. And sometimes the straying sheepe, when no Dog runneth before them, nor goeth about and beside them, gather themselves together in a flock, when they heere the shepherd whistle in his fist, for feare of the dog (as I imagine) remembering this (if unreasonable creatures may be reported to haue memory) that the Dog commonly runneth out at his maisters warrant which is his whistle. This haue we oftentimes diligently marked in taking our journey from towne to towne, when we haue hard a shepherd whistle we haue rayned in our horse and stood still a space, to see the prooffe and tryall of this matter. Furthermore with this dog doth the Shepherd take sheepe for the slaughter, and to be healed if they be sick, no hurt or harme in the world done to the simple creature.

*Of the mastiue or Bandogge called in Latine
Villaticus or Cathenarius.*



His kind of dog called a mastiue or Bandog is vaste, huge, stubborne, ougly, and eager, of a heuy and bourthenous body, and therefore but litle swiftnesse, terrible, and frightfull to behold, and more fierce and fell then any Arcadian cur (notwithstanding they are said to haue their generation of the violent lion.) They are called Villatici, because they are appointed to watch and keepe farme places and country cotages sequestred from common recourse, and not abutting vpon other houses by reason of distance, when there any feare conceiued of theues, robbers, spoylers, and nightwanderers. They are seruiceable, against the Foxe and Badger, to driue Wilde and tame Swine out of Medowes, pastures, glebelands and places planted with fruite, to baite and take the Bull by the eare, when occasion so requireth. One Dog or two at the vttermoſt, sufficient for that purpose be the Bull neuer so monstrous, neuer so fierce, neuer so furious, neuer so stearne, neuer so vntameable. For is a kind of Dog capeable of courage, violent and valiant, striking cold feare into the hearts of men, but standing in feare of no man, inſomuch that no weapons wil make him shrinke, nor abridge his boldnesse. Our English men (to the intent that their dogs might the more fell and fierce) assist nature with Arte, vſe, and custome, for they teach their Dogs to bayte the Beare, to baite the Bull and other such like cruell and bloody Beastes (appointing an ouerſeer of the game) without any Collar to defende their throates, and oftentimes they traîne them vp in fighting and wrestling with any man hauing for the ſafegarde of his life, either a Pikeſtaffe, a Clubbe or a sword, and by vſing them to such exerciſes as theſe, their Dogs become more sturdy and strong. The force which is in them surmounteth all beleefe, the fast hold which they take with their teeth exceedeth all credit, three of them against a Beare, foure a gainſt a Lyon are sufficient, both to try maſteries with them and vtterly to ouermarch them. Which thing Henry the ſeuenth of that name, King of England (a Prince both politique and warlike) perceiuing on a certaine time (as the report runneth) commaunded all such dogs (how many ſoeuer they were in number) ſhould he hanged, being deeply diſpleaſed, and conceiuing great diſdaine, that an ill fauoured rascal curre ſhould with ſuch violent villany, aſſault the valiant Lyon king of all beaſtes. An example for all ſubiectes worthy remembraunce, to admoniſh them, that it is no aduantage to

The History of Four-footed Beasts.

them to rebell against the regiment of their ruler, but to keepe them within the limits of loyalty. I read an history answerable to this of the selfe same Henry, who hauing a notable and an excellent faire Falcon, it fortuneed that the kings Falconers, in the presence and hearing of his grace, highly commended his maiesties Falcon, saying, that it feared not to intermeddle with an Eagle, it was so ventrous a Bird and so mighty, which when the king heard, he charged that the Falcon should be killed without delay, for the selfe same reason as it may seeme) which was rehearsed in the conclusion of the former history concerning the same king. This dog is called in like manner, *Cathenarius*, a *Cathena*, of the chaine wherewith he is tyed at the gates, in the day time, least being loose he should doe much mischief, and yet might giue occasion of fear and terror by his big barking. And albeit *Cicero* in his Oration had *Pro. S. Ros.* be of this opinion, that such dogs as barke in the broad day light should haue their legs broken, yet our countrey men, on this side the Seas for their carelesnes of life setting all at cinque and sixe are of a contrary iudgement. For these rogue vp and downe in eery corner, no place is free from them, no nor the princes palace, nor the countrey mans cotage. In the day time they practise pilfering, picking, open robbing, and priuy stealing, and what legerdemaine lack they? not fearing the shamefull and horrible death of hanging.

The cause of which inconuenience doth not only issue from nipping need and wringing want, for all that steale are not pinched with pouerty, some steale to maintain their exorbitant and prodigall expences in apparel, their lewdnes of life, their hautes of hart, their wantonnes of manners, their wilfull ydlenes, their ambitious brauery, and the pride of the sawy *Silicones me galorroun ton*, vaine glorious and arrogant in behauiour, whose delight dependeth wholly to mount nimbly on horse-backe, to make them leape lustilie, spring and prance, gallop and amble, to run a race, to wind in compasse, and so forth, liuing altogether vpon the fumes of the spoyle. Other some there be which steale, being thereto prouoked by penury and need, like masterles men applying themselves to no honest trade, but ranging vp and downe, impudently begging and complaining of bodily weakness where is no want of ability. But valiant *Valentine* the Emperour, by holsom lawes provided that such as hauing no corporall sickenes, sold themselves to begging, pleaded pouerty with pretended infirmity, and cloaked their ydle and slothfull life with colourable suits and cloudy cozening, should be a perpetuall slaue and drudge to him, by whome their impudent idlenes was bewrayed, and laid against them in publick place, least the insufferable slothfulness of such vagabonds should be burthenous to the people, or being so hatefull and odious, should grow into an example.

Alfredus likewise in the government of his common wealth, procured such increase of credite to iustice and vpright dealing by his prudent acts and statutes, that if a man traueiling by the high way of the country vnder his dominion, chanced to loose a budget full of Gold, or his capcase farfed with things of great value, late in the euening, he should find it where he lost it safe, found, and vntouched the next morning, yet (which is a wonder) at any time for a whole months space if he sought for it, as *Ingulphus Croyladenfis* in his history recordeth. But in this our vnhappy age, in these (I say) our diuelish daies, nothing can scape the claws of the spoiler, though it be kept neuer so sure within the house, albeit the doors be lockt and bolted round about. This dog in like maner of the *Græcians* is called *Oikouros*.

Of the Latinists *Canis Coltos*, in English the Dog-keeper.

Borrowing his name of his seruice, for he doth not onely keepe farmers houses, but also merchants mansions, wherein great wealth, riches, substance, and costly stuffe is reposed. And therefore were certaine dogs found and maintained at the common costs and charges of the Citizens of Rome in the place calld *Capitolium*, to giue warning of theues coming. This kind of dog is so called,

In Latine *Canis Lanarius*, in English the Butchers dog.

So called for the necessity of his vse, for his seruice affoordeth great benefit to the butcher

Of Dogges.

cher as well in following as in taking his cattell when neede constraineth, vrgeth, and requireth. This kind of Dog is likewise called,

In Latine *Molosicus* or *Molosius*

After the name of a countrey in *Epirus* called *Molosia*, which harboureth many stoure, strong, and sturdy Dogs of this sort, for the Dogs of that countrey are good indeede, or else there is no trust to be had in the testimony of writers. This dog is also called,

In Latine *Canis Mandatarum* a Dog messenger or Carrier.

Vpon substantiall consideration, because at his maisters voice and commaundement, he carrieth letters from place to place, wrapped vp cunningly in his lether collar, fastned thereto, or sowed close therein, who, least he should be hindered in his passage, vteth these helpes very skilfully, namely resistance in fighting if he be not ouermatched, or else swiftnesse and readinesse in running away, if he be vnable to buckle with the Dog that would faine haue a snatch at his skinn. This kinde of Dog is likewise called,

In Latine *Canis Lunarius*, in English the Mooner.

Because he doth nothing else but watch and ward at an inch, wasting the wearisome night season without slumbering or sleeping, bawing and wawing at the Moon (that I may vt the word of *Nonius*) a quality in mine opinion strange to consider. This kind of dog is also called,

In Latine *Aquarius*, in English a water drawer.

And these be of the greater and the waighter sort, drawing water out of wels and deepe pits, by a wheele which they turne round about by the mouing of their burthenous bodies. This dog is called in like manner.

Canis Sarcinarius in latine, and may aptly be Englished, a Tynkers Curre.

Because with marueilous patience they beare big budgets fraught with Tinkers tooles, and mettall meete to mend kettels, porridge-pots, skellerts, and chafers, and other such like trumpery requisite for their occupation and loytering trade, easing him of a great burthen, which otherwise he himselfe should carry vpon his shoulders; which condition hath challenged vnto them the forsaide name. Besides the qualities which we haue already recounted, this kind of Dogs hath this principall property ingrafted in them, that they loue their maisters liberally, and hate straungers despihtfully; whereupon it followeth that they are to their maisters in traueiling a singuler safegarde, defending them forceably from the inuasion of villayns and theues: preferuing their liues from losse, and their health from hazzard, their flesh from hacking and hewing, with such like desperate daun- gers. For which consideration they are meritoriously tearmed.

In latine *Canes defensores*: defending dogs in our mother tongue.

If it chance that the maister be oppressed, either by a multitude, or by the greater violence and so be beaten downe that he lie groweling on the ground, (it is proued true by experience) that this dog forsaketh not his maister, no not when he is starke dead: But enduring the force of famishmeit and the outrageous tempestes of the weather, most vigilantly watcheth and carefully keepeth the deade carcasse many daies, indeuouring furthermore, to kill the murderer of his maister, if he may get any aduantage. Or else by barking, by howling, by furious iarring, snarling, and such like means betrayeth the malefactor as desirous to haue the death of his aforlaide maister rigorously reuenged. An example heereof fortuneed within the compasse of my memory. The Dog of a certaine way-faring man traauiling from the City of London directly to the Towne of Kingstone (most famous and renowned by reason of the triumphant coronation of eight seuerall Kings) passing ouer a good portion of his journey, was assaulted and set vpon by certaine confederate theues lying in wait for the spoyle in *Come-parcke*, a perillous bottom, compassed about with Woods too well knowne for the manifold murders and mischeuous robberies their committed.

Into whose handes this passenger chanced to fall, so that his ill luck cost him the price of

of his life. And that Dog whose syer was English, (which *Blondus* registreth to haue bene within the bankes of his remembrance) manifestly perceiuing that his maister was murdered (this chanced not farre from *Paris*) by the hands of one which was a suiter to the same woman, whom he was a wooer vnto, did both bewray the bloody Butcher, and attempted to teare out the villains throat, if he had not sought meanes to auoid the reuenging rage of the dog. In syers also which fortune in the silence and dead time of the night or in stormy weather of the faide season, the older dogs barke, ball, howle, and yell, (yea notwithstanding they be roughly rated; neyther will they stay their tongues till the household seruants awake, rise, search, and see the burning of the fire, which being perceiued they vse voluntary silence, and cease from yelping. This hath bin, and is found true by trial, in sundry parts of England.

There was no fainting faith in that Dog, which when his maister by a mischance in hunting stumbled and fel, toppling downe a deepe ditch being vnable to recouer of himselfe, the dog signifying his maisters mishap, rescue came, and he was hailed vp by a rope, whom the Dog seeing almost drawne vp to the edge of the ditch, cheerefully saluted, leaping and skipping vpon his maister as though he would haue imbraced him, being glad of his presence, whose longer absence he was loath to lacke. Some Dogs there be, which will not suffer fierie coales to ly scattered about the hearth, but with their pawes will rake vp the burning coales, musing and studying first with themselves how it might conveniently be done. And if so be that the coales cast to great a heat, then will they bury them in ashes and so remove them forward to a fit place with their noses. Other dogs be ther which execute the office of a Farmer in the night time. For when his maister goeth to bedde to take his naturall sleepe. And when,

*A hundred bars of brasse and yron boltes,
Make all things safe from startes and from reuolts.
When Ianus keeps the gate with Argos eye,
That dangers none approach, ne mischiefe nie.*

As *Virgill* vaunteth in his verses, Then it his maister biddeth him goe abroad, he lingereth not, but raungeth ouer all his lands there about, more diligently, I wys, then any farmer himselfe. And if he find any thing ther that is strange and pertaining to other persons besides his maister, whether it be a man, woman, or Beast, he driueth them out of the ground, not meddling with any thing that do belong to the possession and vse of his maister. But how much faithfulness, so much diuersity there is in their natures.

For there be some, which barke onely with free and open throat but wil not bite, some which do both bark and bite, and some which bite bitterly before they barke.

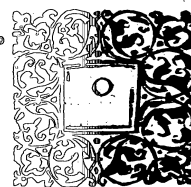
The first are not greatly to be feared, because they themselves are fearefull, and fearefull dogs (as the prouerbe importeth) barke most vehemently.

The second are dangerous, it is wisdome to take heed of them, because they sound as it were, an *Alarm* of an afterclap, and these dogs must not be ouer much moued or provoked, for then they take on outrageously as if they were mad, watching to set the print of their teeth in the flesh. And these kind of dogs are fierce and eager by nature.

The third are deadly, for they fly vpon a man without vterance of voice, snatch at him, and catch him by the throat, and most cruelly bite out collops of flesh. Feare these kinde of Curres, (if thou be wise and circumspect about thine owne safety) for if they be frowe and stubborne Dogs, and set vpon a man at a suddaine vnwares. By these signes and tokens, by these notes and arguments our men discern the cowardly Curre from the courageous Dog, the bolde from the fearefull, the butcherly from the gentle and tractable. Moreouer they coniecture that a whelp of an ill kind is not woorth keeping, and that no dog can serue the sundry vses of men so aptly and so conueniently as this sort of whom we haue so largely written already. For if any be disposed to draw the aboue-named seruices into a table, what man more clearly, and with more vehemency of voice giueth warning either of a wastfull beast, or of a spoiling theefe then this? Who by his barking (as good as a burning Beacon) foresheweth hazzardes at hand? What manner of beast stronger? What seruant to his maister more louing? What companion more trusty? What Watchman more vigilant? What reuenger more constant? What messenger more speedie? What Water-bearer more painefull? Finally, what Packe-horse

more patient? And thus much concerning English dogs, first of the gentlekind, secondly of the courser kind. Now it remaineth that we deliuer vnto you the dogs of a mungrell or currish kind, and then will we performe our task.

Containing Curres of the mungrell and rascall sort, and first of all the Dog called in Latine, Admonitor, and of vs in English, Wappe or Warner.



If such Dogs as keepe not their kind, of such as are mingled out of sundry sortes, not imitating the conditions of some one certaine spice, because they resemble no notable shape, nor exercise any worthy propertye of the true, perfect and gentle kinde, it is not necessary that I write any more of them, but to banish them as vnprofitable implements, out of the bounds of my booke, vnprofitable I say, for any vse that is commendable, except to entertaine strangers with barking in the day time, giuing warning to them of the house, that such and such benewly come, wherupon we call them admonishing dogs, because in that point they performe their office.

Of the Dog called Turnespete in Latine

Verunerfator.

There is comprehended, vnder the Curres of the coursest kinde, a certaine dog in kitchen-seruice excellent. For when any meat is to be roasted, they go into a wheel, which they turning round about with the waight of their bodies, so dilligently looke to their businesse, that no drudge nor scullion can do the feat more cunningly. Whom the popular sort hereupon call Turnespets, being the last of all those which wee haue first mentioned.

Of the Dogge called the dauncer, in Latine

Saluator or Tympanista.

There be also dogs among vs of a mungrel kind, which are taught and exercisid to daunce in measure at the muscull sound of an instrument, as, at the iust stroke of the drumbe, at the sweet accent of the Citerne, and tuned stringes of the harmonious Harp, shewing many pretty trickes by the gesture of their bodies. As to stand bolt vp-right, to lie flat vpon the ground, to turn round as a ring holding their tails in their teeth, to beg for their meat, and sundry such properties, which they learne of their vagabundicall maisters, whose instruments they are to gather gaine withall in Citty, country, town, and village. As some which carry old Apes on their sholders in coloured iackets to moue mento laughter for a litle lucre.

Of other Dogs, a short conclusion, wonderfully ingendred within the coasts of this country.

Of these there be three sorts. The first, bred of a bitch and a Wolfe, called in Latine *Lyciscus*. The second of a Bitch and a Fox, in Latine *Lutana*. The third of a Beare and a Bandog, *Vrcanus*.

Of the first we haue none naturally bred within the borders of England. The reason is for the want of Wvolumes, without whome no such dog can be ingendred. Againe, it is deliuered vnto thee in this discourse, how and by what meanes, by whose benefit, and within what circute of time, this country was cleerely discharged of rauening Wvolumes, and none at all left, no, not to the least number, or to the beginning of a number, which is an *Vnari*.

Of the second sort we are not vterly void of some, because this our English soile is not free from Foxes, (for indeed we are not without a multitude of them, in so much as diuers keepe, foster, and feed them in their houses among their hounds and dogs, either for some malady of mind, or for some sicknes of body) which peraduenture the fauor of that subtil beast would either mitigate or expell.

The third which is bred of a Beare & a Bandog we want not here in England, (A strange and wonderfull effect, that cruell enemies should enter into the worke of copulation and bring forth so sauage a curre.) Vndoubtedly it is euē so as we haue reported, for the fiery heat of their flesh, or rather the pricking thorne, or most of all, the tickling lust of lechery, beareth such swaying and sway in them, that there is no contrariety for the time, but of constraint they must ioyn to engender. And why should not this be consonant to truth? why should not these beasts breed in this land, as well as in other forreine nations? For we read that Tigres and Dogs in *Hircania*, that Lyons and dogs in *Arcadia*, and that Wolves and Dogs in *Francia*, couple and procreate. In men and women also lightned with the Lantane of reason (but vterly void of vertue) that foolish, frantick, and fleshly action yet naturally sealed in vs worketh so effectually, that many times it doth reconcile enemies, set foes at friendship, vnanimity, and attonement, as *Moria* mentioneth. The *Vicame* which is bred of a Beare and a dog,

*Is fierce, is fell, is stout and strong,
And biteth sore to flesh and bone.
His furious force endureth long
In rage he will be rul'd of none.*

That I may vse the words of the Poet *Gratius*. This dog exceedeth all other in cruell conditions, his leering and fleering lookes, his sterne and sauage visage, maketh him in sight fearefull and terrible, he is violent in fighting, and whereoeuer he set his tenterhook teeth, he taketh such sure and fast hold, that a man may sooner teare and rend him assunder, then loofe him and sepearate his chappes. He passeth not for the Wolfe, the Beare, the Lyon, nor the Bull, and may woorthie (as I thinke) bee companion with *Alexanders* Dog which came out of India. But of these, thus much, and thus farre may seeme sufficient.

A start to outlandish dogges in this conclusion, not impertinent to the Authors purpose.

VSe and custome hath entertained other dogs of an outlandish kind, but a fewe and the same being of a pretty bignes, I meane Island dogs, curled and rough all over, which by reason of the length of their haire make shew neither of face nor of body. And yet these curs, forsooth, because they are so strange are greatly set by, esteemed, taken vp, and many times in the roome of the Spaniell gentle or comforter. The natures of men is so moued, raie rather married to nouelites without all reason, wit, iudgement or perseuerance, *Errorum allotrian paroromen suggestio.*

*Outlandish toys we take with delight,
Things of our owne nation we haue in despight.*

Which fault remaineth not in vs concerning Dogs onely, but for artificers also. And why? it is manifest that we disdain and contemne our owne workemen, be they neuer so skilfull, be they neuer so cunning, be they neuer so excellent. A beggerly beast brought out of barbarous borders, from the vtermost countries Northward, &c, we stare at, we gaze at, we muse, we meruaile at, like an Ass of *Canaanum*, like *Thales* with the brazen shanks, like the man in the Moone.

The which default *Hippocrates* marked when he was aliue, as euidently appeareth in the beginning of his booke *Peri agmon*, so intituled and named:

And we in our worke intituled *De Ephemera Britanica*, to the people of England haue more plentifully expressed. In this kind looke which is most blockish, and yet most waspish the same is most esteemed, and not among Cittizens onely and iolly Gentlemen, but among

among lusty I ordres also, and noblemen. Further I am not to wade in the soorde of this discourse, because it was my purpose to satisfie your expectation with a short treatise (most learned *Comrade*) not wearisome for me to write, nor tedious for you to peruse. Among other things which you haue receiued at my hands heretofore, I remember that I wrote a seuerall description of the *Germanian* dog, because there are but a few of them, and therefore very sildome seene. As touching dogs of other kinds you your selfe haue taken earnest paine in writing of them both liuely, learnedly, and largely. But because we haue drawne this libell more at length then the former which I sent you (and yet breecer then the nature of the thing might well beare) regarding your most earnest and necessary studies. I will conclude making a rehearse notwithstanding (for memories sake) of certaine specialties contained in the whole body of this my breuiary. And because you participate principall pleasure in the knowledge of the common and vsuall names of Dogs (as I gather by the course of your letters: I suppose it not amisse to deliuer vnto you a short table containing as well the Latine as the English names, and to render a reason of euery particular appellation, to the intent that no scruple may remaine in this point, but that euery thing may be sifted to the bare bottome.

*A Supplement or Addition, containing a demonstration of
Dogs names how they had their Originall.*



He names contained in the generall table, for so much as they signifie nothing to you being a stranger, and ignorant of the English toong, except they be interpreted: as we haue giuen a reason before of the Latin words, so meane we to do no lesse of the English, that euery thing may be manifested vnto your vnderstanding. Wherein I intend to obserue the same order which I haue followed before.

*S*Agax, in English *Hund*, is deriued of our English word hunt. One letter changed in another, namely T, into D, as Hunt, Hund, whom if you coniecture to be so named of your country word Hund, which signifieth the generall name (*Dogge*) because of the similitude and likenes of the words I will not stand in contradiction (friend *Gesner*) for so much as we retaine among vs at this day manie Dutch words which the Saxons left at such time as they enioyed this countrie of Britaine. Thus much also vnderstand, that as in your language Hund is the common word, so in our naturall tongue (*Dogge*) is the vniuersall, but Hund is perticuler and a speciall, for it signifyeth such a dog onely as serueth to hunt, and therefore it is called a Hund.

Of the Gashound.

The Gashound called in latine *Agasium*, hath his name of the sharpenes and stedfastnes of his cie-sight. By which vertue hee compasseth that which otherwise he cannot by smelling attaine. As we haue made former relation, for to gase is earnestly to view & behold, from whence floweth the deriuation of this Dogs name.

Of the Grey-hound.

The Grey-hound called *Leporarius*, hath his name of this word Gre, which word foundeth, *Gradus* in latine, in English Degree. Because among al dogs these are the most principall, hauing the chiefe place, and being simplic and absolutelie the best of the gentle kind of hounds.

Of the Lemyner or the Lyemmer.

This dog is called a *Lemyner*, for his lightnes, which in latine soundeth *Leuitas*. Or a *Lyemmer* which word is borrowed of *Lyemme*, which the Latinnists name *Lorum*: and wherefore wee call him a Leuiner of this worde *Leuitas*: (as we doe manie things besides) why we deriue and draw a thousand of our tearmes, out of the Greeke, the Latine, the Italian, the Dutch, the French, and the Spanish tongue; (Out of which fountaines indeede, they had their Originall issue.) How many words are buried in the graue of forgetfulness? growne

growne out of vse? wrested awry? and peruerfly corrupted by diuers defaultes? we will declare at large in our booke intituled, *Symphonia vocum Britannicarum.*

Of the Tumbler.

Among hounds the Tumbler called in Latine *Vertagus*, which cometh of this word Tumbler, flowing first from the French fountaine. For as we say Tumble, so they *Tumbler*, referring our sense and signification, which the Latinnists comprehend vnder this word *Vertere*. So that we see thus much, that Tumbler cometh of *Tumbler*, the *Vowell*, I, changed into the *Liquid*, L, after the maner of our speech. Contrary to the French & the Italian tongue. In which two languages. A *Liquid* before a *Vowell* for the most part is turned into another *Vowell*. As, may be perceived in the example of these two words *Impleve & plano*, for *Impiere & panio*, L, before, E, changed into I, and L, before A, turned into I, also. This I thought conuenient for a taste.

After such as serue for hunting, orderly do follow such as serue for hawking and forling, Among which the principall and cheefest is the Spaniell, called in Latine *Hispaniolus*, borrowing his name of *Hispania*, wherein we Englishmen not pronouncing the Aspiration H, nor the *Vowell* I, for quicknes and readinesse of speech say roundly a Spag-nell.

Of the Setter.

The second sort is called a Setter, in Latine *Index*. Of the word (*Set*) which signifieth in English that which the Latinnists meane by this word *Locum designare*, the reason is referred before more largely, it shall not therefore need to make anew repetition.

Of the water Spaniell or Finder.

THe water Spaniell consequently followeth, called in Latine *Aquaticus*, in English a water Spagnell, which name is compound of two simple words, namely Water, which in Latine foundeth *Aqua*, wherein he swimmeth. And *Spaine*, *Hispania*, the Country from whence they came, not that England wanteth such kind of Dogs, (for they are naturally bred and ingendred in this country,) but because they bear the general and common name of these Dogs since the time they were first brought ouer out of Spaine. And we make a certaine difference in this sort of dogs, either for something which in their qualities is to be considered, as for an example in this kind called the Spaniel by the apposition and putting to of this word water, which two coupled together found water Spaniell. He is called a finder, in Latine *Inquisitor*, because that by serious and secure seeking, he findeth such things as be lost, which word *Find* in English is that which the latins mean by this verbe *Inuenire*. This dog hath this name of his property, because the principall point of his seruice consisteth in the premisses.

Now leauing the seruice of hunting and hawking dogs, it remaineth that we run ouer the residue, whereof some be called, fine dogs, some course, other some mungrels or Rascals. The first is the Spaniell gentle called *Canis Melitensis*, because it is a kind of dog accepted among Gentils, Nobles, Lords, Ladies, &c. who make much of them, vouchsafing to admit them so farre into their company that they will not onelie lul them in their laps, but kisse them with their lips, and make them their pretty play-fellows. Such a one was *Gorgons* little puppy mentioned by *Theocritus* in *Siracensis*, who taking his journey, straightly charged and commaunded his maid to feede his dog as charily and warily as to his childe: To call him in alwaies that he wandred not abroad, as well as to rock the babe asleepe, crying in the cradle.

This puppyly and pleasant Curre, (which some frumpingly tearme sytling houndes) serue in a maner to no good vse, except (as we haue made former relation) to succor and strengthen quailing and quanning stomackes, to bewray bawdery, and filthy abhominable leudnes (which a little Dog of this kinde did in *Sicilia*) as *Aelianus* in his 7. booke of beasts, and 27. chapter recordeth.

Of dogs vnder the courser kind, we will deale first with the Shepherds Dog, whome we call the Bando, the Tydog, or the Mastiue, the first name is imputed to him for seruice,

uice *Quoniam pastori famulatur*, because he is at the Shepheards his maisters commandement. The second a *Ligamento* of the band or chaine wherewith hee is tied, The thirde a *Sagina*, of the fatnes of his body.

For this kind of Dog which is vsually tyed, is mighty, grosse, and far fed. I know this that *Angustinus Niphus*, calleth this *Mastinus* (which we call *Mastinus*) and that *Albertus* writeth howe the *Lyciscus* is ingendred by a Beare and a Woolfe. Norwithstanding the selfe same author taketh it for the most parte *pro Molosso*. A Dog of such a country.

Of Mungrels and Rascals somewhat is to be spoken: and among these, of the Wappe or Turnepet, which name is made of two simple wordes, that is, of Turne, which in latine foundeth *Vertere*, and of spete which is *Vernu*, or spede, for the English word inclineth closer to the Italian imitation: *Vernuer/sator*, Turnepit. He is called also Waupe, of the naturall noise of his voice Wau, which he maketh in barking. But for the better and readier sound, the *vowell* u, is changed into the consonant P, so that for waupe we say wappe. And yet I wot well that *Nonius* borroweth his *Baubari* of the naturall voice Bau, as the Gracians doe their *Bantein* of wau.

Now when you vnderstand this, that *Saltare* in latine signifieth *Dansare* in English. And that our Dogge thereupon is called a Daunser, and in the latine *Saltator*, you are so farre taught as you were desirous to learne: and now I suppose, there remaineth nothing, but that your request is fully accomplished.

THus (Friend *Gesner*) you haue, not onely the kindes of our country Dogges, but their names also, as well in Latine as in English, their Offices, Seruices, Diuersities, Natures, and Properties, that you can demaund no more of me in this matter. And albeit I haue not satisfied your mind peradventure (who suspectest al speed in the performance of your request imploied, to be meere delaies,) because I staid the setting forth of that vnperfect pamphlet, which five yeares agoe I sent to you as a priuate friend for your owne reading, and not to be printed and so made common, yet I hope (hauing like the Beare lickt ouer my young) I haue waded ouer in this worke to your contentation, which delay hath made somewhat better and *Denterai phrontides*, after wit more meete to be perused.

Now it is conuenient to shut vp this treatise of Dogges, with a recitall of their feuerall diseases and cures thereof; for as all other creatures, so that this beast is annoyed with many infirmities. First, therefore if you giue vnto a dog euery seuenth day or twice in seuen daies broath or pottage, wherein Iuy is sod, it will pr:serue him sound without any other medicine, for this hearbe hath the same operation in Dogs to make wholesom their meat, that it hath in sheepe to cleanse their pasture. The small roots of *Ellebor* which are like to Onions, haue power in them to purge the belly of Dogs: Other giue them goats-milk, or salt beaten small, or Sea-crabs beaten small and put into water, or *Stanes-acre*, &c. immediately after his purgation, sweet milke. If your dog be obstructed and stopped in the belly, which may be discerned by his trembling, sighing, and remoouing from place to place, giue vnto him Oaten meal and water to eat, mingled together and made as thick as a pulisse, or leauened oten-bread, and sometime a little whay to drinke.

The ancients haue obserued that Dogs are most annoyed with three diseases, the swelling of the throat, the gowt, and madnes; but the later writers haue obserued many noy-some infirmities in them. First, they are oftentimes wounded by the teeth of each other, and also of wilde beasts: for cure whercof, *Blondus* out of *Maximus* writeth these remedies following: First, let the sinnewes, *Fibres*, or gristles of the wound be layed together, then showp the lips or vpper skin of the wound with a needle and thred, and take of the haire of the dog which made the wound and lay thereupon, vntil the bleeding be stanchd, and so leaue it to the dog to be lickd; for nature hath so framed the Dogs tongue, that thereby in short space he cureth deepe wounds.

And if he cannot touch the fore with his toong, then doth he wet his foot in his mouth, and so oftentimes put it vpon the maine: or if neither of these can be performed by the beast himselfe, then cure it by casting vpon it the ashes of a dogs heade, or burned salte, mingled with liquid pitch powred therupon. When a dog returning from hunting is hurt

R

about

Of the diseases of dogs & their cures.
Blondus.

Pliny.
Tardius.

Albertus.

Albertus.

Blondus.

Plagius.

about the snout, by the venomous teeth of some wilde beast, I haue seene it cured by making incision about the wound, whereby the poysoned blood is euacuated, and afterward the sore was annointed with oyle of Saint Iohns wort. Wood-worms cureth a dog bitten by serpents. When he is troubled with vlcers or rindes in his skin, pieces of Pot-sheerdes beate to powder and mingled with vineger and Turpentine, with the fat of a Goose, or else waterwort with new Lard, applyed to the sore, causethe same: and if it swel, anoint it with Butter.

For the drawing forth a thorne or splinter out of a Dogs foote, take coltes-foote and Lard, or the powder thereof burned in a new earthen pot, and either of these applyed to the foot, draweth forth the thorne and cureth the sore: for by *Discorides* it is said, to haue force to extract any point of a Speare out of the body of a man. For the wormes which breede in the vlcers of their heeles, take *Vnguentum Egiptiacum*, and the iuice of peach leaues: There are some very skilfull hunters which affirme, that if you hang about the Dogs necke sticks of Citrine, as the wood drieth, so will the wormes come forth and dy. Again for this euil they wash the wounds with water, then rub it with pitch, time, and the dung of an Oxe in Vineger; afterward they apply vnto it the powder of Ellebor. When a dog is troubled with the maungie, itch, or Ring-wormes, first let him blood in his fore legs in the greatest veyne, afterward make an ointment of Quick siluer, Brinsome, nettle-seed, and twice so much olde sewer or Butter, and therewithall anoint him, putting thereunto if you please decoction of Hops and salt water.

Tardius.

Albertus.
Rufis

Some do wash maungy Dogs in the Sea-water, and there is a caue in Sicily (saith *Gratius*) that hath this force against the scabs of Dogs if they be brought thither, and set in the running water which seemeth to be as thicke as oyle. Flegme or melancholly doth often engender these euils, and so after one Dog is infected, all the residue that accompany or lodge with him, are likewise poisoned: for the auoyding thereof, you must giue them Fumitory, Sorrel, and whay sod together, it is good also to wash them in the sea, or in Smiths-water, or in the decoction aforesaid.

For the taking awaie of warts from the feet of Dogs or other members, first rub and friccate the wart violently, and afterward anoint it with salt, Oyle, Vineger, and the powder of the rind of a Gourd, or elselay vnto it Alloes beate with mustard-seed, to eat it off, and afterward lay vnto it the little scories or iron chips, which flie off from the Smiths horte iron while he beareth it, mingled with Vineger, and it shall perfectly remooue them.

Against Tikes, Lyce, and Fleas, annoint the Dogs with bitter Almonds, Staues acre, or Roots of Maple, or Cipers, or froth of Oyle and if it be old; and annoint also their ears with Salt-water, and bitter Almondes, then shall not the flies in the Summer time enter into them. If Bees, or Waspes, or such Beasts sting a Dogge, lay to the fore burned Rue, with Water; and if a greater Fly, as the Horner, let the Water be warmed. A Dog shall be neuer infected with the Plague if you put into his mouth in the time of any common pestilence, the powder of a Storks craw, or Ventricle, or any part thereof with Water: which thing ought to be regarded, (for no creature is so soone infected with the plague as is a Dogge and a Mule) and therefore they must either at the beginning receiue medicine, or else bee remooued out of the ayre, according to the aduise of *Gratius*:

*Sed varij mitus nec in omnibus una potestas,
Disce vices & que tutela est proxima, tenta.*

Plagius.

Discorides

Woolfe-wort, and *Apocynon*, whose leaues are like the leaues of Iuy, and sinell strongly, will kill all Beasts which are littered blind; as Volues, Foxes, Beares, and Dogs, if they eat thereof: So likewise will the root of *Chameleon* and *Mezerion*, in water and oyle, it killeth Mice, Swine, and Dogs. *Ellebor*, and *Squilla*, and *Faba Lupina*, haue the same operation. There is a Gourd (called *Zinziber* of the Water) because the tast thereof is like to Ginger, the Flower, Fruite, and Lease thereof killeth Asses, Mules, Dogs, and manie other Foure-footed beasts. The nuts *Pomicæ*, are poison to Dogges, except their eares be

cut

cut presently and made to bleed. It will cause them to leape strangely vp and downe, and kill him within two houres after the tasting, if it be not preuented by the former remedy. *Theophrastus Chrysippus* affirmeth, that the water wherein Sperrage hath bene sodde giuen to Dogges, killeth them: the fume of Siluer or Leade hath the same operation.

If a Dog grow lean, and not through want of meat, it is good to fill him twice or thrice with Butter, and if that doe not recouer him, then it is a signe that the worne vnder his tongue annoieth him, (which must be presently pulled out by some Naule or Needle) & if that satisfie not, he cannot liue, but will in short time perish. And it is to be noted, that Oaten bread leaunened, will make a sluggish dog to become lusty, agile, and full of spirit. Dogs are also many times bewitched, by the onely sight of inchaunters, euen as infants, Lambes, and other creatures, according to *Virgils* verse;

Albertus

Blondus.

Nescio quis teneros oculus mihi fascinat agnos.

For the bewitching spirit entereth by the eie into the hart of the party bewitched: for remedy whereof, they hang about the necke a chaine of Corral, as for holy hearbs I hold them vnprofitable.

To cure the watry eyes of Dogs, take warme water, and first wash them therewith, and then make a plaister of meale and the white of an Egge, and so lay it thereunto. By reason of that saying, Ecclef. 20. cap. *Bribes and gifts blind the eies of Iudges, euen as a dumbe dog turneth away Correction.* Some haue deliuered, that greene Crow-foote forced into the mouth of a Dog, maketh him dumbe and not able to barke. When a Dog becommerth deafe, the oile of Roses with new pressed wine infused into his eares, cureth him: and for the wormes in the eares, make a plaister of a beaten sponge and the white of an Egge, and that shall cure it.

Unicentium.

Tardius.

Pollux.
Naphus

The third kind of Quinancy (called *Synanche*) killeth Dogs, because it bloweth vpe their chaps, and includeth their breath. The cough is very noisome to Dogs, wherefore their keepers must infuse into their Nostrils two cuppes of wine, with brused sweete Almonds: but *Tardius* for this disease, prescribeth great parceleys sod with Oyle, Honey, and Wine, and so giuen to the Dog. For the shortnes of the breath, bore him thorough the eare, and if there be any helpe that will preuaile.

Blondus.

If a bone sticke in the mouth of a Dog, hold vpe his head backward, and powre Ale into his mouth vntill he cough, and so shall he be eased. When a Dog hath surferred, and falleth to loth his meat, he eateth the hearbe *Canaria* and is releued (both against his surfet and also the bitings of Serpents.) For the wormes in the belly, he eateth wheate in the stalke. The gowt maketh the Dogs legs grow crooked, and it is neuer so cured, but that after a course or two they grow lame againe. When his skin flyeth from his nailes, take meale & water & bind them therunto for a remedie; and these are for the most part, those diseases wherewithall dogs are infected, and the other are either cured by heat, or by eating of grasse: and so for this part, I conclude both the sickness and cure of dogs, with the saying of *Gratius*:

Mille sement pestes curaque potentia maior.

Concerning the madnes of dogs, and their venomous bitings, we are now to speake: and first of al, no reasonable man ought to doubt, why the teeth of a mad dog should do more harme then of a sound and healthy one; because in rage and anger, the teeth of euery beast and creature, receiue venome and poison from the head (as it is well obserued by *Agriuea*) and so at that time fastning their teeth, they do more harm then at other times. Against the simple biting of a dog, it is sufficient to vse but the vrine of a dog, for there is not much venome in those wounds, and the vrine also wil draw out the prickles of a hedgehog, because such wounds haue in them but little poyson. Also (as *Actius* prescribeth) it is very Soueraigne in such wounds: first of all to couer and rub the fore with the palme of ones hand, and then powre into it Vineger and Nitre, so as it may descend to the bottom of the wound, and afterward lay vnto it a new sponge wetted in the same Vineger & Nitre, and let it be so continued for the space of three daies, and by the working thereof it shal be whole.

Of the bitings
of mad dogs
and their
curs.

Also it is generally to be obserued in all the bitings of men by Dogs, that first of all it is requisite, that the wound be well rubbed ouer by the palme of the hand with Vineger, then poure into the wounds, vineger mixed with water or with *nitre*, laying also a sponge thereupon, and so bind it vpon the place, hauing first wetted the cloathes wherewithall you bind it with the said vineger mixed, to let it remaine bound vp three daies together, and afterward follow the common course of curing, as in euery vulgar woundes, or else, lay thereunto pelltory of the wall, mingled and beaten with salt, changing it euery day, vntill the crust or vpper skin thereof fall away.

It is also good sometimes the holes being small, to wet Lint in vineger, and to purge the wound with powder of Annisse-seed, or Cumin; laying the Lint vpon the Annisse for two or three daies. The same being thus purged, take a medicine of the equall partes of Hony, Turpentine, Butter, Goose-greace, Marrow of a Hart, or Calfe, melted betwixt the teeth of a man, and lay it thereunto, for it also cureth the bitings of men: but if the fore be inflamed, then lay vnto it, Lentils sod with the parings of apples and dried, or the crummes of bred with the iuyce of beetes, and a litle oyle of Roses, made like a plaister.

Diuers Authors haue also prescribed these outward medicines against the bitinges of Dogs in generall, namely Vineger spunged, the lees of Vineger, with *Nigella Romanæ*, *Venus haire*, Alabaſter, Brine with Lint, Garlick mixed with hony and taken into the body, Lees of Wine, Almonds both sweet and bitter mingled with Hony, dried Annisse-seeds burned, the leaues of blacke Hore-hound or Archangell beaten with salt, scallions with Hony and Pepper of the case, the iuyce of Onions with Rue and Hony, or raw Onions with Hony and Vineger, but sod ones with hony & wine, (if they be green) let them lie to the wound three dayes: the ashes of Vine-trees with oyle, ashes of a figtree with a seare-cloth, beside infinite other elaborate medicines, drawne from Trees, Fruits, fields, Gardens, and all other creatures as if nature had onely strouen to prouide sundry ready cures for this euill about all other.

Leauing therefore the simple bitings of Dogs, let vs proceed to the madnesse of Dogs and their bitings, wherein the greater danger must be considered, with greater circumspection off remedies. First therefore, the ancients haue deriued *Rabiem*, of *Rapiem*, madnesse, of the hoarsnes of voice, (because a Dog at that time hath no perfect voice.) But it is more probable, that *Rabies* commeth of *Rapiendo*, because when a Dog beginneth to be oppressed heerewith, he biteth, snatcheth, runneth too and is fro, and is carryed from home and Maister, to his owne perdition: this by the Græcians is called *Lyssa*, and *Cynolossos*.

By this euill, not onely Dogs perish, but all other creatures (except a Goose) bitten by them: and a man doth not escape without great perill. For *Albertus* relateth a story, of a man whose arme was bitten by a mad Dog, and after twelue yeares the fore brake forth againe, and he died within two dayes; and the reason heerof was (as in all likelihood that of *Calius*) that when one and the same nature infecteth each other, as Dogs do Dogs, and men do men, then by reason of their similitude and naturall sympathy, they receiue the consuming poyson with all speed: but if another nature infect that, betwixt whom in inclination and passion, there is a dissimilitude & Antipathy (as is betwixt a dog and a man) then will the poison receiue greater opposition, and bee to much the longer before it receiue predominant operation, because the first ouercommeth nature by reason, against which there is no resistaunce; and the second by open force and proclamation of Warre, against which all the strength and force of nature is combined and opposed.

Heereof also it came to passe, that the Noble Lawyer *Baldus*, playing with his Dog at *Trent*, was bitten by him in his lip, and neglecting the matter (because he neuer suspected the Dogs madnes) after foure moneths the poison wrought vpon him, and he perished miserably. Those Beastes which haue teeth like sawes, (as Dogges, Wolues, and Foxes) goe madde by nature, without the bitinges of others, but those which haue no such teeth (as Asses and Mules,) fall not madde at any time vntill they be bitten by other.

Also

Isaiah.
A History of
the death of
Baldus.

Michal Ephe
rus.

Also it hath bene obserued, that sometimes a mad dog hath bitten, and there hath followed no harme at all, whereof this was the reason, because poison is not equally in all his teeth; and therefore biting with the purer and wholsomer, the wound became not perilous.

A man bitten with a mad Dogge, falleth mad presently when he commeth vnder the shadow of a Corn-tree; as it is affirmed by most Phintians, for that shadow setteth the poyson on fire: but a man falling mad, of all creatures auoyde a Dog, and a Dog most of all falleth vpon men. There are many things which engender madnes in Dogs, as hot wheaten bread dipped in beane-water, melancholy bred within them and not purged by *Camaria* or other Hearbes, the menstruous pollutions of Women, and the paine of his teeth. Their madnesse is most dangerous in the Dog-daies, for then they both kil and perish mortally, for at that time their spittle or some, falling vpon mans body, breedeth great daunger; and that if a man tread vpon the Vrine of a mad Dog, he shall feelee paine by it if he haue a sore about him: from whence it came to passe, that a stone bitten by such a Dog, was a common prouerbe of discord. Also it is obserued, that if a wound be dressed in the presence of man or woman, which hath bene bitten by a madde Dog, that the paine thereof will be encreased: and which is more, that abortment will follow vpon beasts with young, or Eggs couered by the hen, by their presence: But for remedy, they wash their hands and sprinkle themselves, or the Beasts with that water, whereby the euill is to be cured.

If the gall of a mad Dog, about the bignes of a Lentill seed be eaten, it killeth within fewen daies, or else doth no harme at all, if it passe fewen daies without operation. When a mad Dog had suddenly tore in peeces a garment about ones body, the taylor or Botcher tooke the same to mend, and forgetting himself, put on side of the breach into his mouth to stretch it out to the other, & fell mad immediately. Men thus affected, feare al waters, their virile member continually standeth, they suffer many conuulsions, and oftentimes barkelike dogs.

There was a certaine Mason at *Zuricke*, who had his finger greuously bitten with a madde Dog about Iuly, whereunto he layed Garlick, Rue, and oile of Scorpions, and so it seemed to be healed, wherefore he took no counsell of any Philitian. About August following, he was taken with a feuer, being first very cold, then very hot, and so continued sweating for a day or two, and could not endure the cold aire. He thirsted much, yet when water or drinke was brought him, he was so afraid thereof that he could not drinke: his sweat was cold, and when he felt any colde ayre, hee cried out for feare it had bin water, thus he remained trembling, and offering to vomit at the sight of water, many times howling, and so perished after two daies ended.

When a Dog is mad it may be knowne by these signes, for he will neither eat nor drink, he looketh awry and more sadly then ordinary; his body is leane, he casteth forth thicke steame out of his Nostrils or mouth: He breatheth gaping, and his tooong hangeth out of his mouth. His eares is limber and weak, his taile hangeth downward: his pace is heavy and sluggish vntill he run, and then it is more rash, intemperate and vncertaine. Sometimes running, and presently after stand still againe: he is verie thirsty but yet abstaineth from drinke, he barketh not, and knoweth no man, biting both strangers and friends. His head hangeth downward, he is fearefull and runneth into secret places from his whelps or fellows, who often bathe at him and will not eat of bread vpon which his blood hath fallen. His eies grow very red, hee many times dieth for feare of water: some discern it by laying nuts or Graines of corne to the bitten place, and afterward take them away and cast them to Hens or Pullen, who for hunger will eat them, and if after the eating the fowle liue, the dog will not be mad; but if it die, then for certaintie the dog will fall mad. The which passions do also agree with them that are bitten by him, and it is not to be forgotten that the bitings of the female, bring more danger then the males.

The bodies of them that are thus wounded grow very dry and are pressed with inward burning fevers, if by musicke and delightfull sports they be not kept waking; many times they die suddenly, or els recover for a small time, and then fall into a relapied malady.

Some giue this to be the cause of their feare of Water, because their body growing

R 3

Aug. Niphus

Ponzettus.

Phry.
Do's daies
most perious
for mad dogs

Bernardus.

Signs to know
a mad Dog.Bernardus.
Ponzettus.

growing dry seemeth to forget all participation with humidity, but *Rufus* affirmeth, this cometh from melancholy, wherewithall these persons are most commonly affected: which agreeth with an imagination they haue, that they see Dogs in the water, and indeed it cannot be but their owne countenance, which in these passions is very red, doth wonderfully afflict them: both in the water, and in all looking glasses.

When a certaine Philosopher (being bitten by a mad dog) entered into a bath, and a strong apparition of a Dog presented it selfe vnto him therein, he strove against this imagination with a singuler confident corage to the contrary, saying within himselfe. *Quid cum commune est cum balneo*, what hath a Dog to do in a Bath? and so went in and ouercam his disease: which thing had sildome chanced, that a man hath recouered this malady after hee fell into feare and trembling, except *Eudemus* and *Themiso*, who obeying the request of a friend of his, entered likewise into the Water, and after many torments was recovered.

To conclude, some men in this extremity suffer most fearefull dreames, profusion of feed, hoarshnes of voice, shortnes of breath, retention of vrine, which also changeth colour, being sometimes blacke, sometime like milke, sometime thicke, sometime thin as water, rumbling in the belly, by reason of crudity, rednes of the whole body, distention of nerues, heauines of mind, loue of darkenes, and such like. Yet doth not this operation appeare presently vpon the hurt, but sometimes at nine dayes, sometimes at forty daies, sometimes at halfe a yeare, or a yeare, or seuen, or twelue yeare, as hath beene already said.

For the cure of these Dogges, and first of all for the preuenting of madnes, there are sundry inuented oblations. First, it is good to shut them vp, and make them to fast for one day, then purge them with *Hellebor*, and being purged, nourish them with breade of barley-meale. Other take them when they be young whelpes, and take out of their tongue a certaine little worrne, which the Græcians call *Lytta*; after which time they neuer grow mad or fall to vomiting, as *Gratius* noted in these verses;

*Namque subit nodis qua lingua renascibus heret
Verniculum dixere, mala atque in condita pestis
Iam teneris elementa mali, causasque recidunt.*

But immediately it being taken forth, they rub the tongue with salt and oyle. *Colomella* teacheth that Shepheards of his time, took their Dogs tailes, and pulled out a certaine nerue or sinnew, which cometh from the Articles of the backe bone into their tailes, whereby they not onely kept the taile from growing deformed and ouerlong, but also constantly beleueed, that their Dogs could neuer afterward fall madde: wherunto *Pliny* agreeth, calling it a castration or gelding of the taile, adding, that it must be done before the dog be forty daies old. Some againe say, that if a Dog tast of a womans milke which she giueth by the birth of a boy, he will neuer fall mad. *Nemesian* ascribeth the cure heerof to *Castoreum* dried and put into milke, but this is to be vnderstood of them that are already mad, whose elegant verses of the cause, beginning, and cure of a mad dog, I haue thought good here to expresse.

*Exhalat seu terra suus seu noxius aer
Causa male, seu cum gelidus non sufficit humor.
Torrida per venas concrescunt semina flammæ.*

Whatsoever it be he thus warranteth the cure.

*Tunc virosa tibi sumes, multumque domabis
Castorea adtritum silicis lente scere coques.
Exebore huc trito puluis, lectore feratur
Amiscentis, diu, facies concretere vtrumque
Mox lactis liquidos sensim superadde flores
Vt non cunctantes, haustos infundere cornu
Inserto possis furiasque repellere tristes.*

Armetia a King of *Valentia*, prescribeth this forme for the cure of this euill: let the Dog be put into the Water, so as the hinderlegs doe onely touch the ground, and his forelegs be tyed vp like hands ouer his head, and then being taken againe out of the wa-

ter, let his haire be shaued off, that he may be pieled vntill he bleede: then annoynt him with oyle of Beetes, and if this do not cure him within seuen daies, then let him be knocked on the head, or hanged out of the way.

When a young male Dog suffereth madnesse, shut him vp with a Bitch; or if a young Bitch be also oppressed, shut her vp with a Dog, and the one of them will cure the madnes of the other.

But the better part of this labor is more needefull to be employd about the curing of men, or other creatures which are bitten by dogs, then in curing or preuenting that naturall infirmity. Wherefore it is to be remembered, that all other poysoned wounds are cured by incision and circumcising of the flesh, and by drawing plaisters, which extract the venom out of the flesh and comfort nature; and by cupping-glasses, or burning yrons (as *Cælius* affirmeth) vpon occasion of a miraculous fiction of the Temple doore key of *S. Bellinus*, neere *Rhodigium*; for it was believed, that if a mad man could hold that key in his hand red whot, he should be deliuered from his fittes for euer.

There was such another charme or incantation among the *Apuleians*, made in forme of a prayer against all bitings of madde Dogges, and other poysons, vnto an oblique Saint (called *Vishus*) which was to be saide three satterdaies in the euening, nyne times together, which I haue heere set downe for no other cause but to shewe their extreame folly.

*Alme vishe pellicane
Littusque polygnanicum
Irasque canum mitigas
Rictusque canis luridos
Oram qui tenes Apulam.
Qui morsus rabidos leuas
Tu sancte rabiem asperam
Tu sanam prohibe luem.
Iprocul hinc rabies, procul hinc furor omnis abesto.*

But to com to the cure of such as haue bin bitten by mad dogs: First I will set downe some compound medicines to be outwardly applyed to the body: secondly, some simple or vncompounded medicines: In the third place such compounded and vncompounded potions, as are to be taken inwardly against this poyson.

For the outward compound remedies, a plaister made of *Opponax* and pitch, is much commended, which *Menippus* vsed, taking a pound of Pitch of *Brustias*, and foure ounces of *Opponax* (as *Arius* and *Actuarius* doe prescribe) adding withall, that the *Opponax* must be dissolved in vineger, and afterward, the Pitch and that vineger must be boyled together, and when the vineger is consumed, then put in the *Opponax*, and of both together make like taynters or splints and thrust them into the wound, so let them remaine many dayes together, and in the meane time drinke an antidot of sea-crabs and vineger, (for vineger is alway pretious in this confection.) Other vse *Basilica*, Onyons, Rue, Salt, ruste of Iron, white bread, feedes of horehound, and triacle: but the other plaister is most forcible to be applyed outwardly, aboue al medicines in the world.

For the simple or vncompounded medicines to be taken against this fore, are many: As Goose-grease, Garlike, the roote of Wilde roses drunke; bitter almonds, leaues of chickweed, or pimpermell, the old skinn of a snake poudded with a male-sea-crab, Betony, Cabbage leaues, or stalkes, with persneps and vineger, lime and feger, poulder of Sea-crabs with Hony; poulder of the shels of Sea-crabs, the haire of a Dog, layed vpon the wound, the head of the Dog which did bite, mixed with a little *Euphorbium*; the haire of a man with vineger, dung of Goates with Wine, Walnuts with Hony and salte, poulder of figtree in a scarcloth, Fitches in wine, *Euphorbium*; warme horse-dung, raw beanes chewed in the mouth, figtree leaues, greene figs with vineger, fennel stalkes, *Geniana*, dung of pullen, the Lyuer of a Buck-goate, young Swallows burned to poulder, also their dung; the vrine of a man, an *Hyanus* skin, flower-deluce with hony, a Sea hearb called *Kakille*, *Silphum* with salt, the flesh and shels of snayles, lecke seeds with salt, mints, the taile of a field-mouse cut off from her aliue and the suffered to liue, rootes of Burres, with salt of the Sea plantaine, the tongue of a Ramme with salt, the flesh of al Sea-fishes, the fat of a sea-calf and veruine, beside many other superstitious amulets which are vsed to be bound to the Armes, neckes, and breasts, as the Canine tooth bound vp in a leafe and tyed to the Arme: A Worme bred in the dung of Dogges hanged about the necke, the

The cure of a mad or beast bitten by a mad Dogge.

A foolish charme and prayer to Vishus.

Discorides

The cure of mad Dogges by their purging or bleeding.

Pliny.

Albertus

the roote of *Gentian* in an *Hyanaes* skin, or young *Wolfs* skin, and such like; whereof I know no reason beside the opinion of men.

The inward compound potions or remedies against the bitings of Dogs may be such as these. Take Sea-crabs, and burne them with twigs of white vines, and saue their ashes, then put to them the poulder of *Gentian* roote well censed, and small beaten, and as oft as neede require, take two spoonefulls of the first, and one of the second, and put them into a Cup of pure and vnnixed wine, and so drink it for foure daies together, being well beaten and stirred, so as the Wine be as thicke as a Cawdell; and there is nothing more forcible then Sea-crabs, *Hiera*, *Dioscincum*, poulder of *Walnuts* in warme raine Water, *Triacle*, *Castoreum*, pilles, spurge-seede, and a decoction of *Indian* thorne with veruine giuen in water. These may serue for seuerall compound inward remedies against these poysons, and now follow the simple.

First eating of garlike in our meate, drinking of wormwood, rams flesh burned and put into wine and so drunk. There is an hearb called *Alysson*, by reason of the power it hath against this euill, which being bruised and drunke, cureth it. The liuer of a Boare dried and drunk in wine, hath the same operation. Fewes lime drunk in water, leeks & onions in meat, dogs blood, the head, the vaine vnder the tongue (commonly supposed to be a worme,) and the liuer of the dog which hath don the hurt, are also prescribed for a remedy of this euill: but especially the liuer or rennet of a young puppy, the rinde of a Wilde figtree, a dram of *Castoreum* with oyle of roses *Centaury*, or *Chamaleon*, the roote of a wild rose (called *Cynorrhodon* and *Cynosbaton*) *Ellebor*, the braine of a hen drunke in some liquor, sorrel, Hony, mints, and plantine: but *Pimpinella Germanica* is giuen to all cattell which are bitten by a mad Dog. Besides many other such like, which for breuity sake I omit, concluding against all superstitious curing by enchantments or supposed miracles, such as is in a certaine church of *S. Lambert* in a city of *Picardye*, where the masse priestes, when a man is brought vnto them hauing this euill, they cut a crosse in his forehead, and lay vpon the wound a piece of *S. Lamberts* stole burning, (which they say (though falsely) is referred to this day without diminution) then do they sow vp the wound again, & lay another plaister vpon it, prescribing him a diet; which is to drink water, and to eat hard Eggs, but if the party amend not within forty daies, they binde him hand and foote in his bed, and laying another bed vpon him, there strangle him (as they thinke without all sinne) and for preuentings of much harme that may come by his life, if he should bite another. This story is related by *Alysius*, and it is worth the noting, how much rather accompanieth superstitious humane inuentions, and the vaine presumptuous confidence of crosse-worshippers: and thus much of the madnesse of dogs, and the cure thereof in men and beasts.

In the next place, the conclusion of this tedious discourse followeth, which is, the naturall medicines arising out of the bodies of dogs, and so wee will tye them vp for this time.

Whereas the inward partes of men are troubled with many euils, it is deliuered for truth, that if little *Melitaean* Dogs, or young sucking puppies, be layed to the brest of a child or man that hath infectious passions or pains in his entrals, the paine wil depart from the man into the beast; for which cause they burned them when they were dead. *Serenus* doth expresse this very elegantly saying;

*Quin etiam catulum lactentem apponere membris
Conuenit, omne malum transcurrere fertur in illam.
Cui tamen extincto munus debetur humani,
Humanos quia contactus mala tanta sequuntur,
Et iunctus vitium ducit de coniuge coniux.*

If a Whelp be cut asunder aliue, and layed vpon the head of a mad melancholike Woman, it shall help her, and it hath the same power against the spleene. If a woman growe barren after she hath borne children, let her eate young Whelp-flesh, and *Polypus* fished in Wine and drinke the broth, and she shall haue ease of all infirmities in her stomach and wombe. Water destilled out of Whelpes, causeth that pieled or shaued places shall neuer more haue haire grow vpon them.

With the fat of whelps, bowelled and sod til the flesh come from the bones, & then taken

The naturall
medicines

Amatus

Hippocrates

Euerius

and put into another vessell, and the weak, resolute, or paralitike members being therewith anoynted, they are much eased if not recovered. *Alysius* saith, he made experience of puppies sod aliue in oyle, whereby he cured his gouty legd horses, and therefore it cannot chuse but be much more profitable for a man.

The skin of a dog held with the five fingers, stayeth distillations; it hath the same operation in gloues and stockings, and it will also ease both Ache in the belly, head, and feet, and therefore it is vsed to be worne in the shooes against the gout.

The flesh of madde Dogges, is salted and giuen in meate to them which are bitten by mad Dogs for a singular remedy. The blood is commended against all intoxicating poysons and paines in the small guts, and it cureth scabs. The fat is vsed against deafenesse of the eares, the gout, nits in the head, and incontineney of vrine, giuen with Alumme. A plaister made of the marrow of a Dog and old wine, is good against the falling of the fundament. The haire of a blacke Dog easeth the falling sicknesse, the braines of a Dog in lime and Wooll layed to a mans broken bones for foureteene dayes together, doeth consolidate and ioync them together again, which thing caused *Serenus* to make these excellent verses:

*Infandum dictum euertit is procul absit amicis
Sed fortuna potens onem conuertat in hostes
Vis indigna nouo si sparserit ossa fragore,
Conueniet cerebrum blandi canis addere fractis
Lintea deinde superque inductu necesse lauas
Sapius & succos conspergere pinguis oliui
Bis septem credunt renatescere cum sita diebus.*

The braine-pan or scul of a Dog cloue asunder, is applyed to heale the paine in the eies; that is, if the right eie bee grieued, thereunto apply the right side of the scull, if the left eie, the left side.

The vertues of a Dogs head made into poulder are both many and vnspeakeable. by it is the biting of mad Dogs cured, it cureth spots and bunches in the head, and a plaister thereof made with Oyle of Roses, healeth the running in the head: it cureth also all tumors in the priuy parts, and in the seate, the chippings in the fingers, and many other diseases.

The poulder of the teeth of Dogges, maketh Childrens teeth to come forth with speed and ease, and if their gums be rubd with a dogs tooth, it maketh them to haue the sharper teeth: and the poulder of these Dogs teeth rubbed vpon the Gummies of young or olde, easeth toothache and abateth swelling in the gummies. The tongue of a Dogge, is most wholesome both for the curing of his owne woundes by licking, as also of any other creatures. The rennet of a Puppy drunke with Wine, dissolueth the Collicke in the same houre wherein it is drunke: and the vomit of a Dog layed vpon the belly of a hydropick man, causeth Water to come forth at his stoole. The gall healeth all wheales and blisters after they be pricked with a Needle, and mingled with Hony it cureth pain in the eies, and taketh away white spots from them: likewise infused into the eares, openeth all stoppings, and taketh away white spots from them: likewise infused into the eares, openeth all stoppings, and taketh away white spots from them.

The Spleene drunke in vrine, cureth the spleenatick; the melt being taken from the Dog aliue, hath the same vertue to help the melt of man. The skinne of Bitches wherein they conceiue their puppies (which neuer touched the earth) is pretious against difficulty in childbirth, and it draweth the infant out of the wombe. The milk of a Bitches first whelping, is an antidote against poyson, and the same causeth haire neuer to come againe, if it be rubbed vpon the place where haire are newly pulled off: Also infused into the eyes, driueth away the whiteness of them. Likewise there is no better thing to annoint the gums of young Children withall, before they haue teeth, for it maketh them to come forth with ease: it easeth likewise the paine of the eares, and withall speed healeth burnt mouthes by any whot meate, *Ora ambusta cibo sanabis lacte canino.*

The vrine of a dog taketh away spots and wartes, and being mingled with salt of nitre, wonderfully easeth the Kings euill. The dung of dogges (called by the Apothecaries *Album Graecum*) because the white is best, being engendered by eating of bones, and there-

Rafis
Saxius

Pliny.
Aesculapius

Dioscorides

therefore hath no illsaour, *Galen* affirmeth that his maisters in Physicke, vsed it against old sores, bloody fluxes, and the Quinensie, and it is verie profitable to staunche the blood of Dogs, and also against inflammations in the breasts of Women, mingled with turpentine. It was well prescribed by *Auicenn*, to expell congeled bloode out of the stomacke and bladder, being taken thereof so much in powder as will lye vpon a Golden Noble.

Of the Ethiopian Eale.



Here is bred in *Ethiopia* a certaine strange Beast about the bignesse of a Sea-horse, being of colour blacke or brownish: it hath the cheekes of a Boare, the tayle of an Elephant, and hornes about a Cubit long, which are moouable vpon his head at his owne pleasure like eares; now standing one way, and anone mouing another way, as hee needeth in fighting with other Beastes, for they stand not stiffe but bend flexibly, and when he fighteth, he alway stretcheth out the one, and holdeth in the other, of purpose as it may seeme, that if one of them be blunted and broken, then hee may defend himselfe with the other. It may well be compared to a Sea-horse for about all other places it loueth best the Waters.

*Pliny.
Solinus*

OF THE ELEPHANT.



Here is no creature among all the Beasts of the world which hath so great and ample demonstration of the power and wisdom of almighty God as the Elephant: both for proportion of body and disposition of spirit; and it is admirable to behold, the industry of our auncient forefathers, and noble desire to benefit vs their posterity, by searching into the qualities of euery Beast, to discouer what benefits or harmes may come by them to mankind: hauing neuer beene afraid either of the Wildest, but they tamed them; the fiercest, but they ruled them; and the greatest, but they also set vpon them. Witnesse for this part the Elephant,

being like a liuing Mountain in quantity & outward appearance, yet by them so handled, as no little dog became more seruiceable and tractable.

Among all the *Europeans* the first possessor of Elephants, was *Alexander Magnus*, and after him *Antigonus*, and before the *Macedonians* came into *Asia*, no people of the world except the *Africans* and the *Indians*, had euer seene Elephants. When *Fabritius* was sent by the Romans to King *Pyrrhus* in Ambassage, *Pyrrhus* offered to him a great summe of money, to preuent the Warre, but he refused priuate gaine, and preferred the seruice of his Country: the next day he brought him into his presence, and thinking to terrifie him placed behind him a great Elephant, shadowed with cloth of Arras; the cloth was drawne and the huge beast instantly layed his trunk vpon the head of *Fabritius*, sending forth a terrible and direfull voice: whereat *Fabritius* laughing, perceiuing the pollicy of the king gently made this speech;

Neque heri auram neque hodie bestia me promouit.

*I was neither tempted with thy Gold yesterday, nor terrified with the sight of this beast too day: and so afterward Pyrrhus was overcome in War by the Romans, and Manlius Curius Dentatus, did first of all bring Elephants in Tryumphe to Rome, calling them *Lacama Reges*, Oxen of the wood, about the 472. year of the City: and afterward in the year of Romes building 502. when *Metellus* was high priest, and overthrew the *Carthaginians* in *Sicily*, there were 142. Elephants brought in ships to Rome and led in triumph, which *Lacius Pison* afterward, to take away from the people opinions of the feare of them, caused them to be brought to the stage to open view and handling, and so slaine; which thing *Caesar* did*

The first man
in Europe possessor
of ele-
phants.
*Pausanias
Plutarch.*

Eutropius



Julius Capiti:

Of the foue-
ral names in
diuers langua
ges.The original
of the CæſarCountries of
the breed of
Elephants.
Dionorus
& AelianusPhiloftratus
Solinus

Vertomanus

Leo Afer
Paul VenetusThe heigh &
ſtature of ele-
phants.Vertomanus
The colour
and ſeverall
parts.Of the uſe of
his ſkinne.
Pliny.

did alſo by the ſlaughter of ſiue hundred Lyons and Elephants together; ſo that in the time of *Gordianus*, it was no wonder to ſee thirty and two of them at one time. An Elephant is by the Hæbrowes called *Behemah*, by way of excellency, as the Latines for the ſame cauſe cal him *Bellua*, the Chaldeans for the ſame word, *Den. 14.* tranſlat *Beira*, the Arabians *Behitz*, the Perſians *Behad*, and the Septuagints *Ktene*, but the Græcians vulgarly *Elephas*, not *Quaſi elebas*, becauſe they ioine copulation in the Water, but rather from the Hæbrow word *Dephill*, ſignifieng the Iuory tooth of an Elephant, as *Aduſſer* well obſerueſt. The Hæbrowes alſo vie the word *ſehen* for an Elephants tooth. Moreouer *Heſychius* called an Elephant in the Greek tongue *Periſſas*, the Latines doe indifferently vie *Elephas*, and *Elephantus*; and it is ſaid that *Elephantus* in the Punicke tongue, ſignifieth *Cæſar*: whereupon when the Graundfather of *Julius Cæſar* had ſlain an Elephant, he had the name of *Cæſar* put vpon him.

The Italians call this Beſt *Leofante*, or *Lionfante*, the French *Elephante*, the Germans *Heſant*, the Illirians *Slon*. We read but of three appellatiue names of Elephants; that is of one, called by *Alexander* the great *Aiax*, becauſe hee had read that the bucler of great *Aiax* was couered with an Elephants ſkin, about whoſe necke he put a Golden collar and ſo ſent him away with liberty. *Antiochus* one of *Alexander* ſuccellours had two Elephants, one of them he likewiſe called *Aiax*, in imitation of *Alexander*, and the other *Patroclus*, of which two this ſtory is reported by *Antipater*. That when *Antiochus* came to a certaine ſoorde or deepe Water, *Aiax* which was alway the captaine of the reſidue, hauing founded the depth thereof, reſuſed to paſſe ouer, and turned backe againe, then the King ſpake to the Elephants & pronounced, that he which would paſſe ouer ſhould haue principality ouer the reſidue: whereupon, *Patroclus* gaue the aduerture, and paſſed ouer ſafely, and receiued from the king the ſiluer trappings and al other prerogatiues of principality; the other ſeeing it (which had alway bene chiefe till that time,) preferred death before ignominy and diſgrace, and ſo would neuer after eate meate but famiſhed for forrow.

They are bred in the whor Eſterne countries, for by reaſon they can endure no cold, they keepe onely in the Eaſt and South. Among all, the *Indian* Elephants are greateſt, ſtrongeſt, and taſteſt, and there are among them of two ſorts, one greater (which are called *Præſſi*) the other ſmaller, called *Taxila*. They be alſo bred in *Africa*, in *Lybia*, much greater then a *Nyſean* Horſſe, and yet euery way inferiour to the *Indian*; for which cauſe, if an *Affrican* Elephant do but ſee an *Indian*, he trembleth, and labourerh by all meanes to get out of his ſight, as being guilty of their owne weakenefſe.

There are Elephants alſo in the Ile *Taprobane*, and in *Sumatra*, in *Affricaw*. They are bred in *Lybia*, in *Ethiopia*, among the *Troglodites*, and in the Mountaine *Aſlas*, *Syrces*, *Zames*, and *Sala*, theſeu Mountaines of *Tingitania*, and in the Countrey of *Baſſanaw*, ſubiect to the great *Cham*. Some Authors affirme, that the *Affrican* Elephants are much greater then the *Indian*, but with no greater reaſon then *Columella* Writeth; that there bee as great beaſtes found in Italy as Elephants are: whereunto no ſound Author euer yealded.

Of all earthly creatures an Elephant is the greateſt: for in *India* they are nine cubits high, and ſiue cubits broad; in *Affrica* foureteen or fiſteene ſpans, which is about eleuen foot high and proportionable in bredth, which cauſed *Aelianus* to Write, that one Elephant is as big as three Bugils; and among theſe the males are euer greater then the females. In the kingdome of *Melinda* in *Affricke*, there were two young ones, not aboue fixe monthes old, whereof the leaſt was as great as the greateſt Oxe, but his fleſh was as much as you ſhall find in two Oxen; the other was much greater.

Their colour is for the moſt part mouſe-colour, or blacke; and there was one all white in *Ethiopia*: The ſkinne looketh pieled and ſcabby; it is moſt hard on the backe, but ſofter vnderneath the belly, hauing no couering of haire or griftes nor yet helpe by his taile to driue away the flies, for that euill doth this beaſt feelee in his great body, but alway had creuiſes in his ſkinne, which by their fauour doe inuite the little flies to a continuall ſeaſt, but when by ſtretching forth they haue receiued the ſwarms, by ſhrinking together againe, they incloſe the flies and ſo kill them: ſo that theſe creuiſes in his ſkin, are vnto him

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inſteede of a mane, taile, and haire: yet there are ſome few haireſ which grow ſcattering vpon his hide, whereof ſome haue bene brought out of *America* into Germany, which were two palmes long, but not ſo ſtiſſe as Swines.

Their ſkinne is ſo hard and ſtiſſe, that a ſharpe ſworde or iron cannot pierce it. Their head is very great, and the head of a man may as eaſily enter into their mouth, as a finger into the mouth of a Dog; but yet their eares and eyes are not æquialent to the reſidew of their proportion: for they are ſmal, like the wings of a Bat or a Dragon, thoſe of the *Ethiopian Sambri* want eares altogether. Their eyes are like the eyes of Swine, but very red, they haue teeth of eicher ſide foure, wherewith they grinde their meate like meale, and they haue alſo two other which hang forth beyond the reſidue, in the males downeward, and theſe are the greater and crooked; but in the females vpwarde, and they are the ſmaller and ſtraight: the one of them they keepe alway ſharpe, to reuenge iniuries, and with the other they root vp plants & trees for their meate: ſo that nature hath armed both ſexes with theſe, for their chiefeſt defence; and with theſe the females are calued at the fiſt, and indued from the mothers belly, and appeare ſo ſoone as they come forth: the males not ſo quickly, but rather after the maner of bores and Sea-horſſes, they hang out of their mouths, and grow to beten foot long, whereof they make poſts of houſes in ſome countries, and cal them *Ebora*, that is, young yuory: which cauſed *Martial* to write thus;

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*Grandia taurorum portant qui corpora queris
An lybicas poſſint ſuſtinniffe trabes.*

There is a certaine booke extant without the name of the Author, written of *Iudæa* or the holy land, wherein the Author affirmeth that he ſaw an Elephants tooth ſold to a *Venetian* Merchant, for fix and thirty Duccats, it being fourteen ſpans long, and four ſpans broad, and it waighed ſo heauy, that he could not moue it from the ground.

Vertomanus alſo ſaith, that he ſaw in the Ile of *Sumatra*, two Elephants teeth, which waighed three hundred fix and thirty pounds. This is certain, that the teeth of thoſe Elephants which liue in the mariſhes and watry places, are ſo ſmooth and harde, as they ſeeme inſtracible, and in ſome places they haue holes in them, and againe certaine bunches as big as hail ſtones, which are ſo hard, as no art or inſtrument can worke vpon them.

The Elephants of the mountaines haue leſſer and whiter teeth, fit to be applied to any worke, but the beſt of all, are the teeth of the *Campeſtriall* and ſielde Elephants, which are whitest and ſofter, and maye well bee handleth without all paine. The teeth of the female are more pretious then of the male, and theſe they looſe euery tenth yeare; which falling off they bury and couer in the earth, preſſing them downe by ſitting vpon them, and then hea them ouer with earth by their feet, and ſo in ſhorttime the graſſe groweth vpon them: for, as when they are hunted they know it is for no other cauſe then their teeth, ſo alſo when they looſe their teeth, they deſire to keepe them from men, leaſt the vertues of them being diſcouered, they which beare them ſhoulde enioy the leſſe peace and ſecurity.

It is admyrable what deuifes the people of *India* and *Affrica* haue inuented by naturall obſeruation, to finde out theſe buried teeth, which vnto vs liuing in the remote partes of the world, we would iudge impoſſible by any ordinary or lawfull courſe, except we ſhould turne vp the earth of a whole country, or go to work by diabolicall conſuration: yet haue they found out this facile & ready courſe. In the woods or fields where they ſuſpect theſe teeth to be buried, they bring forth pots or bottels of water, and diſperſe them heere one, there another, and ſo let them ſtand, and tarry to watch them, ſo one ſleepeth, another ſingeth, or beſtoweth his time as he pleaſeth, after a little time, they go and look in their pots and if the teeth lie neer their bottels, by an vnſpeakable and ſecret attractive power in nature, they draw all the water out of them that are neere them, which the warehman taketh for a ſure ſigne, and ſo diggeth about his Bottell, till he find the tooth: but if their bottels be not emptied, they remoue to ſeek in another place.

Theſe yuory teeth haue bene alway of great eſtimation among all the Nations that euer knew them, the *Ethiopians* payed for a tribute vnto the king of *Persia* euery 3. yeare twenty of theſe teeth hung about with gold and Ier-wood. Theſe are ſold by waight, and there

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there be many which deceiue the world with the bones of fishes instead hereof, but the true yuory is paler and heavier, and falling vpon the ground will easily breake, whereas the bones of Fishes are more tenacious, light, and strong. It is like to the *Chermises*, where in *Darius* was entombed, and the Marble called *Lapis Corallicus*. Corrol stone: like vnto this is the *Aligi* stone, and the *Pederas* Jewell. With this yuory they made images and statues for their idoll Goddes, as one for *Pallas* in *Athens*, for *Esculapius* in *Epidaurus* of *Vetus* vnder the name of *Vrania* by *Ihidius*, whereupon she was called *Elephantina*, for *Apollo* at *Rome*: and therefore *Pausanias* wondereth at the *Gracians* that spared no cost for the vaine worship of their Goddes, for they bought of the Indians and Ethiopians yuory to make their images with more pompe and ostentation: besides of yuory they make the harts of knives, and also the best combs, and *Salomon* as appeareth 3. Reg. 10 had a throne of yuory covered all ouer with gold, for the costs and charge wherof he could not expend lesse then thirty thousand talents.

The greatnes of these appeareth by their vse, for *polybius* reporteth by the relation of *Gilissa* a Noble-man and a great trauceller in *Africa*, that with them they made posts for houses, and racks to lay their cattels meat vpon, and likewise folds to enclose them. *Apelles* made aninke of Iuory which was called *Elephantines inke*, and he painted therewith. It hath bin affirmed by *Aelianus* & some writers following *Pliny*, that these teeth are Hornes, and that Elephants are horned beasts, which error rose vpon the occasion of these words of *Pliny*; *Elephantos & arietes candore tantum cornibus asinulatis, in Santorum litorere ciproas desinit Oceanus*: where *Aelianus* finding a resemblance betwixt Rams and Elephants in their white hornes, was contented to apply that name to them both, which appertaineth onely to one; for *Pliny* himselfe Lib. 18. sheweth his meaning by another like speech, of the whetting their hornes vpon trees, and *Rhinoceros* vpon stones: for except he had named hornes in the first place it might haue bene questioned whether *Rhinoceros* had any hornes, but rather teeth in the second place.

But whatsoeuer were the wordes or opinion of *Pliny*, it is most certaine, that after *Herodotus* and other auncient writers, it is safer to call these teeth, then hornes; and I will freely set downe the reasons of *Philostatus*, that will haue them to be teeth, and afterward of *Grapalus*, *Aelianus*, and *Pausanias*, that would make them hornes, and so leaue the reader to consider whether opinion he thinketh most agreeable to truth. First, that they are not hornes, it is alledged that hornes fall off and grow euery yeare againe, especially of Harts, and grow forth of their heads, but teeth which are called *Fanna* or *Gang-beeth*, standing out of the mouth, fall off together, & are giuen for weapon and defence to beasts, and such are an Elephants: Again, a horne hath a certaine line or circle neere the roote, which is couered euery yeare, but this commeth vp like a stony substance, without all circle or coier, and therefore it cannot be a horn. Moreover, those creatures are said to haue hornes, that haue clouen hooves, this hath no clouen hoofe, but onely five distinct fingers vpon a foot. Lastly, all horned beasts haue an empty hollownes in their hornes, (except Harts) but this is found and full thoroughout, except a little passage in the middle like a hole into a tooth: and thus say they which will haue them called teeth.

Now on the contrary, those which will haue them Hornes, make these argumentes. First, as the Elks haue their hornes grow out of their eye-lids, the *Rhinoceros* or *Ethiopian* Bulls out of their nose, so as it is not vnaturall for the Elephant to haue his hornes grow out of his mouth. Again, hornes fall off and come againe in old beasts, but teeth do not so, and therefore these are hornes and not teeth: the power of fire cannot alter teeth, but these teeth breake if you go about to change their proportion or figure, but hornes of Oxen and Elephants may be stretched, bended, altered, straightned, and applied to what fashion so euer you will. Again, teeth grow out of the gummies and cheeke-bone, as its apparant, but hornes growe out of the scull and Temples, and so do the Elephants as by obseruation euery man may discern. Lastly as nature hath giuen another shape and greater proportion of body to Elephants then to any other beasts, so also it is not vnreasonable that it vary in the placing of his hornes, for they grow downward, and the very mole and quantity of his body is sufficient to arme him against the feare of death. Thus they argue for the hornes of Elephants.

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The Poets haue a pretty resemblance of dreames, comparing true dreames to hornes and false dreames to Iuory, because falshood is euer more burnished, then naked and ragged truth. And besides the eie of man is translucent, and containeth in it a horny substance, and by the eie we alway receive the best assurance, but by the mouth (signified by teeth) are many falshoods vented: and for that hornes turne vpwarde to heauen, the fountaine of truth, but the teeth of an Elephant growe downward towardes the earth the mother of error. And for this cause *Aeneas* by *Virgil* and *Homer*, is said to come in at the horny gate of *Somnus*, and to go forth at the Iuory: *Virgils* verses are these:

*Sunt geminae Somni portae quarum altera fertur,
Altera candenti praefecta nitens Elephanto.
His ubi dum natum Anchises, unaque Sibillam; Cornu
Qua veris facilius datur exitus umbris,
Sed falsa ad caelum mittunt in somnia manes,
Persequitur dictis, portaque emittit eburna.*

And here we will leaue, and prosecute no further this discourse of their hornes and teeth, but proceede to the other outward parts of this beast.

The toung is very small though broad, his trunk called *Proboscis* and *promusis*, is a large hollow thing hanging from his nose like skinn to the groundward: and when he feedeth it lyeth open, like the skin vpon the bill of a Turkey-cock, to draw in both his meate and drinke, vsing it for a hand, and therefore improperly it is called a hand. For by it he receiueh of his keeper whatsoeuer he giueh him, with it he ouerthroweth trees, and where soeuer he swimmeth, through it he draweth breath. It is crooked, gristly, and inflexible at the roote nexte to the nose: within it hath two passages, one into the heade and bodie by which he breatheth, and the other into his mouth, whereby he receiueh his meate: and herein is the worke of God most woonderfull, not onely in giuing vnto it such a diuerse proportion and anatomie, but also giuing him reason to knowe this benifite of it, that so long as he is in the water and holdeth vp that trunk, he cannot perish.

With this hee fighteth in warre, and is able to take vp a small piece of money from the earth: with it he hath bene seene to pull downe the toppe of a tree, which twenty foure men with a rope could not make to bend. With it he driueh away his hunters when he is chased, for he can drawe vp therein a great quantity of water, and shoote it forth againe, to the amazement and the ouerthrow of them that persecute him. The Moores say that he hath two heartes, one wherewithall he is incensed, and another whereby hee is pacified.

But the truth is, as *Aristotle* in the dissection of the hearte obserued, there is a double ventricle, and bone in the heart of an Elephant. He hath a Liuer without any apparant gall, but that side of the liuer being cut, whereon the gall shoulde lye, a certaine humour commeth forth like a gall. Wherefore *Aelianus* sayth, he hath his gall in his maw-gutte, which is so full of sinewes, that one would thinke he had foure bellies; in this receiueh he his meate, hauing no other receptacle for it: his intralles are like vnto a Swines, but much greater.

His Liuer foure times so greate as an Oxes, and so all the residue excepte the Melte: he hath two pappes a litle beside his breast vnder his shoulders, and not betweene his hinder legges or loynes, they are very small and cannot be seene on the side. The reasons hereof are giuen, first that he hath but two pappes, because he bringeth forth but one at a time, and they stand vnder his shoulders like an Apes, because hee hath no hooves but distinct feet like a mannes, and also because from the breast floweth more abundance of milke.

The genitall parte is like a Horses, but lesser then the proportion of his bodie affordeth: the stones are not outwardly seene, because they cleaue to his raines. But the Female hath her genitall betwixt her thighes: the forlegges are much longer then the hinder legges, and the feet be greater. His legges are of equall quantity, both aboue and beneath the knees, and it hath ankle bones verie lowe. The articles doe not ascende so

Gillius
Gilliustheir inward
natural partse. *Elephantus*
The places
of their abode

Pliny.

Leo Afer:

Festus
Philonis
author.The meat of
wilde Eleph.
Pliny.
Solinuse. *Elephantus*
Hermolans.e. *Elephantus*
Simocritus
A secret.
Pliny.A secret in a
country of
India.e. *Elephantus*

high as in other creatures, but kept low neere the earth. He bendeth his hinder legs like a mans when he sitteth, but by reason of his great waight hee is not able to bend on both sides together, but either leaneeth to the right hand or to the left and so sleepeeth: It is false that they haue no ioynts or articles in their legs, for when they please they can vse, bend, and moue them, but after they grow old, they vse not to lie downe or straine them by reason of their great weight, but take their rest leaning to a tree: and if they did not bend their legs, they could neuer go any ordinary and stayed pace. Their feet are round like a horse's, but so as they reach from the middle euery way two spans length, and are as broad as a bushell, hauing five distinct toes vpon each foot, the which toes are very little clouen, to the intent that the foot may be stronger; and yet parted, that when he treadeth vpon soft ground, the weight of his body presse not downe the legge to deepe. Hee hath no nailes vpon his toes, his taile is like an Oxes taile, hauing a little haire at the end, and the residue thereof peeced and without haire: He hath not any bristly hairs to couer his back: and thus much for their seuerall parts and their vses.

There is not any creature so capable of vnderstanding as an Elephant, and therefore it is requisite to tarry somewhat the longer in expressing the seuerall properties, and natural qualities thereof, which sundry and variable inclinations, cannot choose but bring great delight to the reader. They haue a wonderfull loue to their owne Countrey, so as although they be neuer so well delighted with diuers meats and ioyes in other places, yet in memory thereof they send forth teares, and they loue also the waters, rivers, and marshes, so as they are not vnwisely called *Riparij* such as lue by the riuers sides: although they cannot swim by reason of their great and heauy bodies, vntill they be taught. Also they neuer lue solitary but in great flocks, except they be sicke or watch their yong ones, and for either of these they remaine aduenturous vnto death, the eldest leadeeth the herd, and the second driueth them forward, if they meet any man they giue him way, and goe out of his sight.

Their voice is called by the word *Barri*, that is to bray, and thereupon the Elephants themselves are called *Barri*; for his voice commeth out of his mouth and nostrils together, like as when a man speaketh breathing; wherefore *Aristotle* calleth it rawcity, or hoarsnes, like the low sound of a Trumpet, this sound is verie terrible in batailles as shall be afterward declared.

They lue vpon the fruits of plants and rootes, and with their trunks and heads, ouerthrow the tops of trees, and eat the boughes and bodies of them, and many times vpon the leaues of trees he deuoureth Chamæleons, whereby he is poisoned and dieth if hee eat not immediately a wilde Oliue. They eat earth often without harme, but if they eat it sildome, it is hurtfull and procureth paine in their bellies; so also they eat stones. They are so louing to their fellowes, that they will not eat their meat alone, but hauing found a prey, they go and inuite the residue to their feastes and cheere, more like to reasonable ciuill men, then vnreasonable brute beasts. There are certaine noble melons in *Æthiopia*, which the Elephants being sharpe-smelling-beastes do winde a great way off, and by the conduct of their noses come to those Gardens of Melons, and there eat and deuour them: When they are tamed they will eate Barlie either whole or grounde: of whole at one time is giuen them nine Macedonian Bushels, but of meale six, and of drinke eyther wine or water thirty Macedonian pintes at a time, that is fourteen gallons, but this is obserued, that they drinke not wine except in warre, when they are to fight, but water at all times, whereof they will not tast, except it be muddy and not cleare, for they auoid cleare water, loathing to see their owne shadow therein; and therefore when the Indians are to passe the water with their Elephants, they choose darke and cloudy nightes wherein the moone affordeth no light. If they perceiue but a mouse run ouer their meat, they will not eat thereof, for there is in them a great hatred of this creature. Also they will eate dried Figges, Grapes, Onions, Bulrushes, Palmes, and Iuy leaues: There is a Region in India, called *Phalerus*, which signifieth Balde, because of an herbe growing therein, which causeth euery liuing thing that eateth thereof, to loose both horn and haire, and therefore no man can be more industrious or warie to auoide those places, then is an Elephant, and to beare euery greene thing growing in that place when he passeth thorough it.

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It will forbear drinke eight daies together, and drinke wine to drunkenesse like an Ape. It is delighted about measure with sweet saouours, oyntments, and smelling flowers, for which cause their keepers will in the Summer time lead them into the meadows of flowers, where they of themselves will by the quicknes of their smelling, chuse out and gather the sweetest flowers, and put them into a basket if their keeper haue any; which being filled, like daintie and neat men, they also desire to wash, and so will go and seeke out water to wash themselves, and of their owne accord retorne backe againe to the basket of flowers, which if they find not, they will bray and call for them. Afterward being led into their stable, they will not eat meat vntill they take of their flowers and dresse the brimmes of their maungers therewith, and likewise strew their roome or standing place, pleasing themselves with their mear, because of the fauor of the Flowers stucke about their cratch, like dainty fed persons which set their dishes with greene hearbs, and put them into their cups of wine.

Their pace is very slow, for a child may ouertake them by reason of their high and larg bodies (except in their feare) and for that cause they cannot swim: as also, by reason that the toes of their feet are very short and finally diuided. When they are brought into a ship, they haue a bridge made of wood, and couered with earth, and greene boughes are set on either side, so that they imagine they go vpon the land vntill they enter into the ship; because the boughes keepe them from sight of the Sea. They are most chaste, and keepe true vnto their males without all inconstant loue or seperation, admitting no adulteries amongst them, and like men which tast of *Venus* not for any corporall lust, but for desire of heires and successors in their families, so do Elephants, without all vnchast and vnlawfull lust, take their veneriall complements, for the continuation of their kind, and neuer aduance thrice in all their daies, either male or female suffer carnall copulation (but the female onely twice.) Yet is their rage great when the female prouoketh them, and although they fight not amongst themselves for their females, (except very sildome) yet do they so burne in this fury, that many times they ouerthrow trees and houses in India by their tuskes, and running their head like a Ram against them, wherefore then they keepe them low & down by subtraction of their meat, & also bring some stranger to beat them.

There was a certaine cunning hunter sent into *Mauritania* by the Roman Emp. to hunt and take Elephants; on a day he saw a goodly young Elephant in copulation with another, & instantly a third approached with a direfull braying, as if he would haue eaten vp all the company, and as it afterward appeared, he was an arriuall to the female, which we saw in copulation with the other male: when he approached neere, both of them set themselves to combat, which they performed like some vnrefutable waues of the Sea, or as the hills which are shaken together by an earthquake, wherein each one charged the other most furiously for their loue, to the terror and admiration of all the beholders, and so at last became both disarmed of their teeth and hornes by their often blowes, before one had overcome the other, and so at last by the hunters were parted asunder, being euer afterward quiet from such contentions about their females for copulation.

The Indians separate the stables of the females far asunder from the males, because at that time they ouerthrowe their houses. They are modest and shamefast in this action, for they seeke the Desarts, woodes, and secret places for procreation, and sometimes the waters, because the waters doe support the Male in that action, whereby hee ascendeth and descendeth from the backe of the female with more ease: and once it was scene, that in *Virgea* (a Countrey of the *Coraicens*) two Elephants did engender out of India, otherwise they couple not out of their owne countreys: When they goe to copulation, they turne their heads towards the east, but whether in remembrance of Paradise, or for the *Mandrags*, or for any other cause, I cannot tell: the female sitteth while she is couerd. They begin to ingender, the male at fixe, ten, twelue, fifteene or twenty yeare olde, the female not before ten yeares old: They couple but fiue daies in two yeares, and neuer after the female is filled till she haue bene cleare one whole yeare, and after the second copulation, he neuer more toucheth his female. At that time the male breatheth forth at his nose a certaine far humor like a menstruous thing, but the female hath them not till her place of conception be opened: and alway the day after her filling, she washeth her selfe before she retorne to the focke.

S 3

The

Their loue
to sweet
flowers.
Aelianus.Gillius.
The shipping
of Elephants

Aelianus.

Aelianus.

The place &
manner of
their copula-
tion
Pliny.

Aelianus.

Solinus.
The time of
copulation
Arianus

Aristotle.
The time of
their going
with young

Diomedes
Pegasus.
Alanus.

The loue of
the male to
the female &
of both to
the Calfe.

Tzetzes.

Phylarch
Alanus
Philostatus.

The bringing
of Ele-
phants out
of ships.
A secret, if
true.

Aristotle.
Of their high
sing

Gilius
Alanus
Calvus
Zoroastres.
Their fear of
Rams, swine,
and other
beasts
Volateranus

The time of their going with yong is according to some two years, and according to other three, the occasion of this diuersity is, because their time of copulation cannot certainly be knowne, because of their secrecy, for the greater bodies that beasts haue, they are the lesse fruitfull. She is deliuered in great paine, leaning vpon her hinder Legges. They neuer bring forth but one at a time, and that is not much greater then a great cow-calf (of three monthes old,) which she nourisheth fixe or eight yeare. As soone as it is Calued, it seeth and goeth, and sucketh with the mouth, not with the trunk, and so groweth to a great stature.

The females when they haue calued are most fierce, for feare of their young ones, but if a man come and touch them, they are not angry, for it seemeth they vnderstand that he toucheth them not for any desire to take or harme them, but rather to stroke and admire them. Sometimes they goe into the Water to the belly and there calue for feare of the Dragon: the male neuer forsaketh her, but keepeth with her for the like feare of the Dragon, and feede and defend their young ones with singular loue and constancy vnto death: as appeareth by the example of one, that heard the braying of her calfe fallen into a ditch and not able to arise, the female ranne vnto it, and for haile fell downe vpon it, so crushing it to death, and breaking her owne Necke with one and the same violent loue.

As they liue in herds, so when they are to passe ouer a ryuer or Water, they send ouer the least or youngest first, because their great bodies together should not cause the deepe water to swell or rise about their heighth: the other stand on the bancke and obserue howe deepe he wadeth, and so make account that the greater may with more assurance follow after the younger and smaller, then they the elder and taller; and the females carry ouer their Calues vpon their snows & long eminent teeth binding them fast with their trunks, (like as with ropes or male girts that they may not fall) being sometime holpen by the male; wherein appeareth an admirable point of naturall wisdom, both in the carriage of their young and in sending of the lesser foremost, not onely for the reason aforesaid, but also because they being hunted and profecuted, it is requisite that the greatest and strongest come in the reare and hindmost part, for the safeguarde of the weaker, against the fury of their persecutors, being better able to fight then the foremost, whom in naturall loue and pollicy, they set farthest from the danger.

Mutius which had bene thrice Consul affirmeth, that he saw Elephants brought on shore at *Puteoli in Italy*: they were caused to goe out of the ship backward, all along the bridge that was made for them, that so the sight of the Sea might terrifie them, and cause them more willingly to come on land, and that they might not be terrified with the length of the bridge from the continent. *Pliny* and *Solinus* affirme, that they will not goe on ship-board, vntill their keeper by some intelligible signe of oath, make promise vnto them of their returne backe againe.

They sometime as hath bene said fight one against another, and when the weaker is overcome, he is so much abased and cast downe in minde, that euer after he feareth the voyce of the conqueror.

They are neuer so fierce, violent, or wilde, but the sight of a Ramme terrifieth and dismayeth them, for they feare his hornes; for which cause the Egyptians picture an Elephant and a Ramme, to signifie a foolish king that runneth away for a fearefull sight in the field. And not onely a Ramme, but also the grunting clamour or cry of Hogs: by which meanes the Romanes ouerthrew the Carthaginians, and *Pirrus* which trusted ouermuch to their Elephants. When *Antipater* besieged the *Megarians* very straitly with many Elephants, the Citizens tooke certaine Swine and anointed them with pitch, then set them on fire and turned them out among the Elephants, who crying horribly by reason of the fire on their bodies, so distempered the Elephants, that all the wit of the *Macedonians* could not restraîne them from madnesse, fury, and flying vpon their owne company, onely because of the cry of the Swine. And to take away that feare from Elephants, they bring vp with them when they are tamed, young Pigges and Swine euer since that time. When Elephants are chased in hunting, if the Lions see them, they runne from them like Minde-calfes from the Dogges of Hunters, and yet *Sphierates* sayeth, that among the *Hesperians*

or western *Aethiopians*, Lions set vpon the young Calues of Elephants and wound them: but at the sight of the mothers, which come with speede to them, when they heare them cry, the Lions runne away, and when the mothers finde their young ones imbrued in their owne blood, they themselves are so enraged that they kill them, and so retire from them, after which time the Lions returne and eat their flesh. They will not indure the fauour of a Mouse, but refuse the meat which they haue run ouer: in the riuer *Ganges of India*, there are blew Wormes of sixty cubits long hauing two armes; these when the Elephants come to drinke in that riuer, take their trunks in their handes and pull them off. There are Dragons among the *Aethiopians*, which are thirty yards or paces long, these haue no name among the inhabitants but Elephant-killers. And among the *Indians* also there is an inbred and natieue hatefull hostility betwixte Dragons and Elephants: for which cause the Dragons being not ignorant that the Elephants feed vpon the fruites and leaues of green trees, doe secretly conuay them selues into them or to the toppes of rockes: couering their hinder part with leaues, and letting his head and fore part hang downe like a rope on a suddaine when the Elephant commeth to crop the top of the tree, she leapeth into his face, and diggeth out his eies, and because that reuenge of malice is to little to satisfie a Serpent, she twineth her gable-like-body about the throat of the amazed Elephant, and so strangeth him to death.

Againe they marke the footsteps of the Elephant when he goeth to feed, and so with their tailes, net in and intangle his legs and feet: when the Elephant perceiueth and feelth them, he putteth downe his trunk to remoue and vntie their knots and gins; then one of them thrusteth his poisoned stinging-head into his Nostrils, and to stop vp his breath, the other, prick and gore his tender-belly-parts. Some againe meet him and flye vpon his eies and pull them forth, so that at the last he must yeeld to their rage, and fall downe vpon them, killing them in his death by his fall, whom he could not resist or overcome being aliue: and this must be vnderstood, that forsomuch as Elephants go together by flockes and herds, the subtil Dragons let the foremost passe, and set vpon the hindmost, that so they may not be oppressed with multitude.

Also it is reported that the blood of an Elephant is the coldest blood in the world, and that Dragons in the scorching heate of Summer, cannot get any thing to coole them, except this blood; for which cause they hide themselves in riuers and brooks whether the Elephants come to drinke, and when he putteth downe his trunk they take hold thereof, and instantly in great numbers leape vp vnto his care, which is naked, bare, and without defence: where out they sucke the blood of the Elephant vntill he fall downe dead, and so they perish both together.

Of this blood commeth that ancient *Cinnabaris*, made by commixture of the blood of Elephants and Dragons both together, which alone is able and nothing but it, to make the best representation of blood in painting. Some haue corrupted it with Goats-blood, and call it *Milton*, and *Mimum* and *Monochroma*: it hath a most rare and singular vertue against all poysons, beside the vnmarcheable property aforesaid.

These Serpents or Dragons are bred in *Taprobana*, in whose heads are many pretious stones, with such naturall scales or figuratiue impressions, as if they were framed by the hande of man, for *Podisippus* and *Tzetzes* affirme, that they haue seen one of them taken out of a Dragons head, hauing vpon it the liuely and artificial stampe of a Chariot.

Elephants are enimies to wilde Bulles, and the *Rhinoceros*, for in the games of *Pompey*, when an Elephant and a *Rhinoceros* were brought together, the *Rhinoceros* ranne instantly and whet his horn vpon a stone, and so prepared himselfe to fight, striking most of all at the belly of the Elephant, because he knewe that it was the tenderest and most penetrable part of the body.

The *Rhinoceros* was as long as the Elephant, but the legges thereof were much shorter, and as the *Rhinoceros* sharpen their hornes vpon the stones, so doe the Elephants their teeth vpon trees: the sharpnesse of either yeeldeth not to any Steele. Especiall the *Rhinoceros* teareth and pricketh the legs of the Elephant: They fight in the woods for no other cause, but for the meat they liue vpon, but if the *Rhinoceros* get not the aduantage of the Elephants belly, but set vpon him in some other part of his body, hee is soone put to the worst,

The cruelty
of the female
to their wou-
ded Calues.
Solinus.
Stat. Sebel.

Alanus

Of Cinnabaris
is or the best
red colour

The fight of
Elephants.
Pliny.

Alanus
Oppianus
Strabo.

hunting of Elephants by *Ptolemais*, by the port *Saba*, the Citty *Daraba*, and *Lyshe*. In *Asie* fricke they take them in great ditches, wherinto when they are fallen, the people presently with boughes, mattocks, leauers, and digging downe of high raised places, take them out againe, and so turne them into a valley wrought by the labour of man, most firmly walled on both sides, where with famine they tame him: for when he would gently take a bough at the hand of a man, they adiudged him tamed, and grew familiar with him, leading him away without all scruple.

But the *Indians* vse another more ingenious and speedy meanes to tame them, which is this; first, they dig also a great ditch, and place such meate therein as the beast loveth, who winding it and comming thereunto, for desire thereof falleth into the fosse or ditch, being so fallen in and not able to come forth againe; one commeth to him with Whips, beating him very grievously for a good space, to the great griefe of the beast, who through his inclosing can neither runne away nor helpe himselfe; then commeth another during this time of punishment and blameth the first man for beating the beast, who departeth presently as one afraid of his rebuke, the other pittie the beast, and stroaketh him, and so goeth away: then commeth the Whipper againe, and scourgeth the Elephant as before and that more grievously to his greater torment for a good space together: whereupon the time fulfilled, the other commeth againe and fighteth with the Whipper, and forcibly seemeth to driue him away, and relieue the poore beast; and this they doe successively three or four times; so at the last, the Elephant groweth to know and loue his deliverer; who by that meanes draweth him out and leadeth him away quietly: While this thing is doing, the smiter and Whipper vse a strange and vnwonted kind of habit, so as he may neuer be knowne by the Elephant after he is tamed, for feare of reuenge: of which you shall heare more afterward, in the farther discourse and opening the nature of this beast.

Arianus and *Strabo* relate another way whereby the *Indians* take their Elephants, which because they Write vpon their owne eye-sight, of the things they knewe assuredly, I haue thought good to expresse the deuise. Foure or fve Hunters, first of all chuse out some plaine place, without Trees or Hilles but declining, by the space of some foure or fve furlongs; this they dig like a wide Ditch as afore said, and with the earth they take vp, they raise Walls about it like a trench, and in the sides of the trench they make certaine denues with holes, to conuay in light to the Watch-men, whom they place therein, to giue notice and obserue when the Elephants are inclosed; then make they a narrow bridge couered with earth at the farther end of the trench, that the beastes may dread no fallacy: and for the more speedy effecting & compassing their desire, they also include in the trench three or foure tame female Elephants, to entise and draw into them the wild ones.

Now these beastes in the day time feede not so boldly as in the night, and therefore they cannot easily be deceiued or taken in the light; but in the night great flockes of them follow the Captaine, (as we haue already shewed,) and so comming neere this trench, partly by the voice, and partly by the fauour and smell of the females, they are drawn into the trench; then the Watch-men with all speede, pull downe the bridge, and other of them goe into the next Townes to call for helpe, who vpon the first notice thereof, come to the place, mounted vpon the best and strongest tame Elephants, and so compass them about, giuing meate in their presence to the tame, but beliedging the inclosed, they keepe them from all meate and foode, vntill they be so weakened that they dare enter among them, but in this manner; they turne in their tame Elephants and goe vnder their bellies, and so when they come neere the Wilde Elephants, they speedily conuaye themselves vnder his bellye, and lay vnauoydable fetters vpon their feete: then prouoke they the tame ones to beate and fight with the Wilde, who by reason of the manacles vpon their feete, are easily ouerthrowen and fall to the ground; being on the ground, they put halters vpon their neckes made of raw Oxen hides, and so bind them to the tame and domesticall Elephants; And while they lye on the ground, they get vpon them, and to the intent that theyr Ryders may be without danger of harme by them, they cut the skinne of their neckes round about in a circle, with a sharpe sword, and

and vpon the wounde they tye and fasten a rope, that so the payne may constraîne the Beast to be quiet, so that by this they beginne to feeble their owne weakenesse, and leaue off their wildenesse, betaking themselves to the mercy of their new Maisters.

Being thus raised from the earth againe, and yoked by the neckes and Legges to the tamed Elephants, they are safely led home into stables, where they are fastened to great pillars by their neckes, and if they refuse to eate their meate, with Tymbrels, Cimbals, Harpes, and other muscical instruments, they are so entised from fullen Wildenesse, that they forget their first natures, and yeald al louing obedience to men, as to their victorious conquerors and vnresistable maisters.

These beastes by their sagacity and naturall instinct, do sometime foresee their owne perill, and discover the traines and secret intentions of the hunters, so as they cannot be drawn into the ditches and fosses by any allurements: but presaging their owne misfortunes, turne backe againe vpon their hunters, euen through the midst of them, and so seeke to saue themselves by flight, ouerthrowing their enemies that dare approach vnto them. At which time there is a fierce fight, to the great slaughter many times both of men and beastes; for the men to stay his flight, bend their speares, and charge their darts and arrowes, to strike the Elephant directly on the face, and if the beast perceiue that he hath ouerthrowne any man, instantly hee maketh to him, taketh him in his teeth, lifting him vp into the aire, and casting him downe againe, and stampeth vpon him, wounding him many times with his teeth or hornes, wherby he putteth him to cruell torments, and leaue him not till he be dead.

And when they inuade or set vpon a man, they spread forth their broad eares, (which are fashioned like the Wings of Ostriches) as the sailes of a ship, and drawing vp their trunk vnder their teeth, their noses stand forth like the beake of some ship, & so rush they with vnresistable violence vpon the weake bodies of men, ouerturning them in no other sort, then a mighty great hulke or man of Warre, the little Oares or Whirries in the Sea.

And as the Trumpets in Warre giue the signes of fighting, so do these send forth such terrible yelling and roaring clamors, as bringeth no meane astonishment to his persecutors: beside the lamentable and mournfull voyces of men, by them wounded and fallen to the earth; some hauing their knees and bones broken, other their eies trode out of their head, other their Noses pressed flat to their faces, and their whole visages so diffi-gured and disfaoured in a moment, that their neere friends, kindred, and acquaintance cannot knowe them. These also fill the spacious aire with direfull cries, that are heard a great way off, into the Townes and cities adioyning, hauing no other meanes to escape out of the way, and from the teeth of the beast, except he strike his tooth into some roote, and there it sticke fast vntill the poore ouerthrowen man can creepe aside and saue himselfe by flight.

In this conflict, sometime the Elephants, and sometimes men are the conquerors, by bringing vpon the beastes diuers terrors and manacles, out of which they are not very easily deliuered: for menne also haue their trumpets, and so make the Woodes and fieldes ring with them, the ratling of their Armour and shieldes, and their owne howling and Whooping, kindling fires on the earth, casting both fire-braunds and burning Torches into the face of the Elephant, by all which the huge beast is not a little disgraced and terrified. So that being bereft of their wits, they turne back and run into the ditch which they so carefully auoyded before.

But if their rage proceede vnderterred, and men be forced to yeald vnto them, forth they go into the woods, making the trees to bend vnto them as a dog or an Oxen doth the standing corne at haruest: breaking off their tops and branches, which hinder their course and flight, as another beast would crop off the eares of corne; but where they are taller then the Woods, there they straine euery ioynt and member in them to get ground and ouergoe their Hunters; which they may performe and attaine more easily, because of their customary aboad in those places: and when they are escaped out of the sight of their followers, and make account that they are freed from farther persecution, then cast they of all feare, and compound their distracted senses into a remembrance of meate, and so gather

ther their food from Palmes, Trees or bushes; afterward betaking themselves to rest and quietnesse.

But if their Hunters come againe into their sight, they also againe take them to their heels, vntill they haue gotten more ground from them, and then they rest againe: and if the sunne decline, and light of day faile the Hunters, and darkenesse make an end of the chase; then doe they compasse in the beasts way, and set the wood a fire, (for Elephants feare fire as much as Lyons:) So that by all this it appeareth, that the fabulous tales of *Gabinus* the Roman writer of Elephants, are not to be belieued; when he affirmeth, that Elephants will fight against and resist the violence of fire.

The *Troglodita* hunt and take Elephants after another manner, for they climbe vp into the trees, and there sit till the flocks of Elephants passe by, and vpon the last, the Watch-man suddenly leape (with great courage) taking hold vpon his taile and so sliding down to his Legges, and with a sharpe Axe which he hath hanging at his backe cutteth the Nerues and sinnewes of his Legges with so great celerity, that the beast cannot turne about to relieue it selfe, before shee be wounded and made vnable to reuenge her harme, or preuent her taking: and sometimes the fallerh downe on the wounded side, and Crusheth the Hunter-watch-man to death, or else with her force in running, dasheth out his braines against a tree.

The Elephant eaters (called *Elephantophagi*) doe obserue the like pollicy, for by stealth and secretly they set vpon the hindmost, or else the wandering solitary Elephant, and cutte his sinnewes, which causeth the beast to fall downe, whom presently they behead, and afterward they eate the hinder parts of this Beast to cast downe and taken.

Other among the aforesaid *Troglodyte*, vie a more easie, cunning and lesse perillous kind of taking Elephants; for they set on the ground very strong charged bent-bowes, which are kept by manye of their strongest young men, and so when the flocks of Elephants passe by, they shoote their sharp arrowes dipped in the gall of Serpents, and wound some one of them, and follow him by the blood, vntill he be vnable to make resistance. There are three at euery bowe, two which hold it, and one that draweth the string. Other againe, watch the trees whereunto the beast leaneth when he slepeth, neere some Watchers, and the same they cutte halfe asunder, whereunto when hee declyneth his bodye, the Tree is ouerturned and the Beast also, and being vnable to rise againe because of the short Nerues and no flexions in his Legs, there he lyeth, till the Watch-man come and cut off his head.

Aristotle describeth another manner of taking Elephants in this sorte; The Hunter (saith he) getteth vp vpon a tamed Elephant, and followeth the Wilde one till hee haue ouertaken it, then commaundeth he the tame beast to strike the other, and so continueth chasing and beating him, till he haue wearied him and broken his vntameable nature. Then doth the rider leape vpon the wearied and tyred Elephant, and with a sharpe pointed Sickle doth gouerne him after the tame one, and so in short space he groweth gentle. And some of them when the ryder alighteth from their backs, grow Wilde and fierce againe; for which cause, they binde their forelegges with strong bands, and by this meanes they take both great and small, old and young ones; but as the old ones are more wilde and obstinate, and so difficult to be taken, so the younger keepe so much with the elder, that a like impossibility or difficulty interposeth it selfe from apprehending them.

In the *Caspian* lake, there are certaine fishes (called *Oxyrinchi*) out of whom is made such a firme glew, that it will not be dissolued in ten daies after it hath taken hold, for which cause they vse it in the taking of Elephants.

There are in the Island *Zeira* many Elephants, whom they take on this manner: In the Mountaines they make certaine cloysters in the earth, hauing two great Trees standing at the mouth of the cloysters, and in those trees they hang vp a great par-cullis gate, within that Cloyster they place a tame female Elephant at the time of their vsuall copulation: the wild Elephants doe speedily winde her, and make to her, and so at the last hauing found the way betwixt the two trees, enter into her; sometime twenty and sometime thirty at a time: then are there two men in the said trees, which cut the rope whereby the gate hangeth, so it falleth downe and includeth the Elephants, where they suffer them alone

for fixe or seuen daies without meate, whereby they are so infeeble and famished, that they are not able to stand vpon their legs.

Then two or three stronge men enter in amonge them, and with great stauces and Clubbes, belabour and cudgell them, till by that meanes they grow tame, and gentles; and although an Elephant be a monster-great-beast and very subill, yet by these and such like meanes do the inhabitants of *India* and *Aethiopia* take many of them, with a very small labour, to their great aduantage.

Against these slights of men, may be opposed the subtil and cautelous euasions of the beast, auoyding all the foot-steps of men, if they smell them vpon any herbe or leafe, and for their fight with the Hunters, they obserue this order. First of all, they set them foremost which haue the best teeth, that so they may not be afraid of Combat, and when they are weary, by breaking downe of trees they escape and fly away. But for their Hunting, they know that they are not hunted in *India* for no other cause, then for their teeth, and therefore to discourage the hunters, they set them which haue the worst teeth before, and reserve the strongest for the second encounter: for their wisdom or naturall discretion is heerein to be admired, that they will so dispose themselves in all their battails when they are in chase, that euer they fight by courte, and inclose the youngest from perill, so that lying vnder the belly of their Dammes they can scarce be seene: and when one of them flyeth they all flye away, to their vsuall resting places, stryuing which of them shall goe foremost: And if it at any time they come to a wide and deepe Ditch, which they cannot passe ouer without a bridge, then one of them descendeth, and goeth downe into the Ditch, and standeth transuerse or Crosse the same, by his great bodye filling vpe the empty partes, and the residue passe ouer vpon his backe as vpon a bridge.

Afterward when they are all ouer, they tarry and helpe their fellowe out of the Ditch or Trench againe, by this slight or deuise; one of them putteth downe to him his Legge, and the other in the Ditch windeth his trunk about the same, the residue standers by cast in bundels of Sprigs with their mouthes, which the Elephant warily and speedily putteth vnder his feete, and so raiseth himselfe out of the Trench againe, and departeth with his fellowes.

But if they fall in and cannot finde any helpe or meanes to come forth, they laye aside their naturall Wilde disposition, and are contented to take meate and drinke at the handes of men, whose presence before they abhorred; and being deliuered they thinke no more vpon their former condition, but in forgetfulness thereof, remaine obedient to their deliuerers.

Being thus taken as it hath bene said, it is also expedient to expresse by what Art and meanes they are Ciuilized and tamed. First of all therefore when they are taken, they are fastened to some Tree or Pillar in the earth, so as they can neyther kicke backward nor Leape forward, and there hunger, thirst, and famine, like too most stronge and forcible Ryders abate their naturall wildenesse, strength, feare, and hatred of men: Afterward when their keepers perceiue by their deiection of minde, that they beginne to be mollified and altered, then they giue vnto them meate out of their handes, vpon whom the beast doth cast a farre more fauorable and cheerefull eie, considering their owne bondage, and so at the last necessity frameth them vnto a contented and tractable course and inclination.

But the *Indians* by great labour and industry take their young Calues at their Watering places, and so leade them away, intifing them by many allurementes of meate to loue and obey them, so as they grow to vnderstand the *Indian* language, but the elder *Indians* Elephants doe very hardly and sildome grow tame, because of their remembrance of their former liberty, by any bands and oppression; neuertheless by instrumentall musick, ioyned with some of their coutrey songs and ditties, they abate their fiercenesse and bring downe their high vntractable stomacks, so as without all bands they remaine quiet, peaceable and obedient, taking their meate which is layed before them.

Pliny and *Solinus* prescribe the iuyce of Barly to be giuen to them for their mitification, whereunto also agreeth *Dioscorides* (calling that kind of drinke *Zythum*) and the reason hereof

The subtilty of Elephants against their hunters.

Alanus. Tzetzes. Plinarch.

The art of taming elepha. *Alanus*

Pliny.

Strabo.
Other wayes of taking Elephants.

Gilman

heereof is, by cause of the tarte sharpnesse in barly water if it stand a little while; and therefore also they prescribe vineger and ashes to rub the beasts mouth, for it hath power in it to pierce stones, al sharp things penetrate deepe into his flesh, and alter his nature: the inuention whereof is attributed to *Democritus*.

Being thus tamed they grow into ciuill and familiar vses, for *Cesar* ascended into the Capitall betwixt foure hundred Elephants, carrying at either side burning Torches, and *Heliozobulus* brought foure Waggon drawne with Elephantes in *Vaticanum*, and men commonly ride vpon them, for *Apollonius* sawe neere the Ryuer *Indus*, a Boy of thirteen yere old ryding alone vpon an Elephant, spurring and pricking him as freely as any man will do a leane Horffe.

They are taught to bend one of their hinder legges to take vp their Ryder, who also must receiue helpe from some other present standers by, or else it is impossible to mount on the backe of so high a palfrey. They which are not accustomed to ride vpon these beastes, are affected with vomiting and casting, like men when they first of all take the Sea. They are ruled without bridle or raines, onely by a long crooked piece of Wood, bending like a Sickle, and nayled with sharpe Nayles, no man can sitte more safely and more softly vpon a Horffe or Mule then they doe which Ryde vpon the Elephants. The *Indians* with their lesser Elephantes (which they call bastard Elephantes) plow their ground and come.

The common price of Elephantes is at the least fise hundred Nobles, and sometimes two thousand. The *Indian* Women are most chaste and continent, yet for an Elephant they take a great pride to be hired for Whoores, for they imagine that the same and receiued oppinyon of their beautye, doeth conuenteuall and couer the shameful losse of their honesty (as *Arrianus* wryteth in his booke of *Indians*.)

Since the time that Elephants haue been tamed, their natures & dispositions haue bene the better obserued and discovered; for they willingly obey their keepers, learning all feates of Armes, to take vp stones and cast them, and to swimme; so that *Strabo* affirmeth, there was no possession or wealth comparable to a chariot or Waggon of Elephants.

Mutianus which was thrice Confull affirmed to *Pliny*, that he saw an Elephant which learned the Greeke letters, and was able with his tongue to Write these wordes. *Autos e-goo Tadegrappa laphurate kelt anetheta*; that is, I Wrote these thinges and dedicated the *Celtic* spoils: but in these actions of Writing, the hand of the teacher must be also present to teach him how to frame the Letters, and then as *Aelianus* sayeth they will Wryte vpon Tables, and followe the true proportion of the Characters expressed before their face, whereupon they looke as attentively as any *Grammarians*. In *India* they are taught many sportes, as to Daunce and Leape, which caused *Martiall* to Wryte thus;

*Turpes effeda quod trahunt bisontes
Et molles dare iussa quod choreas
Nigro bellua nil legat magistro
Quis spectacula non putet decorum.*

When the Prizes of *Germanicus Caesar* were played; there were many Elephants which acted strange feates or partes, foure of them went vpon Ropes and ouer the Tables of meate, where on they set their feete so warily that they neuer touched any of the ghests, the boordes or standing Cuppes being fully furnished. And also they learned to daunce after Pipes by measure, sometime Dauncing softly, and sometime apace, and then againe leaping vpright, according to the number of the thing sung or played vpon the instrument: and they are apt to learne, remember, meditate, and conceiue such things, as a man can hardly performe.

Their industrious care to performe the thinges they are taught, appeareth heere in, by cause when they are secret and alone by themselves, they will practise leaping, dauncing, and other strange feats, which they could not learn suddenly in the presence of their maisters (as *Pliny* affirmeth) for certaine truth of an Elephant which was dull and hard of

vnderstanding, his keeper found him in the night practising those thinges which hee had taught him with many stripes the day before, and could not preuaile by reason of the beastes slow conceit.

They was an Elephant playing vpon a Cymball, and others of his fellowes dauncing about him, for there was fastened to either of both of his forelegs one Cymball, and another hanged to his trunk, the beast would obserue iust time, and strike vpon one, and then the other, to the admiration of all the beholders. There was a certaine banquet prepared for Elephants vpon a low bed in a palour set with diuers dishes and pots of Wine, whereinto were admitted twelue, fixe males, apparelled like men, and fixe females apparelled like women: when they saw it, they sat downe with great modesty, taking heere and there like discreet temperate ghests, neither rauening vpon one dish or other, and when they should drinke, they tooke the cup receiuing in the liquor very manerly, and for sport & festiuity would through their trunks squirt or cast a litle of their drinke vpon their attendants; so that this beast is not onely of an admirable greatnes but of a more wonderful meakenesse and docibility.

They are said to discern betwixt kings and common persons, for they adore and bend vnto them, poynting to their Crownes, which caused *Martiall* to Write this *Traffichon*;

*Quid pius & supplex elephas te Caesar adorat
Non fuit hoc iussus, nulloque docente magistro
Hic modo qui tauro tam metuendus erat
Credere mihi numen sentis & ille tuum.*

The King of *Indians* was watched with foure and twenty Elephants, who were taught to forbear sleepe, and to come in their turnes at certaine houres, and so were they most faithfull, carefull and inuincible. And as there be of them three Kindes, the *Palustrians* or *Marihye* Elephants are hare-brained and inconstant, the Elephantes of the Mountaines are subtile and euill natured, lying in waite to destroy and deuoure, but the *Campeseriall* Elephants are meeke, Gentle, Docible, and apt to imitate men. In these is the vnderstanding of their country language, of obedience to Princes, gouernment, and offices; the loue and pleasure of glory and praise: and also that which is not alway in men; namely, equity, wisdom, and probity.

They haue also a kinde of Religion, for they worshippe, reuerence, and obserue the course of the Sunne, Moone, and Starres; for when the Moone shineth, they goe to the Waters wherein she is apparant, and when the Sunne ariseth, they salute and reuerence her face: and it is obserued in *Ethiopia*, that when the Moone is chaunged vntill her prime and appearance, these Beastes by a secret motion of nature, take boughes from the trees they feede vpon, and first of all lift them vp to heauen, and then looke vpon the Moone, which they doe many times together; as it were in supplication to her. In like manner they reuerence the Sunne rising, holding vp their trunk or hand to heauen, in congratulation of her rising.

Iuba was wont to say, that this beast was acceptable to those Gods which ruled Sea and Land, by cause of their reuerence to Sunne and Moone, and therefore *Prolomeneus Philopater*, offered foure Elephants in a sacrifice (to recouer the quietnesse of his mind) thinking that the Gods would haue bene well pleased therewith, but finding that his fearefull dreames and visions departed not from him, but rather his disquietnesse increased, fearing that the Gods were angry with him for that action, he made foure Elephants of brasse, and dedicated them to the sun, that so by this deede he might purchase pardon for the former offence.

This religion of theirs, also appeareth before their death, for when they feelee any mortall woundes, or other naturall signes of their later end, either they take vp the dust, or else some greene herbe, and lift it vp to heauen in token of their innocency and imploration of their owne weakenes: and in like manner do they when they eate any herbe by natural instinct to cure their diseases: first they lift it vp to the heauens (as it were to pray for a deuine blessing vpon it) and then deuoure it.

Plutarch.

Aelianus

Aristotele.

The reuerence of Elephants to Kings.

2. Kindes of Elephants.

The religion of elephants.

Pliny.

Solinus.

Aelianus.

Elephants sacrificed and what followed thereup.

Aelianus.

Plutarch.

Tzetzes.

Plutarch.

Aelianus.

Tizares.

I cannot omit their care, to bury and couer the dead carcases of their companions, or any other of their kind; for finding them dead they passe not by them till they haue lamented their common misery, by casting dust and earth on them, and also greene boughes, in token of sacrifice, holding it execrable to doe otherwise: and they know by a naturall instinct, some assured fore-tokens of their owne death. Besides when they wake old and vnfit to gather their owne meate, or fight for themselves the younger of them feed, nourish, and defend them, yea they raise them out of Ditches and trenches into which they are fallen, exempting them from all labour and perill, and interposing their owne bodies for their protection: neither do they forsake them in sicknesse, or in their woundes, but stand to them, pulling Darts out of their bodies, and helping both like skillfull Chirurgians to cure their woundes, and also like faithfull friends to supply their wants.

Phryges.

Their vnder-
standing of
iustice and in-
equity

Aelismus.

The reuenge
of adulterers
by Elephants

Againe how much they loue their young which is a naturall part of religion we haue shewed before. *Antipater* supposeth that they haue a kinde of diuination or diuine vnderstanding of law and equity, for when King *Bochus*, had condemned thirty men to be torne and trod in pieces by Elephants, and tying them hand and foot to blocks or pieces of Wood, cast them among thirty Elephants, his seruants and officers could not by al their wit, skil, or prouocation, make the beasts touch one of them: so that it was apparant, they scorned and disdained to serue any mans cruell disposition, or to be the ministers of tyranny and murder. They moreouer haue not onely an obseruation of chastity among themselves, but also are, reuengers of whoredome and adulterers in other, as may appeare by these examples in History.

A certaine Elephant seeing his Maister absent, and another man in bedde with his Mistresse, he went vnto the bed and slew them both. The like was done at Rome where the Elephant hauing slaine both the adulterer and adulteresse, he couered them with the bed clothes vntill his keeper returned home, and then by signes drew him into his lodging place, where he vncouered the adulterers, and shewed him his bloody tooth that tooke reuenge vpon them both for such a villany: whereat the maister wondering, was the more pacified because of the manifest-committed iniquity. And not onely thus deale they against the Woman, but they also spare not to reuenge the adultery of men, yea of their owne keeper: for there was a rich man which had married a Wife not very amiable or louely, but like himselfe for wealth, riches, and possessions, which he hauing gained, first of all set his heart to loue another, more fitting his lustfull fancye, and being desirous to marry her, strangled his rich il-fauored Wife, and buried her not farre from the Elephants stable, and so married with the other, and brought her home to his house: the Elephant abhorring such detestable murder, brought the new married Wife to the place where the other was buried; and with his teeth digged vpp the ground and shewed her the naked bodye of her predecesour, intymating thereby vnto her secretly, how vnworthely she had married with a man, murdurer of his former wife.

Their loue
to their kee-
pers and all
men that
harmed them
not.

Their loue and concord with all mankind is most notorious, especially to their keepers and Women: for if through wrath they be incensed against their keepers, they kill them, and afterwarde by way of repentance, they consume themselves with mourning: And for the manifesting of this point *Arrianus* telleth a notable story of an *Indian*, who had brought vp from a Foalea white Elephant, both louing it and being beloued of it againe, he was thereupon carried with great admiration. The king hearing of this White Elephant, sent vnto the man for it, requiring it to be giuen him for a present, whereat the man was much grieved, that another man should possesse that which he had so tenderly educated and loued, sitting him to his bowe and purposes, and therefore like a ryuall in his Elephants loue, resolved to deny the king, and to shift for himselfe in some other place: whereupon he fled into a desert region with his Elephant, and the king vnderstanding thereof, grew offended with him, sent messengers after him to take away the Elephant, and withall to bring the man backe againe, to receiue punishment for his contempt.

When they came to the place where he remained and began to take order for their apprehension, the man ascended into a steepe place and there kept the kings messengers off from him by casting of stones, and so also did the beast like as one that had receiued some

some iniury by them, at last, they got neare the Indian & cast him down, but the Elephant made vpon them, killing some of them, and defending his maister and nourisher, put the residue to flight, and then taking vp his maister with his trunk carried him safe into his lodging, which thing is worthy to be remembered as a noble vnderstanding part both of a louing friend and faithfull seruant.

The like may be said of the Elephant of *Porus*, carrying his wounded maister the king in the battel he fought with Alexander, for the beast drew the Darts gently out of his maisters body without all paine, and did not cast him vntill he perceiued him to be dead and without blood and breath, and then did first of all bend his owne body as neare the earth as he could, that if his maister had any life left in him, he might not receiue any harme in his alighting or falling downe. Generally as is already said they loue all men after they be tamed, for if they meet a man erring out of his way they gently bring him into the right againe, yet being wilde are they afraid of the foot-steps of men if they winde their treadings before they see their persons, and when they find an herbe that yeeldeth a suspicion of a mans presence, they smell thereunto one by one, and if all agree in one fauour, the last beast listeth vpp his voice and crieth out for a token and watchword to make them all flie away.

Their loueto
their keepers
and all men
that harme
them not.

Cicero affirmeth that they come so neare to a mans disposition, that their small company or Nation seemeth to ouergoe or equall most men in sence and vnderstanding.

At the sight of a beautifull woman they leaue off all rage and grow meeke and gentle, and therefore *Aelismus* saith, that there was an Elephant in Egypt which was in loue with a woman that sold Coralls, the selfe same woman was wooed by *Aristophanes*, and therefore it was not likely that she was chosen by the Elephant without singular admiration of hir beauty, wherein *Aristophanes* might say as neuer man could, that he had an Elephant for his riual, and this also did the Elephant manifest vnto the man, for on a day in the market he brought her certaine Apples and put them into her bosome, holding his Trunke a great while therein, handling and playing with her breasts. Another likewise loued a Syrian woman, with whose aspect he was suddainely taken, and in admiration of her face stroked the same with his trunk, with testification of farther loue: the woman likewise failed not to frame for the Elephant amorous deuises with Beads and corals, siluer and such things as are gratefull to these brute beasts, so shee enioyed his labor and diligence to her great profit, and he hir loue and kindnes without al offence to his contentment, which caused *Horat.* to write this verse:

Their loue of
beautifull wo-
men.

Plutarch

Quid tibi vis mulier nigris dignissima barbis.

At last, the woman died, whom the Elephant missing, like a louer distracted betwixt loue and sorrow fell beside himselfe and so perished. Neither ought any man to maruel at such a passion in this beast, who hath such a memory as is attributed vnto him, and vnderstanding of his charge and busines as may appeare by manifold examples, for *Antipater* affirmeth that he saw an Elephant that knewe againe and tooke acquaintance of his maister which had nourished him in his youth, after many yeares absence.

When they are hurt by any man, they seldome forget a reuenge, and so also they remember on the contrary to recompence al benefits as it hath bin manifested already. They obserue things done both in waight and measure, especially in their owne meate. *Agnon* writeth that an Elephant was kept in a great mans house in Syria, hauing a man appointed to bee his ouerseer, who did daily defraude the Beast of his allowance: but on a day as his maister looked on, he brought the whole measure and gaue it to him: the Beast seeing the same, and remembring howe he had serued him in times past, in the presence of his maister exactly deuided the corne into two parts, and so laied one of them aside: by this fact shewing the fraud of the seruant to his maister. The like storie is related by *Plutarch* and *Aelianus*, of another Elephant, discouering to his master the falshood and priuy theft of an vniust seruant.

Their reuenge
of harmes &
obseruation
of the measure
of their meat

Strabo

About *Lybia* in *Affricke* there are certaine springs of water, which if at any time they dry vp, by the teeth of Elephants they are opened and recouered againe. They are most gentle and meeke, neuer fighting or striking man or Beast, except they be prouoked, and then being angred they wil take vp a man in their trunke and cast him into the ayre like an Arrow, so as many times he is dead before him come to ground. *Plutarch* affirmeth, that in *Rome* a boy pricking the trunke of an Elephant with a goad, the beast caught him, and lift him vp into the ayre to shooe him away and kill him: but the people and standers by seeing it, made so great a noise and crye thereat, that the beast set him downe againe saire and softly without any harme to him at all; as if he thought it sufficient to haue put him in feare of such a death.

Philosophus.
Their mourning is feared
Aristotle.
The length of their life.
Aelianus

In the night time they seeme to lament with sighes and teares their captiuitie and bondage, but if any come to that speede, like vnto modest persons they refraine suddenly, and are ashamed to be found either murmuring or forrowing. They liue a long age, euen to 200. or 300. yeares, if sicknes or woundes preuent not their life: and some but to a 120. yeares; they are in their best strength of body at threescore, for then beginneth their youth.

Aelianus.

Iuba king of *Lybia* writeth, that he hath scene tame Elephanes which haue descended from the father to the sonne, (by way of inheritance) many generations: & that *Protopomus Philadelphus* had an Elephant, which continued aliue many Ages, and another of *Seleucus Nicator*, which remained aliue to the last ouerthrow of all the *Antiochi*.

The inhabitants of *Taxila* in *India* affirme, that they had an Elephant at the least three hundred and fifty yeares old; for they said it was the same that fought so faithfully with *Alexander* for king *Porus*, for which cause *Alexander* cald him *Aiax*, & did afterward dedicate him to the Sunne, and put certaine golden chaines about his teeth, with this inscription vpon them: *Alexander filius Iouis Aiacem soli: Alexander* the sonne of *Iupiter*, consecrateth this *Aiax* to the Sunne. The like story is related by *Iuba*, concerning the age of an Elephant, which had the impression of a Tower on his teeth and was taken in *Atlas* 400. yeares after the same was engrauen.

of the eating
Elephants
Strabo.

There are certaine people in the world which eate Elephants, and are therefore called of the *Nomades* (*Elephantophagi*) Elephant-eaters, as is already declared: there are of these which dwell in *Daraba*, neere the wood *Eumenes*, beyond the city *Saba*, where there is a place (called the hunting of Elephants. The *Tragodye* liue also heereup on, the people of *Affricke* cald *Asache*, which liue in Mountains, do likewise eat the flesh of Elephants, and the *Adiabare* or *Megabari*. The *Nomades* haue Cities running vpon Charriots, and the people next vnto their Territory, cut Elephanes in peeces, and both sell and eat them.

Aelianus.

Some vse the hard flesh of the backe, and other commend aboue all the delicates of the world the reines of the Elephants, so that it is a wonder that *Aelianus* would write, that there was nothing in an Elephant good for meat except the trunke, the lips and the marrow of his hornes, or teeth. The skin of this Beast is exceeding hard, not to be pierced by any dart, where vpon came the prouerbe *Culicem hand curat Elephas Indicum*, the Indian Elephant careth not for the biting of a Gnat, to signifie, a sufficient ability to resist all euill, and that Noble minds must not reuenge small iniuries.

The diseases
of Elephants
of the
Aelianus
Solinus

It cannot be but in such huge and vast bodies there should also be nourished some diseases, and that many (as *Strabo* saith) wherefore first of all ther is no creatur in the world lesse able to endure cold or winter, for their impatiency of cold bringeth inflammation. Also in Summer, when the same is hottest, they coole one another by casting durry and filthy water vpon each other, or else run into the roughest woods of greatest shadow. It hath bin shewed already that they deuour Chamaeleons, and thereof perish, except they eate wilde Oliue.

When they suffer inflammation and are bound in the bellie, either black wine or nothing will cure them. When they drinke a Leach they are greuously pained: for their wounds by darts or otherwise, they are cured by swines flesh, or Dittanie, or by Oile, or by the flower of the Oliue. They fall mad sometime, for which I knowe no other cure but to eye them vppon fast in yron chaines. When they are tired for want of sleepe they are recouered

red by rubbing their shoulders with salt, Oile and water. Cowes milke warmed and infused into their eies, cureth all euils in them, and they presently like reasonable men acknowledge the benefit of the medicine.

The medicinall vertues in this beast are by Authours obserued to be these: The blood of an Elephant and the ashes of a Weasill, cure the great Leprosie: and the same blood is profitable against all Rheumaticke fluxes and the *Sciatics*. The flesh dried and cold, or heavy fat and cold is abominable for if it be sod and steeped in vineger with fennel-seede, and giuen to a Woman with child, it maketh her presently suffer abortement. But if a man tast thereof salted and steeped with the seede aforesaide, it cureth an old cough. The fatte is a good Antidore either by oynment or perfume: it cureth also the payne in the head.

The medicines in Elephants.
Macrobius

Idrius.
Rafis

Alberius

The Ivory or tooth is cold and dry in the first degree, and the whole substance thereof Corroborateth the hart and helpeth conception; it is often adulterated by fishes and Dogges bones burnt, and by White marble. There is a *Spodium* made of Ivory in this manner. Take a pound of Ivory cut into pieces, and put into a raw new earthen pot, couering & glewing the couer with lome round about, and so let it burne til the pot be thrughly hardened: afterward take off the pot and beate your Ivory into small powder, and being so beaten, sift it, then put it into a glasse and poure vpon it two pound of distilled rose Water, and let it dry. Thirdly beate it vnto powder againe, and sift it the second time, and put into it againe so much rose water as at the first, then let it dry, and put thereunto as much *Camphire* as will lye vpon three or foure single Groats, and worke it altogether vpon a marble stone into little Cakes, and so lay them vp where the ayre may not corrupt and alter them. The vertue heereof is very pretious against spitting of bloode, and the bloody-fluxe, and also it is giuen for refrigeration without daunger of byndinge or striction.

After a man is deliuered from the lethargie, pestilence, or sudden forgetfulness, let him be purged and take the powder of Ivory and *Hiera Ruffi*, drunke out of sweete water: This powder with Hony aticke, taketh away the spottes in the face: the same with wilde mints drunk with water, resisteth and auoydeth the Leprosie at the beginning. The powder of Ivory burnt and drunke with Goates blood, doeth wonderfully cure all the paynes, and expell the little stones in the raynes and bladder: Combes made of Ivory are most wholesome, the touching of the trunke cureth the headache: The liuer is profitable against the falling euil, the same vertue hath the gall (if he haue any against the falling euil).

The sine by anointing, cureth a lowlie skin, and taketh away that power which breedeth these vermine: the same perfumed caseth Agues, helpeth a woman in trauaile, and driueth gnats or marsh-flies out of a house.

OF THE ELKE.



all the auncients called the Kingdomes of Germany and the North, *Celtarum Regiones*, Countries inhabited by the *Celts*.

This beast is called in Greeke *Alke*, and in Latine *Alces*, or *Alce*, which was a name of one of *Achaons* Dogges in *Ouid*: the Turkes, *Valachians*, the Hungarians, *Iains*, the Illiri-

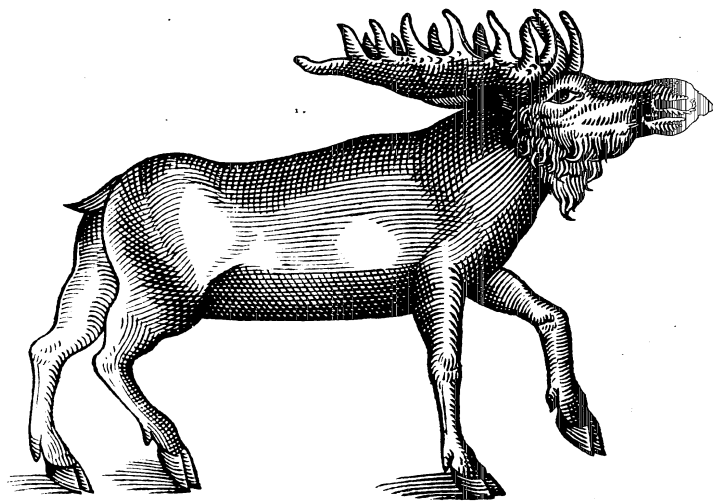
ans

The place of
their abode.
Bonarus baro
Balzece.

Countries
breeding
Elkes.

The name of
this beast.

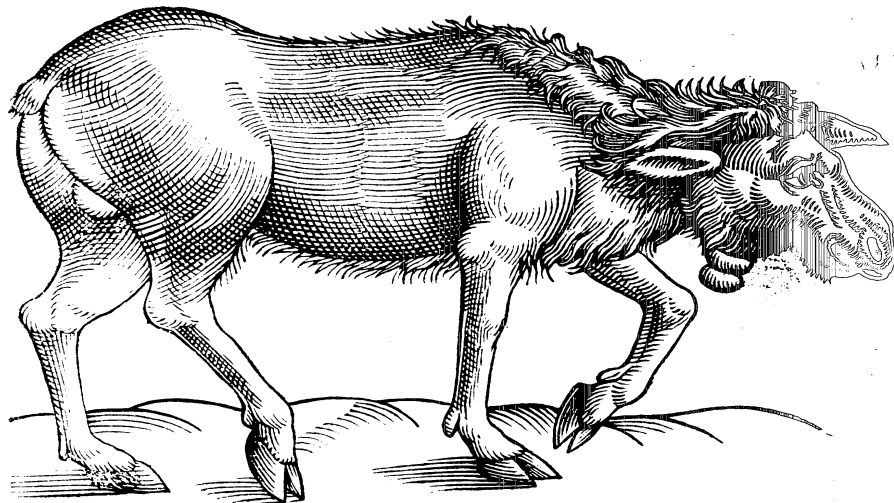
The Historie of Foure-footed Beasts.
The figure of the Elke with hornes.



ans and polonians *Los*, in the singular, and plurally *Lossie*, for many Elkes: *Albertus Magnus* calleth it *Alches* and *Aloy*, and afterward *Equicervus* a Horſie-Hart. The Germans, *Elch*, *Ellend*, and *Elent*, by a metatheſis of *Alke*, or *Alce*: and for my part, I take it to be the ſame beaſt which *Pliny* calleth *Machlis*, for there is nothing attributed to an Elke which alſo doth not belong to *Machlis*.

An Elke the ſame that *Machlis*.

The Elke without hornes.



I find not any vnreconcilable difference among authours concerning this beaſt, except in *Cæſar* lib. 6. of his Commentaries, who by the relation of other (not by his owne ſight) writeth that there are Elkes in the *Hercynian* wood, like vnto Goats in their ſpotted ſkins, who haue no hornes, nor ioynts in their legs to bend withall, but ſleepe by leaning vnto trees like Elephants, becauſe when they are downe on the ground they can neuer riſe againe. But the truth is, that they are like to Roes or Hartes, becauſe Goates haue no ſpotted ſkins, but Deere haue, and there may eaſily be a ſlip from *Caprea* a Roe, to *Capra* a Goat: and *Cæſar* himſelfe confeſſeth, that the ſimilitude is in their ſpotted ſkins, which are not competible in Goats but in Roes.

Cæſars deſcription of an Elke.

And whereas he writeth that they haue no Hornes, the error of this relator may be this, that eitherto he had onely ſcene a young one before the hornes came forth, or elſe an old one, that had lately loſt his hornes; and by this I ſuppoſe that the authoritie of *Cæſar* is ſufficiently answered, ſo as we may proceed to the deſcription of this beaſt collected out of the auncient writers, *Pauſanias*, *Vopifſcus*, *Cæſar* and *Solinus*, *Pliny* and the later writers conſenting with them in all things, (excepting *Cæſar* in the two things aforeſaid.) *Albertus Magnus*, *Mathæus*, *Michæanus*, *Seb. Muſter*, *Erasmus*, *Stella*, *Iohannes Bonarus*, *Baoron of Balizee* a *Polonian*, *Iohannes Kentmannus*, *Io. Pontanus*. *Antonius Schnerbergerus*, *Chriſtophorus Wirſungus*, and that moſt worthy learned man *Georgius Ioachimus* of *Rhetia*, and *Baoron Sigſmund*.

Pauſanias ſuppoſeth it to be a beaſt betwixt a Hart and a Camell, and *Albertus* betwixt a Hart and a Horſſe; who therefore as it hath bene ſaide, calleth it *Equicervus*, a Horſſe-hart; but I rather by the hornes afterward deſcribed, and by the foot which *Bonarus* had, do take & hold it to be as bigge euery waie as two Hartes, and greater then a Horſſe, becauſe of the labour and qualities attributed thereunto: Whereunto alſo agreeeth *Albertus*.

Of the quantity and ſtructure. *Bonarus*.

The taming of Elks and their labor.

In *Sweden* and *Riga* they are tamed and put into Coaches or Charriottes to draw men through great ſnowes, and vpon the yle in the winter time they alſo are moſt ſwifte, and will run more miles in one day, then a Horſſe can at three. They were wont to be preſents for princes, becauſe of their ſingular ſtrength and ſwiftnes, for which cauſe *Alciatus* relateth in an emblem, the anſwer of *Alexander* to one that asked him a queſtion about celebrity; whether haſt doth not alway make waſt: which *Alexander* denied by the example of the Elke in theſe Verſes:

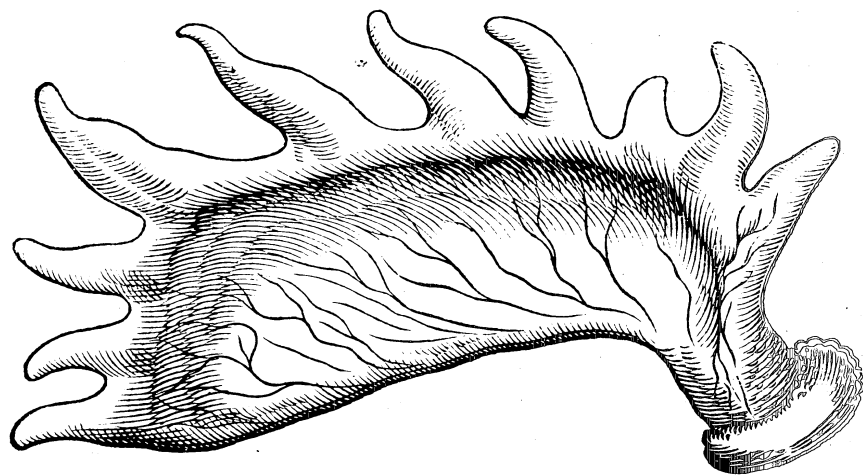
Alciatus gentis inſignia ſuſtinet Alce
Conſtat Alexandrum ſic reſpondiſſe roganti.
Nunquam inquit diſſerre volens quod & indicat Alce
Vnguibus & (meeden) fert (anaballo meenas)
Qui tot obuiſſet tempore geſta breui
Fortior hæc dubites, ocyor ane fiet?

Pliny affirmeth (in my opinion) verie truelie that this beaſt is like an Oxe, except in his haire, which is more like to a hart: his vpper lip is ſo great and hangeth ouer the neather ſo farre, that he cannot eate going forward, becauſe it doubleth vnder his mouth, but as hee eateth he goeth backward like a Sea-crabbe, and ſo gathereth vp the graſſe that lieth vnder his feet. His mane is diuers both vpon the top of his neck, and alſo vnderneath his throat it buncheth like a beard or curled locke of haire, howbeit, they are alwaie maned on the top of the necke. Their necke is verie ſhort and doth not in anſwere to the proportion of the reſidue of the body, and therefore I haue expreſſed both figures of the Elkes.

Of his partes and manner of feeding. *Pliny*.

Their forehead is verie broad, two ſpans at the leaſt: it hath two verie large hornes, which we haue heere alſo expreſſed, both for the right ſide and the left: ſo as they bende toward the backe in the plaine edge, and the ſpires or pikes ſtand forward to the face: both males and females haue hornes, they are ſolide at the root and round, but afterward branched, and grow out of their cie-lids, they are broader then a Hartes, and are alſo verie heauie, for they weigh at the leaſt twelue pounds, and are not about two foote long, and the bredth meaſured from the longeſt ſpire to the other oppoſite ſide, about ten inches: the root next to the ſkin, is more then a man can well gripe in his hand, and therefore here is expreſſed the figure of both hornes, both in male and female; for there is not any difference

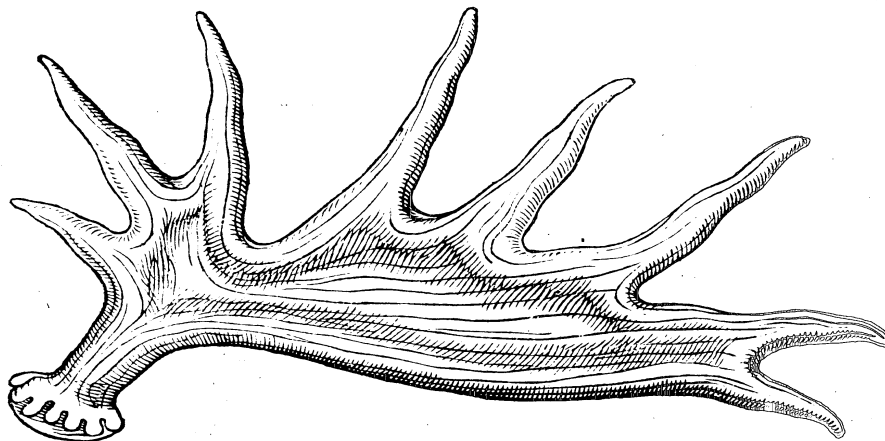
Muſter.
Kentmannus.
Pontanus.



ference in their natures that I can learne, and these hornes they loose euery yeare. His ears and back are verie long, and hanging down, the colour for the most part like a Hart, and sometime white, and *Munster* affirmeth, that in the Summer they are of russet color, and in the Winter browne or blackish coloured. His forelegs without all ioynts to bend, heerein resembling an Elephant, and therefore it sleepeth leaning to posts or Trees, and not lying on the ground. His hooes are clouen like a Harts, and with the forefeete he pierceth the Dogges that hunt him, for he fighteth not with his hornes, but with his forelegges. It is a melancholycke beast and fearefull to be seene, hauing an ambling pace,

Sigismundus Baro.
Of the color

The manner
of their fight



and keeping in the wet, watry, and marshy places, delighting in nothing but in moisture. The flesh is fat and sweete, but ingratefull to the palate, and engendereth melancholy. The Germans call this Beast *Ellend*, which in their language signifieth miserable or wretched, and in truth if the report thereof be not false, it is in a most miserable and wretched case, for euery daie thorough out the yeare it hath the falling sicknes, and continueth in the pangs thereof, vntill the hooe of his right forefoote touch his left eare, which cometh not to passe but by the extreame torments of the body, for whilst the members are reached and stretched with many straines and conuulsions (as it falleth out in that sicknesse) by chaunce the aforesaid foote rubbeth the saide eare, and immediatlie thereupon the beast is deliuered from his panges: whereby we are to admire the workes of our creatour, which hauing laid so heauy an infirmity vpon this poore beast, wherewith he is daily tormented, yet hath he also provided a remedy for that euill in the hooe of his owne foote, making the torments of the disease to be the apothecary for applying the remedy to the place of cure.

They liue in heards and flockes together in *Scandinavia*, and when the waters are frozen vp, the wilde mountaine *Volues* set vpon them in great multitudes together, whom they receiue in battell vpon the yse, fighting most fiercely and cruelly til one part be vanquished: In the meane time the husbandmen of the cuntry obserue this combate, and when they see one side goe to the wall, they persecute them, and take the victours part, for it is indifferent to take either the one side or the other; but most commonly the Elkes are conquerors by reason of their forefeet, for with them they pierce the *Volus* or dogs skins, as with any sharpe pointed speare or lauclyn.

Some haue bene of opinion, that these are wilde *Asses*, but they are led hereinto with no reason, except because they are vsed for trauell and burthen as is before said, for there is no proportion or resemblance of body betwixt them: besides, they haue clouen hooes, for the most part, although *Sigismundus Baro* affirme, that there are some of this kinde which haue their hooes whole and vndeuided. Being wilde it is a most fearefull creature, and rather desireth to lie hid in secret, then to flye, except pursued by hunters; and there is no danger in hunting of this beast except a man come right before him, for on his sides he may safely strike and wound him, but if the beast fasten his forefeet on him, hee cannot escape without death. Notwithstanding it is a Beast (as hath been said) as great as two Harts, yet is it aboue measure fearefull, and if it receiue any small wound, or shot, instantly it falleth downe and yeeldeth to death, as *Bonatus* hunting with *Sigismund* the second king of Polonia in the woods of *Lituania* tryed with his owne hand, for with his hunting spear he pierced one a very little way in the skin in the prence of the k. who presently fell downe dead.

In some countries of auncient time (sayeth *Pausanias*) they tooke them on this manner. They hauing found out the field or hill where the beasts are lodged, they compass it in by the space of a thousand paces round in circle with welts and toils inuented for that purpose, then do they draw in their nets round like a purse, and so inclose the beasts by multitude, who commonly smelling his hunters hideth himselfe in some deepe ditch or caue of the earth, for the nature of this beast hath framed to it selfe a most sharpe sagacity or quicknes of smelling being not heerein inferiour to any of the best dogs in the worlde, because it can a great way off discover the hunters, & many times while men are abroad in hunting of other beasts, this is suddainely started out of her lodging place, and so discovered, chased, and taken.

Other againe take it by the same meanes that they take Elephants, for when they haue found the trees whereunto they leane, they so cut and sawe them, that when the beast commeth, hee ouerthroweth them, and falleth downe with them, and so is taken alive.

We read that there were Elkes in the triumph of *Aurelian* at Rome, and in the games dedicated by *Apollo* and *Diana* and celebrated by *Valerius Publicola*, were many Eleph. Elks and Tigres. Likewise there wereten Elkes at Rome vnder *Gordianus*. When they are chased eagerly and can find no place to rest themselves in and lie secret. they run to the Waters, and therein stand, taking vp water into their mouths, and within short space doe so heate

The place of
his abode.

The name of
this beast in
the German
tongue & the
true significa-
tion thereof.

The sicknes
of Elkes.

Their fight
with Volues

The manner
to hunt them
without dan-
ger.

their admi-
rable feare and
pusillanimity

the auncient
manner of tak-
ing Elkes.

Uopiscus.

Their resist-
ance in the
waters.

Master.

heateir, that being squirted or shot out of them vpon the Dogges, the heat thereof so opresseth and scaldeth them, that they dare not once approach or come nigher any more.

The medicin
in an Elke.

The greatest vertue of medicine that I can learne or finde to be in this beast, is in the hoofe, for that worne in a Ring, it resisteth and freeth a man from the falling euill, the Crampe, and cureth the fits or pangs, if it be put on when he is in his foming extremity: also scraped into powder and put into Wine and drunke, it is vsed in *Polonia* against the same euill. In like sort they mingle it with Triacle, and applie it to the heart, or else hange it about their necke for an amulet to touch their skin against that diseale: and because that both in auncient time, and also now a daies, this beast is sildome scene and more sildome taken, the hoofe thereof being so often approoued for the vses before said, the rarity (I say thereof) maketh it to be sold very deare, which would be (if they could be found or taken) in more plentifull maner.

Some Mounte-bankes sell in steed therof a Bugles hoofe, but it may be easily descried by scraping, for (it is said) it smelleth very sweet, whereas a Bugles sauoureth very ill and strong. It is obserued also that it hath not this vertue except it be cut off from the beast while he is yet aliue, and that in the months of August and September, at what time these Elks are most of all annoyed with the falling sicknes, and then it hath strongest vertue to cure it in others.

Others asstume, it wanteth his operation if it be cut off from a young one which neuer tasted of carnall copulation, and so hath not bin dulled thereby: but howsoeuer, this is certaine, that sometimes it cureth, and sometime it faileth, and as there can be giuen no good reason of the cure, so I rather ascribe it to a superstitious conceite or beleefe of the partie that weareth it, rather then to any hidden or assured worke of nature. The skinnnes of this beast are dressed by Tawyers, with the fat of fishes and Alum, to make brest-plates, and to shelter one from raine, and they sell them for three or foure Nobles apiece; but in *Craconia* for fifteen Florens. It may be discerned from a Harts skin by blowing vpon it, for the breath will come through like as in a Buffe, and the hairs of this beast haue also hollow passages in them when they grow vpon the backe of the beast, or else soone after the skin is taken off.

Some also vse the nerues against the crampe, binding the offended member therewith, and heerewith doe we conclude this storie of an Elke, referring the reader to the fable of *Alcida* related before in *Cacus* if he haue desire to know it for the affinitie betwixt the name thereof and *Alces* an Elke.

OF THE FERRET.



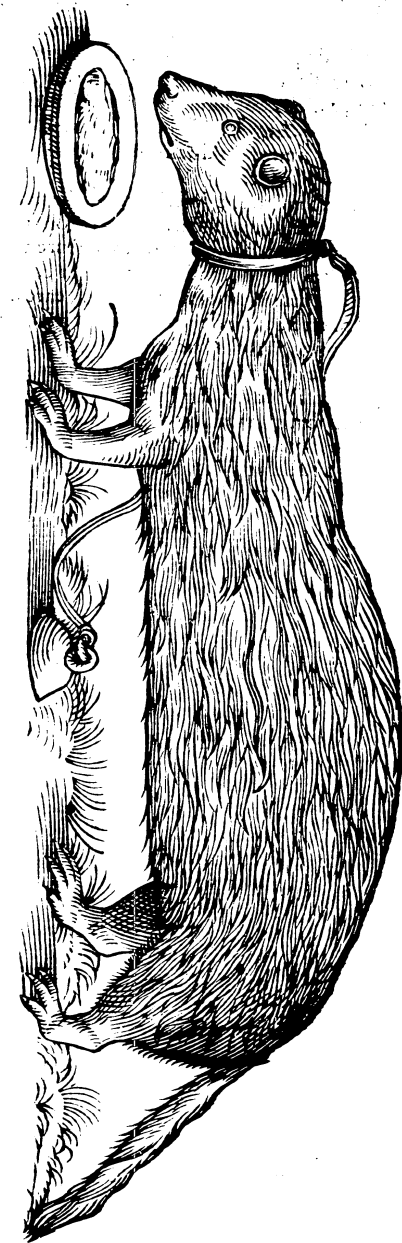
Take it to be most true without all exception, that the *Gracians* call a Ferret *Gala Agria*, a wilde Vweasill, *Ictis* and *Phereos*, although *Etymologus* and *Hesychius* ascribe the reason of this latter name to her lodging vnder Oakes and Oliue-trees. *Ictis* also was a common name of all Vweasils, to those *Gracians* which neuer knew or saw any other then one kinde of them, or as *Scaliger* against *Cardan* will haue it, to signifie a wilde *Campestriall* Vweasill, and not a tame kind, being domesticall and liuing in houses, and that these differ onely from one another in place and manner of liuing, and not in colour, stature or qualities. And where *Aristophanes* citeth it among other beasts which are deuourers of fish, in my opinion there is no beast that more desireth fish; then Ferrets and Cattes, and for this cause it hath his name *Ictis quasi Icthius*, of eating of fish; and yet I cannot consent vnto them which will haue it descend and hunt fish in the waters like Otters or Beauers: for it abhorreth both swimming or dyuing, but neer to the waters it hunteth fish, where for the most part being wilde it remaineth.

The Latines call this beast *Vierra*, and *Furo*, and *Furetus*, and *Furellus*, because (as

shall be afterward manifested) it preyeth vpon Conies in their holes, and liueth vpon stealth, and in the earth will kill a cony six times as bigge as her selfe, but being abroad on the land, in the open air is nothing so wild, strong or full of corage. From *Ictis* is deriued *Ileissus*, and the *Germaine Ictis*, for a Ferret: this is cald by the French *Furon*, *Furet*, and *Fuson*, and *Fuset*: by the Spaniards *Furon*, and *Furam*, and from the English *Ferret* is the *German Fret* deriued by a common *Syncope*, and in the time of *Georgius Agricola* it was called in Germany *Furett*, and *Fretell*, and the English word seemeth also to be deriued from *Fretta* in Latine, which by a like *Syncope* is contracted of *Vierra*, as to any indifferent learned man it may appear at the first sight of deriuation.

But heerein seemeth an vnreconcilable difference, that it is reported of the *Ictis* by *Gaza*, the interpretour of *Aristotle*, that it was most greedye of Hony, and for that cause it will seeke out the hyues of Bees, and enter them without all feare of stings. But when *Pliny* speaketh of *Ictis*, he doth not call it *Vierra*, or once attribute vnto it the loue of honie, but rather the hatred and loathing thereof, in so high a degree, that if he tast of it, he falleth into consumptions, and hardly escape death. And these things *Scaliger* alledgeth against *Cardan*, onely to prooue that *Ictis* and *Vierra*, are two distinct beasts, & that *Cardan* was mistaken in affirming, that they were but seuerall names, expressing one and the same beast.

The answers whereunto may be very easie, for although *Pliny* leaueth with outreheral their loue of honie, it doth not necessarily follow, that they loue it not (as *Aristotle* before him constantly affirmeth) and *Scaliger* nameth no author, nor bringeth any reason to demonstrate their hate of honie, or any harme which insueth them by eating thereof: and therefore against his authority may *Strabo* be opposed, who in his third booke, speaking of the Conies of Spaine, and of their hunters and starters, out of their holes, he taketh and nameth indifferently without all distinction and exception, *Vierra*, and *Ictis*, for the one and other. *Niphis* translateth *Ictis*, a Martall, but without reason; for the same man finding in *Aristotle* that there is War betwixt Locusts and Serpentes, which is fitly called *Ophiomachia*; whereas *Aristotle* nameth *Akris* a Locust,



Their corage
and nature in
the earth.
Scaliger.

Whether Fer
rets be Ictis.

The vse of
the skinn.Ant. Schne-
bergerms.The names
in Greeke.the etymolo-
gy of Ictis a
Ferret.Ferrets swim
not,
the Latine
names.

hee falleth in doubt whether it were not better to be *Ictys* a Martell, or as other copies haue it *Aspis* an Alpe, which can by no means agree vnto them, for there is a kind of Locusts called *Ophiomachus* because of their continuall combats with Serpents. And therefore not to stande any longer vpon this difference, omitting also the coniecture of *Tzetzes*, which confoundeth *Ictys* with *Milvus* a Glead or Kyte, which cannot stand reasonable, because *Homer* saith there was a kind of caps made of the haire of *Ictys*, nor yet of *Albertus* his newe found name of *Ankatinos* nor *Aucannas* his *Katyze*, or the french *Fissas* which is a Poul-cat.

I will descend to the description of the parts and qualities, wherein the Authors themselves at variance, make their owne reconciliation, by attributing the same things to the *Ictys* and *Ferret*, except that of an obscure authour, which saith that *Ictys* is *Ankatinos*, as big as a Greyhound, and that it is wiser & more industrious in his youth and tender age, then in his perfection of strength and yeares.

These Ferrets are lesser then the *Melitem* or Gentlewomens Dogs, and they were firste of all brought out of *Affricke* into *Spaine*, and therefore are called by *Strabo*, *African* weasils, because of their similitude with *Weasils*: for *Spaine*, *Italy*, *France*, and *Germany*, haue not this beast bred among them, but brought to them out of other Countries. But in England they breed naturally of the quantity aforesaid, and they are tamed to hunt Conies out of the earth. It is a bolde and audacious beast, enemy to all other except his owne kind, drinking and sucking in the blood of the beast it biteth, but eateth not the flesh. When the Warriner setteth it downe to hunt, hee first of all maketh a great noise to fray all the Conies that are abroad into their holes, and so hauing frighted them pitcheth his nets, & then putteth his tame Ferret into the earth, hauing a long string or cord with bells about his necke, whose mouth he muzzleth, that so it may not bite the cony, but onely terrifie her out of her borough and earth with her presence or clawes; which being perforce, she is by Dogs chased into the nets, and there ouerwhelmed, as is aforesaid in the history of the conies.

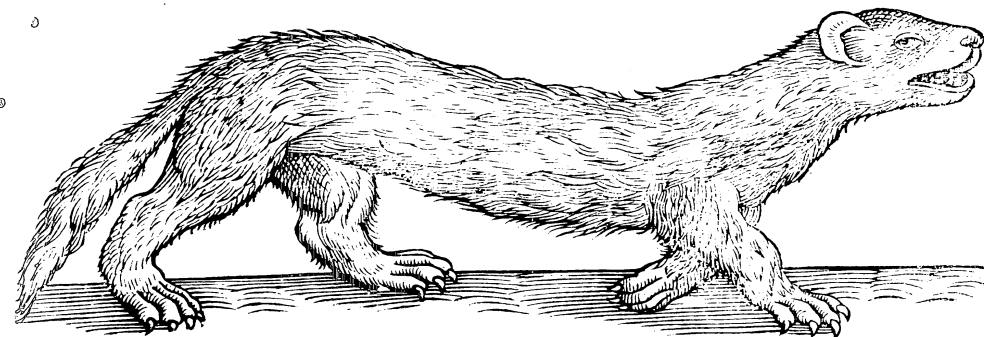
Their body is longer for the proportion then their quantity may afford, for I haue seen them two spans long but very thin and final. Their colour is variable, sometime black, and white on the belly, but most commonly of a yellowish sandy colour, like hermelin or wooll, died in vrine. The head little like a mouses, and therefore into whatsoeuer hole or chinke she putteth it in, all her body will easily follow after. The eyes small, but fiery, like red hot yron, and therefore she seeth most clearly in the darke: Her voyce is a whining cry, neither doth she chaunge it as a Cat: She hath onely two teeth in the neather chap, standing out and not ioyned or growing together. The genital of the male is of a bony substance (wherein *Pliny* and *Scaliger* agree with *Cardan* and *Strabo* for the *Ictys* also) & therefore it alway standeth stille, and is not lesser at one time then at other. The pleasure of the fence in copulation is not in the yard or genital part, but in the nerues, muscles, and tunicles wherein the said genital runneth. When they are in copulation the female lyeth downe or bendeth her knees, and continually cryeth like a Cat, either because the Male pincheth and claweth her skin with his sharpe nailes, or else because of the rigidity of his genital. And when the female desireth copulation, except shee bee with conuenient speede brought to a Male, or he suffered to come to her, she swelleth and dyeth. They are very fruitfull in procreation, for they bring forth seauen or eight at a time, bearing them in their litle belly not about fortie daies. The young ones newly littered are blind 30. daies together, and within 40. daies after they can see, they may be set to hunting. The noble men of France keep them for this pleasure, who are greatly giuen to hunt conies, and they are sold ther for a French crown. Young boies and schollers also vse them to put them into the holes of rocks and Vallies to hunt out Birds, and likewise into hollow Trees where out they bring the Birds in the clawes of their feet.

They are nourished being tamed with milke, or with barlie breade, and they can fast a very long time. When they go, they contract their long backe and make it stand vpright in the middle, round like a bowle. When they are touched, they smell like a Martell, and they sleepe very much: being wilde, they liue vpon the blood of conies, Hennes, Chickens, Hares, or other such things, which they can finde and ouermaister. In their sleepe

also

also they dreame, which appeareth by whining and crying in their sleepe, whereas a long fly (called a Fryer) flying to the flaming candels in the night, is accounted among poysons, the Antidote and resister thereof is by *Pliny* affirmed to be a Goats gall or liuer, mixed with a Ferret, or wilde Weasill, and the gall of Ferrets is held pretious against the poyson of Aspes, although the flesh and teeth of a ferret be accounted poyson. Likewise the gall of a Ferret is commended against the falling disease, and not onely the gall (saith *Marcellus*) but the whole body, if it be roasted, dressed, and eaten fasting, like a young pig. It is said by *Rasis* and *Albertus*, that if the head of a wolfe be hanged vp in a doue-cote, neither cat, Ferret, weasill, Stoate, or other noyfull beast dare to enter therein. These ferrets are kept in little hutches, in houses and there fed, where they sleepe much: they are of a very whorotemperature or constitution, and therefore quickly digest their meate, and being wild by reason of their fear, they rather seeke their meat in the night then in the day time.

OF THE FITCH OR POUL-CAT.



The difference of a Poul-cat from the wild-cat, is because of her strong stinking sauour, and therefore is called *putorius* of *putore* because of his ill smell: for al weasils being incensed and prouoked to wrath, smell strongly, & especially the Poul-cat; likewise when in the spring time they endeavour procreation, for which cause among the Germans (when they would expresse an infamous Whoore or whoore-maister) they say they stinke like an *Ictis* that is a fitch or Poul-cat. The French call this beast *putois*, and *putois*, as it is to be found in *Carolus Figulus*, the Sauoyens *puttett*, the Illirians and Bohemians *Tchorz*, and the Polonians *Vijdra*; and *Scaliger* calleth it in Latine (*Catum fuinam*) by another name the *putorius*. It is greater then an ordinary weasill, but lesser then the wilde *Martell*, and yet commonly fatter: the haire of it are neither smooth and of one length, or of one colour; for the short haire are somewhat yellowish, and the long ones blacke, so as one would thinke that in many places of the body, there were spotted of diuers colours, but yet about the mouth it is most ordinarily white.

The skin is stiffe, harth, and rugged in handling, and therefore long lasting in Garments, yet because the beast is alwaie fat, the sauer of it is so rank, that it is not in any great request, and moreover it is said that it offendeth the heade, and procureth ache therein; and therefore it is sold cheaper then a Foxe skinned, and the fattest is alway the worst of all. The skinner approue the skins of fitches and Martils best, which are killed in winter, because their flesh and lust is much lower, and therefore rendereth a lesse hurtfull smell then at other times. The taile is not about two handes or palmes long, and therefore shorter then is a Martill. In all other partes of the bodye it equalleth a Martill, or exceedeth very little, hauing thinner Neckes, but larger and greater Bellies, the Taile, Legges, and breast, are also of a blacker colour, but the belly and sides, more yellow. Some haue deliuered that the left legges thereof are shorter then the right legs, but this is

Vv 2

found

Great
Their feue-
ral partes.

Country of
breed.

It breeds
Poysons.
Then drink-
ing in blood,
it breeds.
Their pro-
creation to hunt

Their colour
and eyes

The number
of their young
ones.

Their food

The medi-
cines of Fer-
rets.

Ictidurus.
The name &
the notation
thereof.

The quanti-
ty and nature
of this beast
Stumpius
Agricola

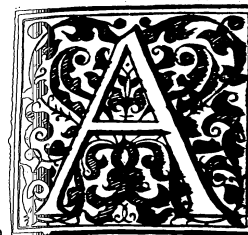
The skins &
vie of them.

founde untrue by daily experience : They keepe in the toppes of houſes and ſecret corners, delighting to kill and eat hens and chickens, whoſe craft in deuouring his prey is ſingular, for to the intent that the ſilly creatures to be deuoured may not bewray them to the houſe-keepers, the fiſt part that they lay hold vpon with their mouths is the heade of the hen and chicken, and by that means ſtayeth his crying by cropping off the head. Some of theſe Fitches wander and keepe in the woods, and thereby liue vpon birds and miſe, and ſuch things : ſome againe liue by the Sea ſides in rocks, and they take Fiſhes, like Beuers and Otters : and ſome creepe into the caues of hollow trees, where they eat Frogges, and moſt of all they delight to be neare ſtals of cattel, hay-houſes, and houſes, where they meet oftentimes with Eggs, wherein they delight aboue al other kinds of meat. And thus much for this beaſt.

OF THE FOX.



1. *Forus.*
The meate
and ſubſtance
not to be
deſeried



Fox is called in Hæbreu *Schual*, and in Chaldee *Thaal*, and therefore in *Psalm*, 61. where the Hæbreu readeth *Schnaith*, there the Chaldee tranſlateth it *Theſaia*, the Arabians call him *Thaleb*, and *Auicen* calleth a Foxe ſometimes *Chabel*, and alſo *Chaleail*; the Greeke Septuagints *Alopcon*, and vulgarly *Alopex*, and *Alopon*, the Latines *Vulpes*, and *Vulpecula* of *Vulpes* his tumbling pace, the Italians *Volpe*, the French *Regnard*, and a little Foxe *Regnardeau*; the Spaniards *Raposa* of rauening; the Germans *Fuchs*, the Flemings *Vos*, and the Illyrians *Liſka*.

The ſeueral
names of foxes
in ſeueral
languages.

The Epithets expreſſing the nature hereof among writers, both poets and others, are theſe: crafty, wary, deceitfull, ſtinking, ſtrong ſmelling, quicke ſmelling, tayled, warlike or contentious, wicked and rough, the Græcians fiery colored, and ſubtil for ſlaughter, and therefore Chriſt called *Herod* a Fox, becauſe he vnderſtood how by crafty means he ſought to entrap and kill him : and al the auncientes called ſuch kind of men *Vulpiones*, which euery nation vnder heauen doth imitate.

The epithets
of Foxes

There are ſtore of Foxes in the Alpine regions of *Heluetia*, and amongſt the *Caspians* they abound, ſo that their multitude maketh them tame, coming into the Citties, and attending vpon men like tame Dogs. The Foxes of *Sardinia* are very Rauinous, for they kill the ſtrongeſt Rams and Goats, and alſo young Calues, and in *Egypt* they are leſſer then they are in *Gracia*, and moſt commonly all Foxes are of ſtature like to a ſheapheards dog. Their colour is reddiſh and more white toward the head : In *Moscouia* are both blacke & white, Viz : about the riuer *Volga*, blacke and aſh-coloured, and in the prouince of *Vſting* al black, & theſe are of the ſmaller ſort, which are noriſhed to make caps of their ſkins, and are therefore ſold at twenty or thirty Florens a ſkin. In Spaine they are al white, and their ſkins are often brought by the merchants to be ſold at *Franchford* mart.

the Centries
breeding
Foxes.

Aelianus.

Monſter.

Aristotle.

Albertus.

The colour
of Foxes

Olaus mag.

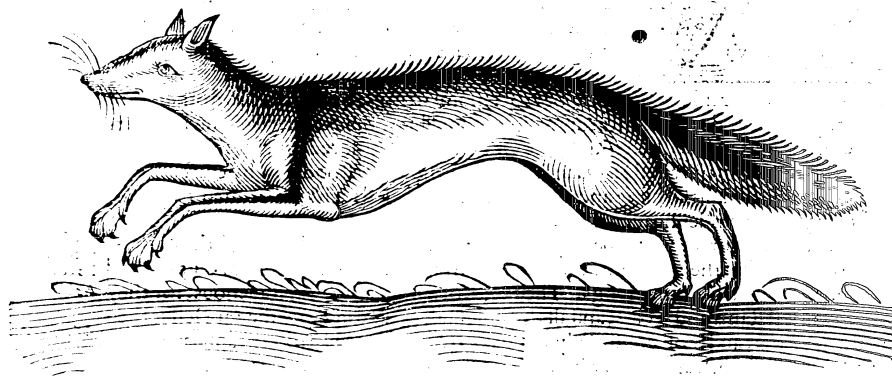
In the Septentrionall or Northern woods, there are black, white, and red Foxes, and ſuch as are cald *Cruigera*, that is Croſſe-bearing Foxes, for on their backs & orethwart their ſhoulders there is a blacke croſſe, like an Aſſes : and there are Foxes aſperſed ouer with blacke ſpots, and al theſe are of one and the ſame malignaunt and crafty nature : and theſe (ſaith *Georg. Fabricius*) are diſtinguiſhed by their regions or habitations : for it is moſt commonly ſeene, that Foxes which keepe and breed toward the South and Weſt, are of an aſh colour; and like to *Wolues*, hauing looſe hanging haire, as is to be ſeene both in Spaine and Italy; and theſe are noted by two names among the Germaines, from the colour of their throats. One kind of them is cald *Koler*, whoſe throat ſeemeth to be ſprinkled and darkned with cole-duſt, vpon white, ſo as the tops of the hair appeare blacke, the foot and ſtalke being white.

The other *Birkfuſe*, becauſe their throat is al white, and of this kind the moſt ſplendient white, is moſt pretious. A ſecond there is (called *Kreutzfuſe*) becauſe of the croſſe it beareth vpon his backe and ſhoulders downe to his forefeet, being in other partes like the former, except the throat which is blacker then any of the other before ſpoken of, and theſe are not bredde in Germany, but brought thither from other nations.

A third kind is of a bright ſkie-colour (called *Blauwfuſe*) and this colour hath giuen a different name to Horſſes, which they call *Blauwſchimmel*, but in the Foxes it is much more mingled, and theſe foxes which haue rougher and deeper haire are called *Brandfuſe*.

The *Moscouians* and *Tartarians* make moſt account of the blacke ſkins, becauſe their princes and great Nobles wear them in their garments : yet are they more eaſily adulterated and counterfaiſed by the ſume or ſmoke of Torches made of pitch. The white and blew ſkins are leſſe eſteemed, becauſe the haire falleth off, and are alſo leſſer then the other: the red ones are moſt plentifull, and *Scaliger* affirmeth, that he ſaw ſkins brought into *Fraunce* by certaine merchants, which had diuers white haire diſpoſed in rowes very elegantlye vpon them, and in diuers places they grew alſo ſingle. In *Noruegia* and *Suetia* as there are white Harts and Beares, ſo there are alſo white foxes; In *Wolocha* they are black, as it is affirmed by *Stegmundus Liber*, the picture of the Croſſe-bearing fox which is leſſe then the former is heere following expreſſed and ſet downe.

THE CRVCIGERAN FOXE.



Alimentis
The parts
and nature of
Foxes.

Aristotle.

The flesh of
Foxes said to
be eaten.

The use of
their skinnies

Serpents, Apes, and Foxes, and al other dangerous harmful beasts, haue small eies, but sheepe and Oxen which are simple, very great eyes. The Germans when they describe a good Horse, they decipher in him the outward parts of many beasts, from whom (it seemeth) he partaketh his generosity, and from a Foxe they ascribe vnto him short eares, along and bushy taile, an easie and swift treading step, (for these belong to a Foxe.) The male Foxe hath a hard bony genital, his taile is long and hairy at the end, his temperment or constitution is whor, as appeareth both by cause of his resemblance or similitude with Dogges and Weasils, and also his ranke and strong smelling savour; for being dead, his skinne hath power in it of heating, and his fat or oyle after a decoction is of the same force & condition.

The greatest occasion of his hunting is the benefit of his skinne, for his flesh is in all things like a Dogs, and although *Galen*, *Anesimachus*, and *Silvius* affirme, that in the Autumne or latter part of the yeare, some men vse to cate the flesh of Foxes, (especially being Cubs) that is young, tender, and not smelling: but *Artem* and *Rafis* affirme, (and that with great reason) that their flesh, and the flesh of Hedges-hogs and Blares, is more agreeable to the nature of man.

But their skinne retaineth the qualities of the whor beast being pulled off, by reason of the long and soft haire growing thereupon; and the skins of Cubs which are preferred before the elder, are of least value, because their haire is apt to fall off, which being thin doth not admit any deepe rootings of the haire. The *Thracians* in the time of *Alexander*, wore Caps of Foxes skinnies vpon their heades and eares; in the coldest and hardest winters, and from hence it cometh, that in some Authors the couers of mens heades commonly called in Greeke *pericephala* are termed *Alopecia*, or *Alopecur*; and for this purpose in Germany at this day, they slit asunder the skin of foxes tails, and sew it together againe, adding to it a sufficient number till it be framed into a cap: but the skin of the belly and sides is of more precious estimation, because it is more soft and smooth, and therefore is sold for twice so much as the other parts.

In the Summer time the skinnies are little worth, because that then the beasts are covered

bled with the *Alopecia*, that is, the falling off or loosenesse of the haire; and therefore then also they are dangerous to bee vied, because of that disease: men which haue the gout, shrinking vp of the sinnewes, or other cold fluxions of the Rheume in their Legs, can use no better or more wholesome thing then to wear buskins of the skins of Foxes; the *Scythians* make them shooes, and soale them with the backs of Foxe and Myse skinnies, vpon which they go. The Latines haue a proper word for the voyce of a Fox, which is *Gannire*, to Ganne, and it is also metaphorically applyed to men, when by fencelching clamours they trouble others; as *Terence* in *Adelph*: *quid uile gannit? Quid uult?* And *Plautus* alio; *Gannit odiosus omni toti familie*, and for this voyce did *Mantuan* Write this verse:

Putes ululare lupos, gannire sagaces - vulpeculos.

But yet as *Albertus* and *Constantinus* haue truly obserued, that in the time of his hunger he will barke like a little Dogge, and the Harts are greatly afraid of this ganning of Foxes.

It hath beene already shewed in the story of the Badger, how the Foxe by laying his excrements in the Badgers den, getteth the same to his owne vse; for the abode of Foxes in the day time is in the caues and holes of the earth, and come not abroad til the night. These dens haue many cues in them, and passages in and out, that when the Terriers shall ter vpon him in the ear, he may go forth some other way: and forasmuch as the Wolfe is an enemy to the Foxe, he layeth in the mouth of his den, an Herbe (called Sea-onyon) which is so contrary to the nature of a Wolfe, and he so greatly terrified therewith, that hee will neuer come neere the place where it either groweth or lyeth; the same is affirmed of the Turtle to saue her young ones, but I haue not read that Wolues will prey vpon Turtles, and therefore we reiect that as a fable.

When *Aristomanes* was taken by the *Lacedemonians*, and included into a rocke or quarry of stones, he escaped out of their handes, by digging another passage out of it then where he was put in; laying, that it was a shame for a man to haue lesse wit then a fox: When they are in their dens, they lye vpon their bellies with their hinder Legges stretched forth at length, like as a man when he sleepeth on his belly, and therefore it seemeth that their legs are so framed to creepe and pierce vnder the earth and dig out their way after their owne pleasure.

This is such a deuouring beast that it forsaketh nothing fit to be eaten, for it killeth Hares and Connies, and with his breath draweth field Myce out of their holes like as a Hart draweth out Serpents with his breath, and deuoureth them. He deuoureth also all kind of Pullen, they also cate Grapes, Apples, and Peares, whereupon came the prouerbe in *Plautus*, *Tam facile vinces quam vulpes pyrum comest*. Thou shalt as easily ouercome him, as a Foxe eateth a Pearre: which is applyed to any easie or dispatchable businesse. In *Arabia*, and *Syria Palestina*, they are so rauenous, harmful, and audacious, that in the night by ganning and barking, they inuite one another (as it were) by a Watchworde, to assemble in great multitudes together, for to prey vpon all things, and they feare not to carry into their dens, old shooes and vessels, or instrumentes of husbandry: for which cause, when the husbandmen heare therof, they gather all things into their houses and watch them.

But as it falleth out in all gluttonous rauening persons, that while they strue to fill their bellies, they poison their liues, so also it fareth with Foxes, for nature hath so ordained, that if a Foxe eat any meat wherein are bitter Almondes, they die thereof, if they drinke not presently: and the same thing do *Aloes* in their inuate worke vpon them; as *Scaliger* affirmeth vpon his owne sight or knowledge. *Apemmon* or Bear foot given to dogs, wolues, Foxes, and all other beasts which are littered blind, in fat or any other meat killeth them, if you helpe them first, which falleth out very fieldome, and the seeds of this heauie haue the same operation. It is reported by *Democritus*, that if wilde rue be secretly hange vnder a Hens wing, no Fox will meddle with her, and the same writer also declared for approoued, that if you mingle the rigell of a Fox, or a cat, with their ordinary foode, they shall remaine free from the dangers of these beasts.

When they engender and admit copulation, they are ioyed like dogs, the male vpon the female

Their carnal copulation.

female: and the female when she perceiueh her wombe filled, shee departeth and liueth very secret, for it falleth out very seldome that a female or Bitch-Foxe is taken great with young. She bringeth forth ordinarily foure at a time, and those blinde and imperfect, without Articles in their Legges, which are perfected and framed by licking, for Beares, Volues, Lyons, Foxes, Dogges, and *Thoes* which are *Multipara* and *Multisida*, that is fruitefull, bearinge many at one time, and also Clouen or flitte-footed, into many clawes, haue not the benefit of nature to perfect their young ones in their wombes.

Kytes, vultures, and Eagles lye in wayt to destroy the Foxes Cubs or Whelpes. Foxes do not onely engender with their owne kinde, but also with Volues, Dogges, or any other beastes of equal proportion, both of quantity and time of going with yong, so the *Laconian* Dogs are engendered by a Dogge and a Foxe, and the *Hyana*, of a Volue and a Foxe (as *Albertus* affirmeth) and the *Simiulpa* of an Ape and a Foxe, as is already in the story of Apes declared.

The diseases
of Foxes.

Albertus.
Albert.
Liber.
Actus.

There be also many euils wherewithall Foxes are annoyed, and first of all he falleth sometime into madnesse as a Dogge, and the same euils follow a madde Foxe, which already are manifested to accompany a mad Dog, and that more often in Summer then in winter.

When a Foxe feeleth himselfe sicke, nature hath taught him to eate the gum of Pine-trees, wherewithall he is not onely cured, but also receiueh length of daies. They are also vexed with the falling away of their haire, called therefore *Alopecia*, because Foxes are most commonly vexed therewith, and as we see in plantes, that some of them drye and consume through want of moysture to feede them, other are suffocated and choaked by abundance, and as it were drowned in humidity: so it happeneth in haire, which groweth out of the body of beastes, and the heades of men, no otherwise then plants out of the earth, and are therefore to be nourished by humours; which if they faile and waxe drye, the haire also shorteneth with them, and as it were rotteth away in length: but if they abound and ouerflowe, then do they loosen the rootes of the haire, and cause them to fall off totally.

This disease is called *Alopecia*, and the other *Ophiasis*, because it is not generall, but onely particular in one member or part of the body or head, & there it windeth or indenteth like a Serpents figure.

Mycheall Ferus affirmeth, that sometime the liuer of the Foxe inflameth, and then it is not cured but by the vicerous blood flowing to the skin, and that euill blood causeth the *Alopecia*, or falling away of the haire, for which cause (as is already said) a Foxes skin is little worth that is taken in the summer time.

The length
of their life.

V. rimus

The length of the life of a Foxe is not certainly knowen, yet as *Stumpsius* and others affirme, it is longer then the life of a Dog. If the vrine of a Foxe fall vpon the grasse or other Herbs it drieth and killeth them, and the earth remaineth barren euer afterward. The fauour of a Foxe is more strong then of any other vulgar beast, he stincketh at Nose and taile, for which cause *Martiall* calleth it *Olidam Vulpem*, an *Olent* or smelling beast.

Hic olidam clamosus ages in retia vulpem.

The hunting
and taking of
Foxes.

Aelianus

Oppianus

Delfarinus.

Touching the hunting or taking of Foxes, I approue the opinion of *Xenophon*, who a- uoucheth, *leporum capturam venatico studia quam vulpium digniorem*; that is, the Hunting of the Hare is a more noble game or pastime then the hunting of the Foxe.

This beast is more fearefull of a Dogge then a Hare, for the onely barking of Dogges causeth him to rise many times from his denne or lodgings out of the earth, or from the middle of bushes, briars, and brambles, wherein he hid himselfe: and for his hunting this is to be obserued; that as in hunting of a Hart it hath bene already related, the Hunter must driue the beast with the winde, because it hindereth his refrigeration, so in hunting of a Foxe he driue him againe the winde, and then he preuenteth all his crafty and subrill agitations and diuises; for it stayeth his speede in running, and also keepeth his fauour fresh alway in the Nose of the Dogs that follow him: for the Dogges that kill a Fox must be swifte, stronge, and quicke sented, and it is not good to put on a few at once, but a good company together, for be assured the Foxe will not loose his owne blood till hee hazzard some of his enemies, and with his taile which he windeth euery way, doth hee delude

delude the hunters: when the Dogs are pressed neere vnto him, and are ready to bite him, he striketh his taile betwixt his Legs, and with his owne vrine wetted the same, and so instantly striketh it into the dogs mouths, whereof when they haue tasted, so many of them as it touched will commonly leaue off and follow no farther.

Their teeth are exceeding sharp, and therefore they feare not to assault or contend with beastes, exceeding their stature, strength, and quantity. Sometime he leapeth vp into a tree, and there standeth to be seene and bayed at by the Dogs and Hunters, like as a Champion in some fort or Castle, and although fire be cast at him, yet will he not descend down among the dogs; yea, he endureth to be beaten and pierced with Hunters speares, but at length being compelled to forsake his holde and giue ouer to his enemies, downe he leapeth, falling vpon the crew of barking Dogs, like a flash of lightning, and where he layeth hold there he neuer looseth teeth, or aswageth wrath, til other dogs haue torne his limbs, and driuen breath out of his body.

If at any time he take the earth, then with Terriour dogges they ferret him out of his den againe. In some places they take vpon them to take him with nets which seldome proueth, because with his teeth he teareth them in pieces; yet by *Calentius* this deuise is allowed in this verse:

Et laqueo Vulpes & decipe casse soinas.

But this must be wrought vnder the earth in the caues, dennes, or furrowes, made of pur- which is to be performed two manner of waies, one by placing the gin in some perch of Wood, so as that as soone as the beast is taken by the Necke, it may presently fly vp and hang him, for otherwise with his teeth hee will sheare it asunder and escape away aliue: or else that neere the place where the rope is fastened, to slippe vpon the heade of the Foxe, there bee placed some thicke collar or brace, so as hee can neuer bite it asunder.

The French haue a kind of Ginne to take them by the Legges (which they call *Hauspied*) and I haue heard of some which haue found the Foxes Legge in the same Gin, bitten off with his owne teeth from his body, rather putting himselfe to that torment with his owne teeth, then to expect the mercy of the Hunter, and so went away vpon three feet: and other haue counterfeited themselves dead, restraining their breath and winking, not stirring any member when they saw the Hunter come to take them out of the Ginne, who coming and taking his Legge forth, not suspecting any life in them, so soone as the Foxe perceiueh himselfe free, away hee went and neuer gaue thanks for his deliuerance: for this cause *Blondus* saith truly, that onely wife and olde Hunters are fit to take Foxes, for they haue so many deuises to beguile men, and deliuer themselves, that it is hard to know when he is safely taken vntill he be thoroughly dead.

They also vse to set vp Ginnes for them bayted with Chickens in Bushes and Hedges: but if the fether be not at hand so soone as the Foxe is insnared, it is dangerous but that the beast will deliuer it selfe. In some places againe they set vp an iron toyle, hauing in it a ring for the foxe to thrust in his head, and through that sharpe pikes, at the farther end whereof is placed a piece of flesh, so that when the hungry foxe cometh to bite at the meate and thrusteth in his head, the pikes sticke fast in his necke, and he inevitably insnared: Moreouer as the harmefulnesse of this beast hath troubled many, so also they haue deuised moe engins to deceiue and take him; for this cause there is another policy to kill him by a bowe, full bent, with a sharpe arrow, and so tenderly placed as is a trap for a Mouse, and as soone as euer the foxe treadeth thereon, presently the arrow is discharged into his owne bowels, by the waight of his foote.

Again, for the killing of this beast they vse this sleight, they take of Bacon-grease or Bacon as much as ones hand, and rost the same a little, and therewith annoint their shooles, and then take the Liuer of a Hogge cut in pieces, and as they come out of the wood where the beast lodgeth, they must scatter the said pieces in their foote-steps and drawe the carcase of a dead Cat after them, the fauour whereof will prouoke the beast to follow the foot-steps, then haue they a cunning Archer or handler of a Gunne, who obserueth and

A noble in-
stance of a
Foxes courage

The subtilty
of a Fox take
in a snare.

and watcheth in fecret till the Beast come within his reach, and so giueth him his great & deadly wound.

But if the Fox be in the earth, and they haue found his denne then they take this course to worke him out. They take a long thing like a Bee-hiue, and open at one end, and yron wiers at the other like a grate, and at the open end is set a little doore to fall downe vpon the mouth, and to inclose the Fox when he entereth in by touching of a small rod that supporteth that doore. This frame is set to the Foxes dens mouth, and all the other passages watched and stopped. The Fox hauing a desire to go forth, & seeing light by the wiers, misdeceiued no harme, and entereth into the hiue which is wrought close into the mouth of his den, and being entered into it, the rodde turneth the doore fast at the lower end or entrance, and so the fox is intrapped, to be disposed of at the will of the taker.

Foxes are annoied with many enemies, and to beginne with the least, the small flies and called gnats do much trouble and infect them, against whome the foxe vseth this policie. He taketh a mouthful of straw or soft hay, or haire, and so goeth into the water, dipping his hinder parts, by lile and litle, then the flies betake themselves to his head, which he keepeth out of water, which the fox feeling, dippeth or diueth also the same vnder water to his mouth, wherein he holdeth the hay as afore said, whereunto the flies runneth for sanctuary or dry refuge, which the fox perceiuing, suddenly casteth it out of his mouth, and runneth out of the water, by this meanes eschuing himselfe of all those enemies.

In like manner, as all beasts are his enemies, and hee friend and louing to none, so with strength, courage, and policie, he dealeth with euery one, not onely against the beastes of the land, but also against the monsters of the sea. When he findeth a nest of waspes in the earth, or in other places, as in Trees, he lieth his taile to the hole, and so gathereth into it a great many of them, which he presently dasheth against the Wall, or Tree, or stones adioyning, and so destroyeth them, and thus he continueth vntill he haue killed them all, and so maketh himselfe executor to their heapes of hony.

His manner is when he perceiueh or seeth a flocke of foule flye in the aire, to rowle himselfe in red earth, making his skin to looke bloody, and lie vpon his backe, winking with his eie, and holding in his breath as if he were dead, which thing the birds, namely Crows, Ravens and such like obseruing, because of the hatred of his person, they for ioy alight & triumph at his ouerthrow, and this the fox indureth for a good season, till oportunitie seruing his tyme, and some of the foule come neare his snout, then suddenly hee catcheth some one of them in his mouth, feeding vpon him like a liuing and not a dead foxe, and so doth deuoure and eate him, as the Leopard doth deuoure and eate Apes, and the Sea-frog other litle fishes.

Inlike sort he deceiueh the Hedgehogge, for when the hedghog perceiueh the foxe comming to him, he rowleth himselfe together like a foote-ball, and so nothing appeareth outward except his prickles, which the fox cannot indure to take into his mouth, and then the crafty fox to compass his desire, licketh gently the face and snout of the Hedgehogge, by that meanes bringing him to vnfold himselfe againe, and to stand vpon his legs, which being done, he instantly deuoureth, or else poisoneth the beast with the vrine that he rendereth vpon the Hedgehogges face: and at other times hee goeth to the waters, and with his taile draweth fishes to the brimme of the Riuer, and when that he obserueth a good booty, hee casteth the Fishes cleane out of the water vpon the dry lande, and then deuoureth them.

All kinds of Hawkes are enemies to foxes, and foxes to them, because they liue vpon Carrion, and so in the prouince of *Plin. Auzen* saw a fox and a Crow fight together a long season, and the Crow with his talentes so bee gripling the foxes mouth, that he coulde not batke, and in the meane time the beat and picked his head with her bill vntill he bled againe. The Eagles fight with foxes and kil them, and *Olaus Magnus* affirmeth, that in the Northern Regions they lay Egges and hatch their young in those skinnies which they themselues haue stripped off from foxes and other beastes.

The Kites, Vultures, and wolues are enemies to foxes, because they are all flesh-deuouring-creatures, but the fox which hath so many enemies, by strength or subtilties ouercommeth all Where-

Whereupon *Persim* calleth a subtil man a Foxe; saying,

Astutam vapidu seruas sub pectore vulpem.

The medicinall vses of this beast are these: first, (as *Pliny* and *Marcellus* affirme) a Fox sod in water till nothing of the Foxe be left whole except the bones, and the Legges or other parts of a gouty body washed and daily bathed therein, it shall driue away all paine and grieve, strengthening the defectiue and weake members; so also it cureth all the shrinking vp and paines in the sinewes: and *Galen* attributeth the same vertue to an *Hyena* sod in Oyle, and the lame person bathed therein, for it hath such power to euacuate and draw forth whatsoeuer euill humour aboundeth in the body of man, that it leaueth nothing hurtfull behinde.

The medicines arising out of Foxes.

SEATH

Neuerthelesse, such bodies are soone againe replenished through euill dyet, and relapsed into the same disease againe. The Fox may be boyled in freth or salt water with annise and time, and with his skin on whole and not slit, or else his head cut off, there being added to the decoction two pintes of oile.

The flesh of a Foxe sod and layed to afore bitten by a Sea-hare, it cureth and healeth the same. The Foxes skinne (as is already said) is profitable against all moyste fluxes in the skinne of the body, and also the gowt, and cold in the sinewes. The ashes of Foxes flesh burnt and drunke in wine, is profitable against the shortnesse of breath and stoppings of the liuer.

Mathsolus

The blood of a Foxe dissected and taken forth of his vrine aloue, and so drunke, breaketh the stone in the bladder, or else (as *Myrcus* saith) kill the Foxe, and take the blood and drinke a cupfull thereof, and afterward with the same wash the genitall parts, and within an houre the stone shall be voyded: the same vertue is in it being dryed and drunke in wine with sugar.

Albertus Siluanius

Oxyeration and Foxes blood infused into the Nostrils of a lethargicke Horffe, cureth him. The fat is next to a Bulls and a Swines, so as the fat or larde of Swyne may be used for the fat of Foxes, and the fat of Foxes for the Swynes greafe in medicine. Some do heere-with annoynt the places which haue the Crampe, and all trembling and shaking members. The farte of a Foxe and a Drake inclosed in the belly of a Goose, and so roasted, with the dripping that commeth from it they annoynt paralyticke members.

Absyrus

The same with powder of Vine twigs mollified and sod in lye, attenuateth and bringeth downe all swelling tumours in the flesh. The fat alone healeth the Alopecias and loosenesse of the haire; it is commended in the cure of all sores and vlcers of the head, but the gall and sime with Mustard-seede is more approued. The fat is also respected for the cure of paine in the eares, if it be warmed and melt at the fire and so instilled; and this is used against tingling in the eares. If the haire rot away on a Horffe taile, they recover them againe by washing the place with vrine and branne, with Vine and Oyle, and afterward annoynt it with foxes greafe. When sores or vlcers haue procured the haire to fall off from the heade, take the head of a younge foxe burned with the leaues of blacke *Orchanes* and *Alcyonium*, and the powder cast vpon the head recovereth againe the haire.

Astius

Hieracles

Absyrus

Theomnestus

Aegineta

If the braine be often giuen to infants and sucking children, it maketh them that they shall remaine free from the falling euill. *Pliny* prescribeth a man which twinkleth with his eies, and cannot looke stedfastly, to weare in a chaine the tongue of a foxe; and *Marcellus* biddeth to cut out the tongue of a liue foxe, and so turne him away, and hange vpe that tongue to dry in purple thred, and afterward put it about his necke that is troubled with the whitenesse of the eies, and it shall cure him.

But it is more certainly affirmed, that the tongue either dryed or greene, layed to the flesh wherein is any Dart or other sharpe head, it draweth them forth violently, and reneth not the flesh, but onely where it is entred. The liuer dryed and drunke cureth oftentimes the same or the lights drunke in blacke Wine, openeth the passages of breathing. The same washed in Wyne and dryed in an earthen pot in an Ouen, and afterward seasoned with Sugar, is the best medicine in the world for an old cough, for it hath bin approued to cure it, although it hath continued twenty yeares, drinking euery day two sponfuls in Wine.

Discorides

The lightes of foxes drunke in Ware, or they haue beene dryed into powder, helpeth

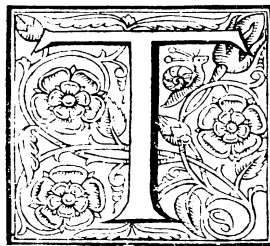
Pliny.

perth the Melt, and *Myrepsus* affirmeth, that when he gaue the same powder to one almost suffocated in a pleuritic, it preuailed for a remedy. *Archigene* prescribeth the dried liuer of a Fox for the Splenetick with Oxymell: and *Marcellinus* for the Melt, drunke after the same manner; and *Sextus* aduiseeth to drinke it simply without composition of Oxymell. The gall of a Foxe instilled into the eares with Oyle, cureth the paine in them, and mixed with Hony Atticke and annointed vpon the eies, taketh away al dimmes from them, after an admirable manner. The melt bound vpon the tumors and bunches of the brest, cureth the Melt in mans body. The reynes dried and mingled with Honie, being annointed vpon kernels, take them away. For the swelling of the chaps, rub the reines of a Fox with in the mouth. The genitals because of their gristly and bony substance, are approued for the dispersing of the stone in the bladder.

The stones take away pimples and spots in the face. The dung pounded with Vineger, by anointment cureth the Leprosie speedily. These and such other vertues medicinal both the elder and later Phisitians haue obserued in a Fox, wherewithal we wil conclude this discourse; sauing that many writers haue deuised diuers witty inuentions and fables of Foxes, vnder them to expresse vices of the world, as when they set a Foxe in a Friers weed, preaching to a sort of Hens and Geese, following the fixation of *Archilocheus* Fox, to signifie how irreligious pastors in holy habittes beguile the simple with subtilty. Also of a Foxe teaching a Hare to say his *Credo* or Creed betwixt his legs, and for this cause almighty God in his word compareth false prophets to Foxes *Ezek. 13.* destroying the young Grapes and plants. The Weasill brought a Fox into a garner of corne through a small hole, and when he had filled his belly, he assayed to come out againe at the same place, but in vaine, because his body swelled with ouer eating, and therefore hee was constrained to come out as empty and hungry as he came in: whereuppon this conference was made betwixt them:

*Forte per angustam tenuis Foulpecula rimam,
Reperat in cameram frumenti, postaque rursus.
Ire foras pleno tendebat corpore frustra.
Cui muscula procul, si vis ait, effugere isthinc
Macra cauum repetes arctum, quem macra subisti.*

OF THE GENNET-KAT, called Genetha.



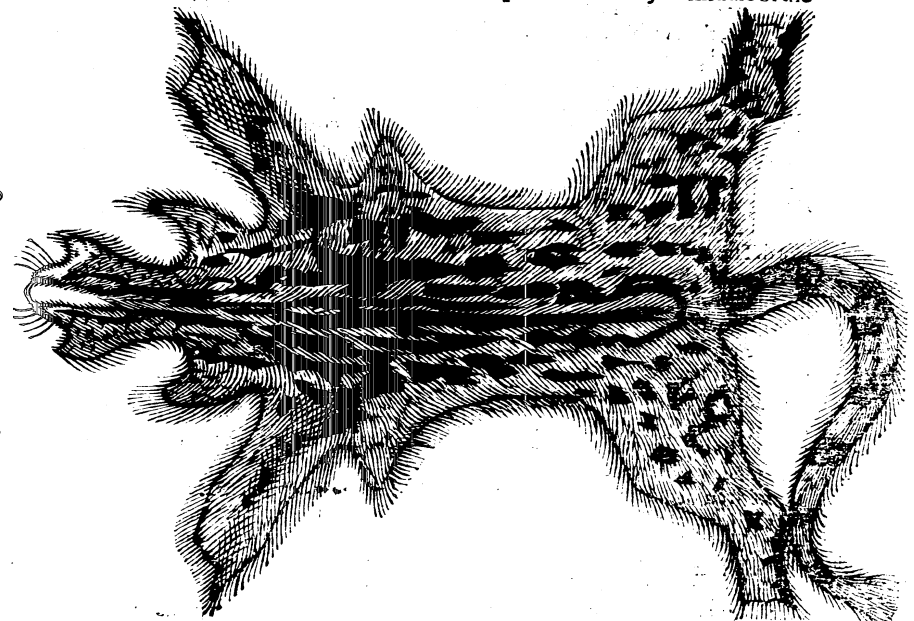
His beast is called *Genitocatus*, either for the similitude it holdeth with a cat, or else because it hath beene beleueed that it was engendered by a cat, but I rather do assent that the right name thereof is *Ginetta* or *Genetha*, because they are bred in Spaine with the *Ginnet* horses, and so taketh his name from the place. *Albertus* (though a learned man yet many times he was deceiued in the names of beastes,) called this creature *Genocha*, and the Germaines call it *Genethkatz*. The quantity or stature heereof is greater then a cat, but lesser then a Foxe, and therefore I thinke it about the mold or bignes of a young Fox of six moneths old. It is a meek and gentle creature, except it be prouoked, for in *Constantinople* they are kept tame, and are suffered to goe vp and downe from house to house like cats; being wilde they loue the valleyes and lowe places, especially the marshes or land neere the waters, for the steepe rocky mountaines they cannot endure. And these *Cardan* taketh for to be of the Weasill kind, because the forme and disposition thereof, especially to the tame and Domestickall Weasill, and in Spaine they are cald *Foinas*, being blacke and ash-coloured distinguished and variably, interlined with many spots.

But *Sealiger* who was delighted to contradict *Ierom Cardan*, cannot endure to heare of this comparison, betwixt Weasills and *Ginnet-cats*, because he saith, the skin of a *Genetha*

is bigger then 3. Weasills, and that it relembleth a Weasill in nothing except in the eares: but *Cardan*s coparison toucheth not the quantity but onely the outward forme and qualities, and he himselve disagreeeth not that it is equal in quantity to an Otter. But certainly the skin thereof is admirable and beautiful to behold, and if they were not common, but rare and sildom found beastes, it is no question but the price thereof and due estimation would excell many others: For the abundance of spots, their naturall and vniforme order, their shining splendor and brightnesse, giue place to no other party coloured beast, as you may obserue in the true figure thereof here declared.

Of the skinn.

In the next place I haue also thought good to expresse the figure of the skin taken off which skinn, from the head to the toppe of the taile was about foure spannes and one palmel long, and the taile was as long as the body being seuered from the skinn: the latitude or bredth thereof in the middle, was about one spanne in bredth, the middle of the



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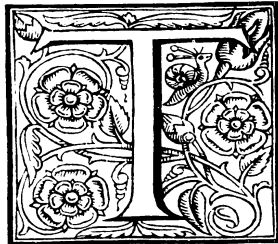
belly

belly and the vpper part of the necke, were ash coloured, and in the taile were eight black circles and so many white, one successfully following the other; the whole body aspered with blacke spots, and the residue yellowish white.

The skinn smelt sweetly and somewhat like to a Mosk-cat; and from Lyons in France, they are brought into Germany, three or foure of them being sold for a Noble. It is very probable that it is a little kind of Panther or Leopard, for there is a little Panther which hath such spots, and besides of such a stature and harmeles disposition, whose skin in olde time was pretiously vsed for Garments, and the skaur thereof was very pleasant, and therefore I superseed any further discourse heereof, till we come to the declaration of the greater beast.

OF THE GOAT Male and Female.

The feuerall names.



The male or great Goat-Bucke, is called in Hebrew *Abad*, and the lesser *Seir*, and *Zeir*. The Chaldee translateth it Gen. 13. *Teias-taj* and Numb. 15, *Iee*, the Arabians *Tau* and *Maes*: the Persians *Asheban* and *Busan*; the Grecian, *Tragos*, of deuouring or rauening in meat, according to the verse:

Tragus ab Edendo quod grana fraxapane.

Also *Chimarom* and *Enarchan*: the Latines *Hircus*, and sometime *Caper*, which word properly signifieth a gelded-goat, as *Martiall* vseth it in this verse:

Dum iugulus hircum factus es ipse Caper.

The Italians *Beccho*, the Germanes *Bock*, and for distinction sake, *Geißbocke*, and *Reech* *bock*; and *Boeck*, the Spaniards *Cabron*, the French *Bouc*, the Illyrians *Kozell*.

The reason of the Latin word *Hircus*, is deriued of *Hirtus* (signifying rough) by reason of the roughnes of their bodies. And it is further to be vnderstood that the generall kind of goats (which the Latines distinguish by *Hircus*, *Capra*, and *Hoedus*) that is, by their sex, or by their age: the Hebrewes call them singularly *Ez*, and plurally *Izim*, *Exod. 15* for a goat of a yeare old, you shall read *Izberhsch neth*. The Chaldee vseth also the general word *Oza*, the Arabian *Schaah*, the Persian *Buz*, and whereas *Leuit. 16*, *Seir* is put for *Caper* a gelded goat, there the Chaldee rendereth it *Zephirah*, the Arabians *Aeud*, and the Persian *Buzgulaie*. And in the same chapter you shall read *Azazel*, which *Dauid Kimhi* rendereth for the name of a mountaine nere *Sinai*, where goats vse to feede and lodge: and the Septuagints translate it *Apompation*, signifying emission or sending away, and for this cause I suppose, that when the scape-goat was by the priest sent out of the Temple, hee went to that mountaine, and therefore the word *Azazel* seemeth to be compounded of *Ez*, a goat, & *Azal Iuit*, that is, he went; for the scape-goat went & carried away the euil.

The *Graecians* call the female goat *Aix*, which seemeth to be deriued of *Ez* the Hebrew word. The Arabians *Dakh* and *Metaham*, as I find in *Auicenn*, the Saracens *An se*, the Italians, *Peccho*, changing, *B.* from the male into *P.* and the Spaniards *Capron*, the French *Chieure* or *Chieure*, the Germanes *Geiss*, the Illyrians *Koza*, and the Tuscans at this day call a female goat (*Zebei*). And this may suffice for the names of both male and female.

Their nature is to be declared feuerally, except in those things wherein they agree without difference, and first of all: the male is rightly termed *Dux & maritus Caprarum* the guide and husband of the females, and therefore *Virgill* saith of him not improperly, *Vir gregis ipse Caper*. The hee-goat is the husband of the flock: and except in his genitals and horns he differeth not in any proportion or substance from the female. His horns are longer and stronger then are the females, and therefore vpon prouocation he striketh through an ordinary peece of armor or shield at one blow: his force and the sharpenes of his horns are so pregrable. He hath many attributes among the learned, as left-sided, aged, greedy, bearded, swift, long legged, borne-bearer, captaine of the flocks, heavy, rough, hoarse-voiced, rugged, vnarmed, vnclane, strong-smelling, lecherous, brittle, wanderer, vile, wanron, sharpe, stinking, two-horned, and such like: whereby his nature and qualities are so deciphered as it needeth no long treatise of explication.

There is no beast that is more prone and giuen to lust then is a Goate, for he ioyneth in copulation before all other beastes. Seven daies after it is yeaned and kiddened, it be- ginneth and yealdeth seede, although without prooffe. At seven monethes old it engendereth to procreation, and for this cause that it begetteth to soone, it endeth at 5. yeares, and after that time is reckoned vnable to accomplish that worke of nature. When the Egyptians wil describe fecundity or ability of generation, they do it by picturing of a male Goate.

That which is most strange and horrible among other beastes is ordinary and common among these, for in them scarce the Brother ioyneth with the Sister, and a Camell can neuer he brought to couer his dam: but among these the young ones being males, couer their mother, euen while they sucke hir milke. If they be fat, they are lesse venerous then being maicent or leane. *Herodotus* declareth that in his time a Goat of *Mendesia* in Egypt, had carnal copulation with a woman in the open sight of men, and afterward was led about to be seene. When they desire copulation they haue a proper voyce wherewithall (as it seemeth) they prouoke the female to loue. This is called in Italy *Biccari*, & *Biccarie*, which the *Venetians* apply to al lecherous companions as commonly as a prouerb, and this they neuer vse but at that time. By reason of his lust his eies sink deepe into the corners of their holes (called *Eirquis*) and *Apuleius* with other *Grammarians* do deriue the word *Hircus* wherby this beast is called, from that disposition.

By drinking salt water they are made desirous and apt to procreation. At that time they fight mutually one with another for their females, and it is a terme among the late writers, to call those men *Hirci*-Goats which are contented to permit other men to lye with their Wiues in publique, before their owne faces for gaine, because they imagine that such is the property of Goates. But I know not with what reason they are moued heereunto, for there is a memorable story to the contrary.

In *Siharis* there was a young manne called *Crathis*, which being not able to retaine lust, but forsaken of God and giuen ouer to a reprobate sence, committed buggery with a female Goate, the which thing the maister Goate beheld and looked vpon, and dissembled, concealing his mind and ielousie for the pollution of his female. Afterward finding the said young man a sleepe, (for he was a shepherd) he made all his force vpon him, and with his horns dashed out the buggers brains. The man being founde dead on this manner, and the Goat which he had rauished deliuered of a monster, hauing a mans face and a Goates legs, they called it *Siluanus*, and placed it in the rank of idoll Gods, but the wretched man himselfe was buried with more honor then becomed, for they gaue him a Noble funerall, and finding a riuer in *Achisa* which mingled water with another, they called it *Crathis*, after the name of that vnatural and beastly monster; wherupon also came the Italian *Crathis* which *Strabo* remembereth. By which story it is euident, that ielous riuallity resteth as well in Goats as in men of more reasonable capacity and vnderstanding.

The females desire of copulation is no lesse then the males, for while they suck they admit the male, and at the seventh month they conceiue. The best time of their admission to procreation is about the end of Autumne (according to *Columella* his opinion.) They are not filled the first day of copulation, but the second, or third, and those which are ioyned in Nouember doe bring forth their young in the spring when all thinges grow fresh and Greene: wherefore if they chance to be slack, and not willing to engender or couple, their keepers vse this sleight or pollicy, to procure and stir vp their lust. They rub their vdders with Nettles vntill they constrain blood, & afterward with a handful of salt and nitre, or else with pepper or Myrrhe; after which rubbing, their desire of copulation much increaseth, and it maketh the female to prouoke the male and vndergo him more willingly; and this thing also procureth in them abundance of milke (as *Aristotle* affirmeth) he had seene tried by making experiment thereof vpon the breasts of Women, virgins, and widdowes: And generally all the keepers of Cattell doe heerewith rubbe their genitals, for the furthering and prouoking in them carnal copulation, with the things aforesaid.

They being filled and with young, they carry them in their belly fve monethes before deliuerance. After three yeares olde the female ceaseth to retaine in her selfe or confer to her Kids the strength of nature, and the male after foure, so that it is not a part of good husband-

The veneri-
ous dispositi-
on of Goats.

Alianus

Columella

Calins

An memorable
story of the
punishment
of buggery.

Celins

Strabo

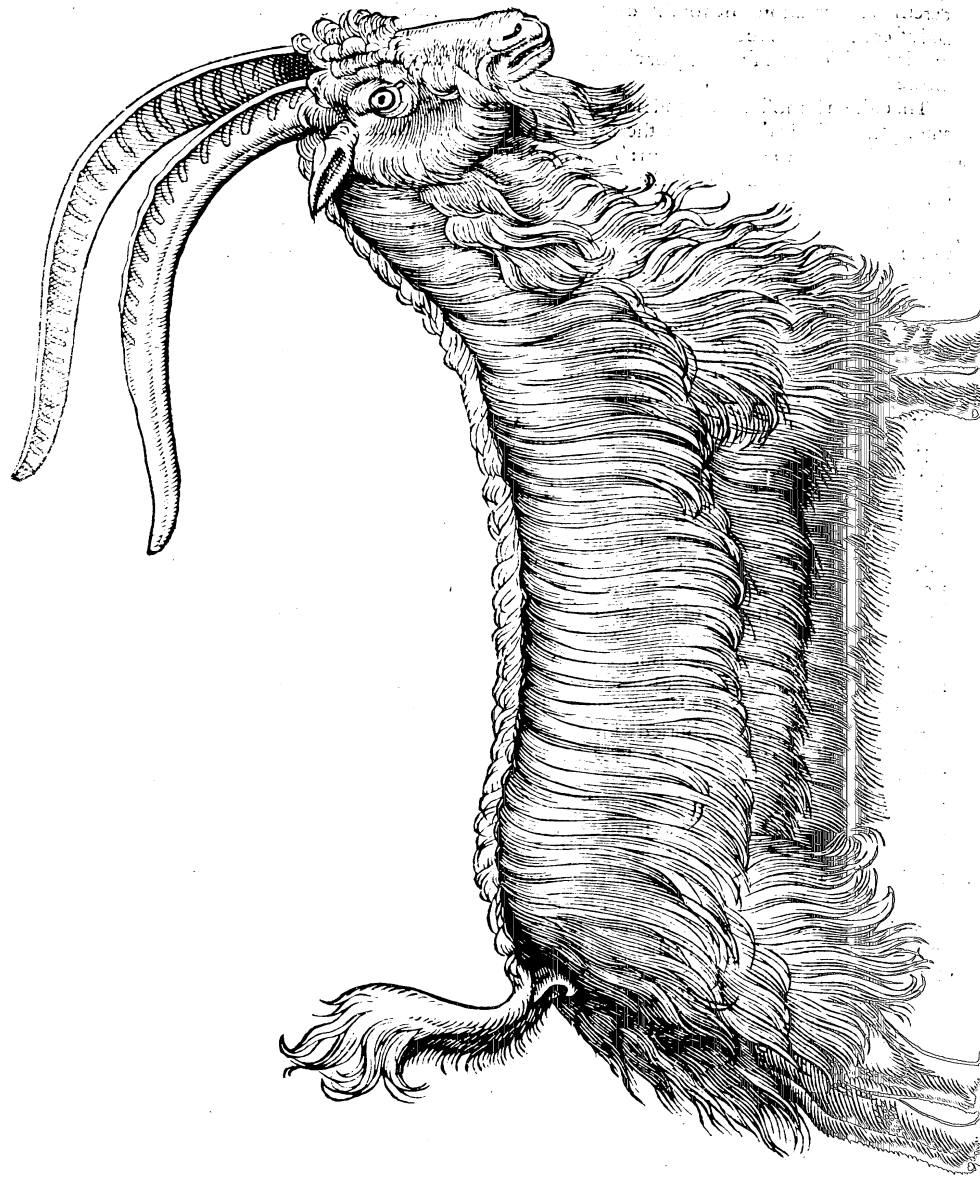
The lust of
the females
and their co-
pulation.

Meanes to
stir vp the
goats to co-
pulation.

Alianus

Florentinus

The time of
their going
with young.



husbandry to keepe their young which they bring forth after those years, but rather to kill them and make them away; So also it is not good to keepe their firstlings, or those which are first of all engendered, but rather the second or 3. seed of procreation. Some of them bring forth twins, and some more, as it is reported of the Goates of Egypt, which bring forth five at a time, because they drinke of the fruitfull river of *Nilus*: for the Goat-heads of the country do giue thereof to their cattle, and fetch it into all parts of that region, and in *Illeria* they breed twice a yeare, bringing forth sometime three, foure, or five at once, but 3. at a time are neuer to be kept, but killed & eaten, for they are accounted not worth their bringing vp; onely cold maketh them to suffer abortementes, and sometimes they bring forth monsters like to other cattle for all litle beasts are more apt to engender monsters then the greater.)

Concerning the time that they beare yong, it is in Italy 8. years, and being fat they are not apt to conceiue, wherefore they make them leane before they admit them to their bucks. One male is sufficient for ten femals, and som (saith *Varro*) prouide but one for 15. (as *Menas*), and other but one for 20. (as *Marnus*). Ther is no creatur that smelleth so strongly as doth a male Goat, by reason of his immoderate lust, and in imitation of them the Latines call men which haue strong breaths (*Hircos*). Goatskin: whereupon *Plautus* saith to an old lecherous fellow which could not keepe his lips from flauering of women,

*Cum sis iam asatis plenus, anima foetida
Senex hircos tu osculere mulierem.*

And therefore *Tiberius Caesar* who was such a filthy and greasie-smelling old man, was called (*Hircus Petolus*) an olde Goate, in the *Atellanian comædie*. They coniecture of men that haue hairy legs to be vnchast and full of lust, by reason of their similitude with a goat, and those which haue shrill and clamorous voice, the Grecians call (*Margoi*) that is (Block-heads.) Those which haue eies like to goats they call *Aegopoi* Goat-eies, that is very red eies. The Egyptians affirm that their femal goats when *Sirius* the star in the beginning of dog-daies riseth with the sun, do continually looke vpon the east, and that their attentive obseruation is a most certaine argument of the reuolution, that is the appearance and departure of the said dog-daies. The like things do the Libians report of their Goates concerning that star, and moreouer that they foresee and foreshew change of weather, for they depart from their stables, and run wantonly abroad before showers, and afterwarde hauing well fed of their owne accord returne to their folds againe.

Concerning the description of their severall parts, it is good to follow the direction of *Cosinius*, first to looke to their age (as is before said) if men desire to prouide Goates for heard-breed and profit, so as their Kids may be like them, and they beare young or continue procreation eight yeares at the least. And for their outward parts, let them be firme, great, well compacted, full of muscles, and the superficies of their whole body be soft and equall, without bunches or indentures: therefore a thicke haire, two dugges hanging vnder their snout or chin, are good signes of the best Goats.

There are two kinds of Goates, one horned, & of this sort the long-sharp-horned-beasts, with broad foreheades, are the most approued, and by the circles of their hornes their age is discerned: But the vnhorned are best for breed, procreation, and milke, and such are the *Caspian* Goats, which are for the most part white, flat nosed, and litle of growth. Their eies are very deepe in their heads, and therefore their sight sharp, strong, and continuall seeing bright and cleare in the night, but the colour of their eyes variable, like to the colour of their bodyes; The males haue more teeth then the females, for the females want their vpper teeth: But males and femals haue large beards vnder their chins, & this is called *Aruncus*, (saith *Eryngius*) but the reason heereof is, because that when a Goat is taken by the beard and drawne out of the fold, all the residue stand amazed, and so also when any of them hath eaten Sea-holly (called *Eryngium*): so that *Aristotle* confoundeth *Eryngium* for *Aruncum* and so taketh one for another. Once in *Lemnos* there was a Male-goate which had so much milke wrung out of his papes growing betwixt his legs, that therewith a Calf by licking it receiued the bestings, but afterward the male Kid begotten by the same Goate had the like vdders, whereat the owner being much amazed, because it was a prodigious thing, for his satisfaction asked counsell at the Oracle, from whom he receiued



Ombagogus
Aristotle
Naxus
Aelianus
Of the Cilici
a cloth made
of goats hair.

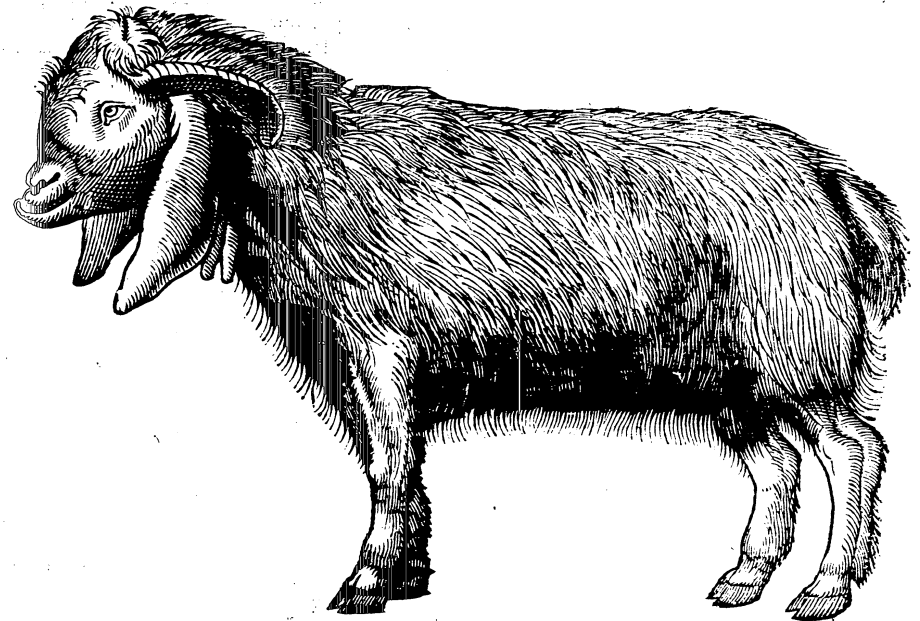
ued this answer, that it betokened nothing but plentifull encrease of his cattle. The females haue two vdders vnder their loines next to the smal of their belly, except the Libian Goates and their vdders lye vnder their breast or forepart of their belly, like an Apes. In *Naxus* the Goates haue greater gals then in any other part of the world, and the forepart is held prodigious: on the contrary; in *Chalcis* the Goates haue no gall at all. They haue many bellies and a round melt which thing no other horned-beast hath except a sheepe. The males haue harsher haire then their females, and the Libian Goates haue haire as long as womens, and very rough curled, which the inhabitants sheare off euery year, and therewith the ship-wrights make gable ropes: but in *Cilicia* and *Phrygia*, they sheare them

and make the stuffe called *Zambelat*: and another kind of cloth called *Mathalaze*. In *Ara-Bellou*, they make tents of cloth compiled of Asses and goates haire, and it seemeth that *Cilicia* receiued his name of this kind of cloth, which is called in Latine *Cilicium*, or else that this cloth was first inuented among them, wherevpon it receiued that denomination; but among the *Grammarians* and Poets, *Lana Caprina*, (Goates wooll) grew to a prouerbe, to signifie a thing of no weight or moment, as it is in *Horace*:

Alter rixatur de lana saepe caprina
propugnans mugis armatus.

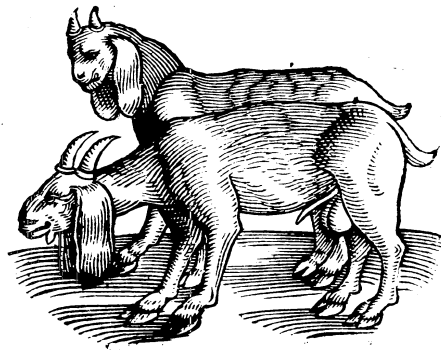
There are another sort of Goates which are called Syrian Goates, and of some *Mambrin* Goates, and most commonly Indian Goates; because they are most noble in that country, and that in *Coytha*; and likewise in the Region of *Damiata*, for *Mambre* is a Mountaine neere *Hebron*, from whence it is probable, that the word *Mambrin* cometh; wherefore I haue thought good to expresse the figure both of the greatest of that kind, as it was taken by *Antonius Musa Brasaulus*, Phisitian to the Noble Duke *Hercules de este*, at *Ferrara*, by one of these Goates brought thither to be seene.

Of the Mem-
brin or Syri-
an goates.



These lesser were found pictured in an old manuscript in Germany, which booke did intreat of the holy land.

The greater Goate I coniecture to be the same which *Leo Afer* calleth *Adimam*, and is founde in *Mauritania*, being as tall as an Ass, and hath very long broad eares pendant, and vnder them next to their neckes two things like dugges or pappes, which hang downe from their throate, and these are most fruitfull in milke, and with these the Libians plowe, and keepe them in stead of Kie and other Cattle,



for they milke them, and of their milke make Butter and Cheefe; their *stare* is very strong, & they very gentle and familiar, so that the *saide* *Leo* affirmeth, that when he was a young man, and loved those rash and wanton sports wherewithall youth are delighted, hee goate vp vpon one of these, and rode quietly vpon the back of it about a quarter of a mile. They keepe being wilde in the deserts of *Lybia*, and if at time they stray or wander into *Maryland*, and the fieldes thereof, it is accounted by the people and inhabitants, a prodigious and monstrous thing.

The lesser kind I coniecture to be the right *Mambrine* or *Syrian* Goat, although some of the late writers call it an Indian Goat, the reason is, because (as hath beene said) they call strange beasts by the names of Indians, if they find them not in their owne country. The eares of it are large and broad, as the picture describeth, and such eares haue the Goates of *Gallia-Narbon*, being at the least as broad as a mans spanne, they are of colour like wilde-Goates, their hornes very sharpe, and standing not farre distant one from the other, and haue stones like a stone horse, being in al other parts not vnlike to the vulgar and common Goat.

Some curious heardsmen (as *Alcmaeon* and *Archelaus*) haue deliuered to the world, that goats take breath thorough their eares, and *Phyles* approueth their conceipt, because hee had seene an experiment of a Goat, that his mouth and nostrilles being stopped fast, neuerthelesse he seemed not to be troubled for want of breath: and for this also is alleadged the authority of *Oppianus*, who writeth of certaine wilde goats called (*Argari*), that they haue a certaine hole or passage in the middle of their heade, betwixt the hornes, which goeth directly vnto the liuer, and the same stopped with liquid Waxe, suffocatedh or stifledh the beast.

If this be true (as I would not any way extenuate the authority of the writer) then it is very likely that some haue (without difference) attributed to all kinds of Goats that which was proper to this kinde alone, for the former opinion is not reasonable: Neuerthelesse I leaue euery man to his owne liberty of beleeuing or refusing.

There is no beast that heareth so perfectly and so sure as a Goat, for he is not only holp in this sense with his eares, but also hath the organ of hearing in part of his throate, wherefore when the Egyptians describe a man which hath an excellent eare, they expresse him by a goat. There are some kind of goates in *Illyria* which haue whole hooues like a horse, and these are onely founde in that Region: In all other Nations of the worlde, they are clouen-footed.

The vse of their feuerall parts is singular, and firste of al to beginne with their skinn, the people of *Sardinia* (as saith *Nymphidius*) nourish goates for their skinn, whereof they make their garments, being dressed with the haire vpon them, and they affirme strange virtue in them: namely that they heat their bodies in the Winter, and coole them in the summer, and the haire growing vpon those skinnes are a cubit long, therefore the man that weareth them in Winter time, turneth the hairy side next to his bodie, and so is warmed by it: and in Summer, the raw side, and so the haire keepeth the sunne from piercing his skin, and violence of heat: And this also is vsuall in *Suenna*, where the women weare garments of Goats haire in the winter, and also make their childrens coats thereof, according to *Virgile* saying in *Moreto*,

Et cinctus villosa tegmine Capra.

For this cause the Merchants buy them rough in those parts of *Sauoy* neer *Genewa*, and their choise is, of the young ones which die naturally, or are kild, or els such as were not aboue 2. years old. The *Tirians* in the Persian war, wore vpon their backes goat-skins. In ancient time they made hereof *Diphtera*, that was a kind of parchment, wheron they wrote on both sides, and had the name in Greeke from that vse: which *Hermolaw* by a metaphorical allusion, (called *Opistographi*.) From the vse of these in garments, came the apellation of *hadres*, to be cald *Pellices*, and a whores bag was called *Penula-Scortea*, such a one is vsed by pilgrims which go to visit the church of Saint James of *Calec*, and such Carriers or foote-poastes had wont to vse in their iournies, which caused *Martiall* to write thus:

*Ingrediare viam coelo licet usq; sereno
An subitas nusquam scortea de pīs aquas.*

The Sandals which men were wont to weare on their feete in the East Countries, were also made of Goats skins, and there was a custome in *Athens*, that men for honour of *Bacchus*, did dance vpon certain bottels made of Goats skins, and ful of wind, the which were placed in the middelt of the Theatre, and the dauncer was to vse but one Leg, to the intent that he might often fall from the slippery bottels, and make the people sport; whereunto *Virgill* alluded this saying:

Mollibus impratis vinctos saliere pro vres.

Plautus

There is also a *Ladanum* tree in *Carmania*, by the cutting of the barke whereof there yssueth forth a certaine gumme, which they take and preterue in a Goats skin; their vse in war wherein the Souldiers were wont to lie all winter, and therefore we read that *Claudius* the Emperour had giuen him thirty tents of Goats skinnes for his Souldiers attendant vpon the iudges: and the Marriners also by these defended themselves from the violence of stormes vpon the sea: and so I leaue this part of the beast with remembrance of that which is written in holy scripture Heb. 11. that the people of God in ancient times did fly away from the rage of persecution, being apparelled or rather meanelly disguised in goat skins, being charitably holped by the beastes, that were cruelly put to death by wretched men.

In the next place the milke of Goats commeth to be considered for that also hath bin, is, and wilbe of great account for Butter and Cheefe, which the writers call *Tyropocia*, and *Virgill* celebrateth the singular commendation both of the Woll and of the milke in these verses;

The milke of Goates.

*Hac quoque non cura nobis leuiore tuenda
Nec minor usus erit quamuis Milesia magno
Velleramascuntur Tyrios incocta rubores
Deusior hinc soboles hinc largi copia lactis
Quo magis exhausto spumauerit ubere mulctra
Lata magis pressis manabunt flumina manonis
Nec minus interca barbas, incanaque menta
Cynipij tondent hirci setasque comantes
Vsu in Castrorum: Et miseris velamina nautis.*

Therefore their milk is profitable for Butter, although inferior to a Cows, yet equall to a sheepes, and the heardsmen giue their goats salt before they be deliuered of their young, for this maketh them to abound in milke. Others with Goats milke preferue their Wine from corruption by sowrenes; first they put into their wine the twentyeth part so much as is of the Wine, and so let it stand in the same vessell covered three or foure daies, afterward they turne it into a sweet and fresh vessell, and so it remaineth preferued from all annoyance of sourenesse.

To increase Goats milke *Albertus*

A secret in the milke of Goates. *Myrepsus*

Cheeses made of Goats milke were wont to be called *Velabrenses Casei*, because among the Romans they were made at *Velabrum*, and that with smoke, whereupon *Martial* made this *Distichon*;

*Non quemcunque focum nec sumum caseus omnem
Sed velabrensem qui bibit: ipse sapit.*

Aristotle and *Iulius Pollux* doe commend the *Sicilian* Cheefe, which was made of sheepe and Goats milke together, and by *Athenens* it is called (*Caseus Tromlicus*) and by *Simonides Stromilium*. In *Rhetia* of *Heluetia* there are excellent Cheeses made of Goates milke and cow-milke mixed together. The milke also of a Goat mixed to a womans milke is best for the nourishment of man, because it is not too fat, yet *Galen* saith if it be eaten without Hony, water, and salt, it curdledh in the belly of a man like a cheefe and strangledh him; and being so vsed it purgeth the belly: from thence came the fiction of the Poets, that *Iupiter* was nourished by a Goate, and that afterward in his warre against the *Titanes* or Giants, he slew that Goate by the counsell of *Themis* and wore her skin for an armour, and so hauing obtained victory placed the Goate among the stars, wherupon she was called *Aixourania*, a heauenly Goate, and so *Germanicus Caesar* made this verse vpon him, and *Impiter* himselfe was called *Agiochus*:

—Il'aputatur

*Nutrix esse Iouis si uere Iupiter infans
Vbera Creta mulsit fidiſſima Capra
Sydere quæ cluſo gratum teſtatur alumnus*

Apotheca.

Of the flesh
of Goats.

The flesh of male Goats is not wholesome for mans body, but the flesh of a female in the spring and fall of the leafe, by reason of the good nourishment may be eaten without danger. They are worse then bul-beefe, because they are sharper in concoction and hotter, wherefore if they digest not well, they increase melancholy. The liver of a Goat being eaten, doth bring the falling sicknesse, yet being salted a good space, and then sodden with Vine branches or other such broad leaues, to keepe them asunder, and some wine poured into the water when they are almost sod, they become very sweet and delicate meate, and therefore the Athenians praised the Lacedemonians, that in their feast which they called *Copide*, they slew a Goat, and held it for a deuine meat.

Also *Elitomachus* an *Academicke* of *Carthage*, relateth of a certaine *Thebane* Champion, which excelled in strength all the Champions of his time, and that he did eat continually Goats flesh, for it is very strong and remaineth a long season in the body, & doth much good being digested, notwithstanding the strong and ranke smell thereof, otherwise it is dangerous as is already said, therefore *Fiera* hauing commended the Kydd, when he commeth to speake of the Goat, he writeth thus:

*Cum male olet sicut, sit iam caper improbus, absit
Et Cadat ante focos uictima Bacche tuos.*

But *Pliny* affirmeth, that if a male Goat eat Barley-bread or Parsneps washed, the same day that he is killed, then there is no poison in his flesh: the stones of a Bucke-goat, resist concoction, and beget evil humors in the body: wherefore such a banquet is cald in Greek (*Tragos Hulbertas*) for Goats after their copulation, haue an euill flesh, not fat, but dry, and the remedy to make their flesh sweeter, is to geld the male when he is young and tender, for so his temperature is amended by a cold and moist constitution.

The inhabitants of Portugall eat Goats flesh, and account it delicate meat; especially such as dwell in the mountaines. In Germany they make of it a kind of meat which is called *Klobvust*, and is prepared on this manner: they take a Goats Hart newly taken out of his bodie, and slit it into small peeces, and break six Eggs vpon it, and the crums of white bread, seasoned with spices and Saffron, and so put into a bagge, and sod or roasted: afterward they are serued vpon the table, and strewed ouer with kitchen luger.

The guts being salted are called (*Hilla*) which the French stuffe like pudinges, and call them (*Saulesses*) from whence cometh our English sawfadge; of this seweret and fance of Goats are the best candles made, because it is hard and not ouer liquyd. The bloode of a Goat hath an vnspokeable propertie, for it scoureth rustie yron better then a file, it also softneth an Adamant stone, and that which no fire is able to melt; nor yron to break, being of such an inuincible nature, that it contemneeth al violent things, yet is it dissolved by the warme blood of a Goat. The Load-stone draweth iron, and the same being rubbed with garlick, dieth and loseth that propertie, but being dipped againe in goats blood, reuiueth and recouereth the former nature.

Ophanes, prescribeth for a remedy of loue, the vrine of a Goate to be mingled with Spicknard, and so drunk by him which is ouercome with that passion, assuring him thereby that they shall fall in as great lothing as euer before they wer in louing. With the hoofs of a Goat they dritte away Serpentes, and also with the haire by burning and perfuming them in the place where the Serpents lodge. With the hornes of goats they make Bowes, for in *Delos* there was dedicated the horn of a Goat, which was two cubits long and a spans, and heereat ought no man to wonder, for that noble bow of *Pandarus* which *Homer* commendeth, was made of a horne of a female Goat.

Africanus declareth, that in ancient time they made fruitful their Vine-yards by this meanes: they took three hornes of a female goat, and buried them in the earth with their points or tops downward, to the root of the Vine stocks, leauing the hollow tops, standing a litle out of the ground, and so when the raine descended, it filled the hornes, and foked to the roote of the Vine, perswading themselves thereby that they received no

small

small aduantage in their Grapes. The gaul of a Female-goat put into a vessel and set in the earth, is said by *Albertus* to haue a naturall power in it to draw Goates vnto it, as though they receiued great commodity thereby. Likewise, if you would haue white haire to grow in any part of a Horse; shau off the haire and annoint the place with the gall of a Goat, so shall you haue your desire. The *Sabians*, by reason of the continuall vse of Mirrhe and Frankinsens, grow to a loathing of that fauour: for remedy of which annoyance, they perfume their houses by burning strackes in goats skins. And thus much for the several parts of a goat.

There were in ancient time three kinds of Heard-men which receiued dignity one above another; the first were called (*Bucollari*) Neat-herds, because they keepe the greater Cattell: the second were (*Opiiones*) Shepherds, of their attendaunce vpon sheepe: the third, last, and lowest kind, were termed, *Aepoli* and *Caprarij*, that is (Goat-herds) or keepers of Goates, and such were the *Loerentians*, who were called *Ozola*, because of their filthy smell, for they had the most parte of their conuersation amonge other beastes.

A Goate-herd or keeper of these cattle must be a sharpe stearne, harde; laborious, patient, bold and chearefull, and such a one as can easily run ouer the rocks through the Wildernesse, and among the bushes without feare or griefe, so that he must not follow his flocke like other herds, but goe before them: they must also be light and nimble, to follow the wandering goats, that runne awaie from their fellowes, and so bring them back againe, for Goates are nimble, moueable, and inconstant, and therefore apt to depart awaie, except they be restrained by the heard and his Dogge. Neither haue Goates a Captaine or Bell-bearer like vnto sheepe, whom they follow, but euery one is directed after his owne will, and heerein appeareth the pride of this beast, that he scorneth to come behind either cattell or sheepe, but alwaies goeth before; and also in their owne herdes among themselves, the Bucke goeth before the Female, for the reuerence of his beard (as *Alianus* saith) the labor of the goat-herd must be to see his cattell well fed abroad in the day time, and well foulded at night, the first rule therefore in this husbandry is to deuide the flocks, and not to put any great number of them together, for heerein they differ from sheepe, who loue to liue together in multitudes, as it were affecting society by which they thrive better, and moue not so much as when they are alone: but goats loue singularity, and may well be called *Schismatiks* among Cattell, and therefore they thrive best lying together in small numbers, otherwise, in great flocks they are soone infected with the pestilence, and therefore in France, they care not to haue *Magnos Gregos sed plures*: not great flocks, but many.

The number of their flocke ought not to exceede fifty, whereupon *Varro* writeth this story of *Gabinus* a Roman Knight, who had a field vnder the suburbs containing a thousand Akers of pasture ground, who seeing a poore goat-herd bring his goats euery day to the city, and receiued for their milke a peny a peece, he being led with couetousnesse, proponed to himselfe this gaine, that if he stored his said fildes with a thousand Milch-female-goates, he also should receiue for their milke a thousand pence a day; whereupon he added action to his intent, and filled his fildes with a thousand goates, but the euent fell out otherwaies then he expected: for in short time the multitude infected one another, and so he lost both milke and flesh, whereby it is apparant, that it is not safe to feed great flocks of these cattell together.

In *Indian*, in the Region *Coisha*, the inhabitants giue their milch-goates dried fishes to eat, but their ordinary foode is leaues, tender branchs, and boughes of trees, and also bushes or bramles; whereupon *Virgill* wrot in this manner:

*Pascuntur uero siluas & summa Lycæ
morentesque rubos & amantes arbuta dumos.*

They loue to feede on the Mountaines better then in the vallies and greene fieldes; alwaies struing to licke vp the yuic or green plants, or to climbe vpon trees, cropping off with their teeth all maner wild herbs, and if they be restrained and inclosed in fields, then they doe the like to the plants that they find there, wherefore there was an auncient law among the Romans, when a man let out his ground to farme he should alwaies condition

and

and except with the farmer that he should not breede any Goate in his ground, for their teeth are enemies to all tender plantes: their teeth are also exorable to a tree, and *Pliny* and *Virro* affirme, that the Goate by licking the Oliuetree maketh it barren; for which cause in ancient time, A Goate was not sacrificed to *Minerva* to whom the Olyue was sacred.

There is no creature that feedeth vpon such diuersity of meat as Goats, for which cause they are elegantly brought in by *Eupolis* the olde Poet, bragging of their belly cheare, wherein they number vp aboute fūe and twenty several things, different in name, nature, and tast: and for this cause, *Eustathius* defended by strong argument against *Disaricles*, that men and cattell which feede vpon diuers things, haue lesse health then those beasts which eate one kind of fruite alone. They loue Tameriske, Alderne, Elme-tree, asfarabacke, and a tree called *Alaternus*, which neuer beareth fruit but only leaues: also three leaved-grasse, yuic, the hearbe *Lada*, which groweth no where but in *Arabia*, whereby it cometh to passe, that many times the haire of Goats is found in the gumbe called *Ladanum*, for the peoples greedy desire of the gumbe, causeth them to wipe the iuyce from the Goates beard.

For the increase of milke in them, giue them Cinquefoyle fūe daies together before they drinke, or else binde Dittany to their bellies, or (as *Lacuna* translateth the words out of *Affricinus*) you may lay milke to their bellies, belike by rubbing it thereupon. The wild Goats of *Crete*, eate dittany aforelaid against the strokes of Darts: and *Serapion* auoucheth by the experience of *Galen*, that goats by licking the leaues of Tamariske, loose their gall, and likewise that he saw them licking Serpents which had newly lost their skins, and the euent therof was, that their age neuer turned or changed into whitenesse or other externall signes thereof.

Also it is deliuered by good obseruation that if they eate or drinke out of vessels of Tamariske, they shal neuer haue any Spleen; if any one of them eate Sea-holly, the residue of the flocke stand still and will not goe forward, till the meate be out of his mouth. The *Grammarians* say that *Chimera* was killed by *Bellerophon* the son of *Glaucus* in the Mountain *Lycius*, and the reason hereof is, that the Poets fained *Chimera* to be composed of a Lyon, a Dragon, and a Goate, and in that mountaine all those three were kept and fed: for in the top were Lions, in the middle were Goats, and also at the foot thereof Serpents. If they suffer heate or cold they are much endangered, for such is their nature that they auoide all extremity, and the females with younge are most of all molested with cold. If they haue conceiued in the Wynter then many abortementes or casting their young followeth.

In like sort it hapneth if they eate Walnuts (and not to their full) vnripe, therefore either they must be suffered to eate of them to satiety, or else they are not to be permitted to them.

If at any time they eate Scammony, Hellebore, Lesseron, or Mercury, they are much troubled in their stomach, and loose their milke, especially the white Hellebor. The publicans in the prouince of *Cyrene* haue all the gouernment of the pastures, and therefore they permit not Benzwine to grow in their country finding thereby greate gain; and if at any time their sheepe or goats meete with any braunch thereof, they eate it greedily, but the sheepe immediately fall to sleepe and the goates to Neezing. *Agoletthros* and *Sabinus* are poyson to Goates. The Heibe called in Greeke *Rhododendron*, and may be englished Rose-tree, is poyson to goates, and yet the same helpeth a man against the venom of Serpents.

The prickle or spindle tree (called also *Euonimus*) which groweth in the Mount *Ossynius* (called *Ordyno*) about the bignesse of a pine-apple-tree, hauing soft leaues like the same, and it buddeh in September, and the flower is like to a white violet flower, this killeth Goates, except they be purged with black Hellebor immediately after they haue eaten thereof. The Egyptians when they wil describe a man deuouring sheepe or Goats, they picture the herbe *Curiago* or *Conyza*, because it also killeth them. Also as *Clodysippus* affirmeth they auoide Cummin, for it maketh them mad or bringeth vpon them lethargies, and such like infirmities.

He auoydeth also the spittle of man, for it is hurtfull to him, and to the Sea-fish *Scolopendra*, and yet he eateth many venomous herbes and groweth far thereby; and this also may be added, that Goats grow fat when they are with young, but by drinking of Honey they are weakened, and indaungered of death. Concerning their drinke, it is necessary for a skilfull Goat-herd to obserue the nature of the beast, and the best time and place of their watering, according to the saying of *Virgill*:

Taben frondentia Capris

Arbuta sufficere. Et flumina prebere recentia.

In the Summer they are to be watered twice a day, and at other times once onely in the afternoone: but it is reported of the Goats of *Cephalema*, that they drinke not euery daie like other goats, but onely once or twice in fix moneths, and therefore they turne themselves to the winde or cold aire of the sea, and by gawning sucke into their mouths or bellies that which serueth them instead of water: When the sun declineth, they lie and looke not vpon one another but on the contrary, and they which lodge in the fields take vppe their rest among their acquaintance: But if they be used to fold or house, they remember it, and repaire thither of their owne accord: which thing caused the Poet to write in this maner:

Atque ipsa memoras redeunt in tecta, sua que

Ducunt. Et grando superat vix ubere limen.

Concerning their stables or houses to lodge in for their defence against the colde, the diligent heard-man must obserue, that nothing must be layed vnder the Goat to lie vpon, and it is best to make his stable vpon stones, or some such hard flower, for the fume must bee kept and turned drie euery day from annoyancē of their dung, for that hurteth their heads. It is good to set the window of their stable to the Sun, and from the wind, according to the counsell of *Virgill*;

Et stabula a ventis hyberno opponere soli,

Ad medium conuersa diem cum frigidus olim

Iam cadit extremaque irrorat Aquarius anno.

Although goats be stronger then sheepe, yet they are neuer so sound, for in buying and selling of them, he was neuer accounted a wise man, that either hoped to buy, or promised to sell without fault. It was sufficient in open market places, when and where goats were to be sold, to promise, *Hodie capras recte esse et bibere posse et eas licite habere*, that is, that the day of their sale they were well; and could drinke, and they were his owne; and it was lawfull for him to haue them.

But farther no man was vrged, for (*Archelaus* sayth) they are euer febricitante, because their breath is whotter, and their copulation more fiery, and therefore their heardmen must not be vnprovided of good and sufficient medicine to helpe them, and not onely against their naturall diseases, but also their continual horn-wounds which they giue one another by their often fightings, and also when they aspire to climb vpon steepe and craggy pointed rockes or trees, they often fall and are wounded, in such cases they haue no such Physitian as their keeper, whose bagge and box must be as an Apothecaries shoppe to yelde continuall remedies to all their agreeuances.

The best meanes to preserve them in health next to a good diet and warme lodging, is, to plant *Alysson* neere to their stabling houses. And their continuall ague spoken of before is profitable to their body, for when it depaith and leaueth them, presently they perish and die. Sheepe and Goats haue a natural foresight of the pestilence or murrain, of earthquakes, and of wholesome temperate Weather, and of abundance and store of fruites; but neither of both shall bee euer infested by the pestilence, if you giue them the powder of a Storkes Ventricle or maue one spoonfull thereof in Water euery day.

And whereas all other kind of Cattell when they are sicke consume and pule away by little

Eliaius

*Aristotle.
Myndus.
Aelianus.*

Columella.

Florentinus.

Quintilius.

little and little, onely Goates perish suddenly, inasmuch as all that are sicke are vncurable, and the other of the flocke must be instantly let blood and separated before the infection ouerspread all, and the reason of their sudden death, is because of their abundance of foode, which ministerth speedy flaxe for the fire of their disease to burne. At such times they must not feede all the day long, but onely thrice or foure times a day be led forth to grasse, and brought in againe to their stables.

If any other sicknesse annoy them they are to be cured with reede, and the rootes of white Thorne beate together with yron Pestles, and mingled with raine Water, and so giuen to the Cattell to be drunke: but if this medicine helpe not, then either sell them away, or else kill them, and salt them till you mind to eat them. Goates are not troubled with Lice or Nits but onely with Ticks.

There is a certaine Wine called *Melampodion*, the report is that one *Melampus* a shepherd had it reuealed vnto him, to cure the madnesse of a Goates: it is made of blacke Ellobor, and goats milke: Goats are also molested and subiect to the falling sicknesse and this is knowne by their voyce and cold moist braines; and therefore the Roman priests were commaunded to abstaine from touching such beasts.

They are also troubled with the gowt; the Female-goate caseth the paine of her eyes by pricking them vpon a Bul-rush, and the Male-goate by pricking them vpon a Thorne, and so pituitous matter followeth the pricke, whereby the sight is recovered without any harme done to the Apple; and from hence it is supposed, that the Physicians learned their *Praxeutesis* pricking of sores with a needle.

The Females neuer winke in their sleepe, being heerein like the Roe-bucks. There are certaine birds (called *Capri-mulgi*) because of their sucking of Goates, and when these or any of them haue sucked a Goate the presently falleth blinde. If at any time she be troubled with the Dropsie, any issue must be made vnder her shoulder, and when the humour is auoyded, stop vp the hole with liquid pitch. They drinke the seede of *Seselis* to make them haue an easie deliuerance of their younge, and for that cause *Columella* prescribeth a pint of fod corne and Wine to be infused into their throates in that extremity; their other maladies being like vnto sheepe, we will reserue their description and cure to that History.

These Goates haue in auncient times beene vsed for sacrifices, not onely by the Soueraigne commaunde of almighty God, but also by the practise of Heathen people, for their perfect sacrifice which consisted of a Ram, a goate, a Hog, and a Bull, was called *Hecatombe* and *Tryttis*.

The reason why Swine and goates were sacrificed among the heathen, was because the Swine dig vp the earth with their Noses, and rooted out the Corne, they were sacrificed to *Ceres*; and the Goats spoile the Vines by biting, for which cause, they sacrificed him to *Bacchus*; that so the drunken God might bee pacified with the bloode of the Beast, whose hallowed grapes hee had deuoured: Whereuppon the Poet *Virgil* thus:

*Sus dederat pœnas exemplo territis horum
Palmitē debueras abstinuissē Caper
Quem spectans aliquis dentes in vitæ permentem
Talīa non tacito dicta dolore dedis
Rode caper vitē: tamen hinc cum stabis ad aras
In tua quod spargi cornuæ possit, erit.*

When they sacrificed a goate in Græcia, they tried him by giuing him Pease or cold water to drinke, which if he refused, they also refused him for sacrifice, but if he tasted it, they tooke and offered him.

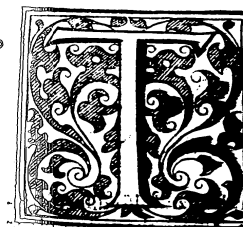
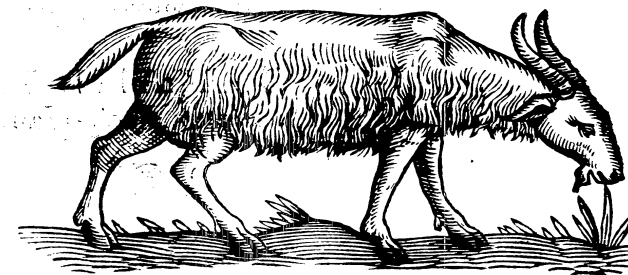
Martiall hauing seene or rather heard of a Countrey priest, sacrificing a goate, and being assisted by a Countrey man, when the beast was slain the priest commaunded the poore countrey man to cutte off the stones, *Teter ut immunda carnis abiret odor*, to let the vnholsome vapour of the vncleane flesh out of the body. Afterward the priest be-

ing busie about the sacrifice, and stooping downe to the carcase of the beast, his coddle appeared behinde him betwixt his legges, the which when the countrey man saw, hee suddenly cut them off with his sharpe knife, thinking that the auncient ceremony of salting required this to be done: whereupon *Martiall* wrote this Epigram,

*Sic modo qui Tusculi fueras, nunc Gallus aruspex
Dum ingulas hircum factus es ipse caper.*

The *Mendeians* worshipped Goates both males & females, because as they imagine they were like to their God *Pan*. The Egyptians also deified the male goate for his genital members, as other nations did *Priapus*. The Gentiles had also a brazen goate, whereupon *Venus* rode in brasse, which picture they called (*Pandemon*) and *Venus* (*Epitragia*), I thinke that lust could not be better described then by this emblem, for venereous persons will suffer their whoores to doe any disgrace vnto them, for their carnall pleasure. And thus much for these male and female goates, now follow the stories of the wilde goates and the kids in order.

OF THE GOATE, CALLED by PLINY a DEERE.



Here is no man that shall see this beast, but will easily yeeld vnto my opinion, that it is a goate & not a deere, the hair, beard and whole proportion of body most euidently demonstrating so much, neither is there any difficultie herein, except for the horne which turne forward at the point and not backward, which thing yet swaruech not so much from a goate as from a deere, and therefore can be no good reason to alter my opinion. There are of this kinde as Doctor *Cay* affirmeth in the Northerne part of England, and that figure which is engrauen at *Rome* in a marble pillar being a remembrance of some Triumpe which *Pliny* setteth forth, differeth in no part from this beasts description and proportion. Yet I take it that it may be brought into England from some other nation and so be seene in some Noble mans house, but that it should be bred there, I cannot finde any monument of authoritie, but rather I coniecture the same to be bred in Spain. Of these kinds there are three Epigrams in *Martiall* whereby is declared their mutual fight, killing one another: their feare of dogges, and their flesh desired both of men and beasts.

The first Epigram describing their wilfull fight one killing another and so saving a labour to the hunter, for they kill themselves to his hand, is thus.

*Frontibus aduersis molles concurrere damas,
Spectare canes pradam stupuitq; superbus,
Vnde leues animae tanto caluere furore?
Aspicis imbelles tenent quam fortia dama
In mortem paruis concurrere frontibus audens
Vidimus & fusi sorte iacere pari
Venator culro nil superesse suo
Sic pugnant Tauri sic cecidere viri.*

The second Epigram is a Dialogue speaking to the Emperour, who took care to encrease his game, seeing not onely men were enemies to them but they also to one another, where vpon he writeth this distichon;

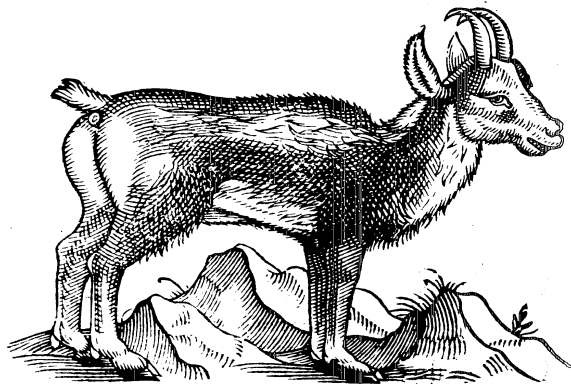
*Praetia tam timidis quanta sit ixa feris
Vis Caesar damis parcere, mitte canes.*

The third Epigram is a complaint of their weake and vnarmed state, hauing neither teeth like Bores, nor hoenes like Harts to defend themselves, but lie open to the violence of all their enemies:

*Dente timetur Aper defendunt cornua cernum
Imbelles damae quid nisi praedam sumus.*

These are of a whitish yellow colour on the back, and are nourished sometime for the pleasure, and sometime for the profit of their possessors, for they will suffer hunting like a Deere and also be tamed for milke like a Goat. And hereof I finde no other especiall mention among Authors beside that which is already rehearsed.

OF THE WILDE GOAT, AND THE figure of the Heluetian Alpien wilde or Rocke-Goat.



Wilde-goats are transfigured into many similitudes, and also dispersed into many countries beyond the seas and in the Alpes, the picture of the Alpine wilde Goat is here set down. They are also to be found in Italy in the mountaines of *Fiseels* and *Tetrica*, in so much as the tame goats which are nourished there, are said to be deriued of these wilde goats, these are called *Cinthian* Goats, because they are bred in the mountaines of *Dabu* called *Cinthus*. There are of these which are found in the tops of the Libian mountaines as great as Oxen, whose shoulders and legges abound with loose-shaggy haire, their shins small, their faces are rounde, their eies are hollowe and hard to be seene.

Their

Their hornes crooking backward to their shoulders, not like other Goats, for they stand farre distant one from another: and among all other Goats they are indued with a most singular dexterity of leaping, for they leap from one top to another, standing a great way asunder, and although many times they fall downe vpon the hard rocks, which are interposed betwixt the Mountaines, yet receiue they no harme: for such is the hardnesse of their members, to resist that violence, and of their hornes to breake their falls, that they neither are offended thereby in head nor legs.

Such are the Goates of *Soractum* as *Cato* writeth, which leape from Rocke to rocke, about three score foote: of this kind are those Goates before spoken off in the History of the tame Goat, which are thought to breath out of their eares, and not out of their Nostrils; they are very swift and strong horned, the loue betwixt the Dammes and the Kids in this kind, is most admirable; for the Damme doth most carefully educate and nourish her young, the younge ones againe, doe most thankfully recompence their mothers carefulnesse, much like vnto reasonable men, which keepe and nourish their owne parents in their old decrepit age, (which the loue of God and nature doth enioyn them) for satisfaction of their owne education, so doe these young wild Goates, toward their owne mothers: for in their age they gather their meate and bring it to them, and likewise they runne to the riuers or watering places, and with their mouthes sucke vp water, which they bring to quench the thirst of their parentes: and when as their bodies are Ruffe and vglye to looke vpon, the younge ones lick them ouer with their tongnes, so making them smooth and neate.

And if at any time the Damme be taken by the Hunters, the young one doth not forsake her till he be also insnarred: and you would thinke by the behauiour of the imprisoned Damme towards her young Kids, and likewise of the Kid towards his Damme, that they mutually contend one to giue it selfe for the other: for the dam foreseeing her young one to haue about her in the hands of her enemies, and continually to follow; with sighes and teares seemeth to wish and perswade them to depart, and to saue themselves by flight, as if they could say in the language of men, *Fugite filij infestos venatores ne me miseram capiti materno nomine priuate*; that is to say, Runne away my sons, saue your selues from these harmefull and greedy Hunters, least if you be taken with me, I be for euer deprived of the name of a mother. The young ones againe on the other side wandering about their mother, bleate forth many a mournfull songe, leaping to the Hunters and looking in their faces, with pittifull aspects, as if they said vnto him; we adiure you (oh Hunters) by the maker of vs all, that you deliuer our mother from your thraldome, and in stead of her take vs hir vnhappy children, bend your hard harts, feare the lawes of God which forbiddeth innocents to be punished, and consider what reuerence you owe to the olde age of a mother; therefore againe (we pray you) let our liues satisfie you for our dammes liberty. But poor creaturs, when they see that nothing can moue the vnexorable mind of the hunters, they resolute dye with her whom they cannot deliuer, and thereupon of their owne accord, giue themselves into the hands of the Hunters, and so are led away with their mother.

Concerning the *Libyan* goates before spoken off, which liue in the tops of Mountaines, they are taken by nets, or snares, or else killed by Darts and arrowes, or some other art of Hunting. But if at any time they discend downe into the plaine fieldes they are no lesse troubled, then if they were in the waues of some great water. And therefore any man of a slow pace may there take them, without any great difficulty.

The greatest benefit that ariseth from them is their skinn and their hornes, with their skinn they are clothed in Winter time against tempests, Frostes and Snowe, and it is a common weede for Shepherds, and Carpenters. The hornes serue them in stead of buckets, to draw Water out of the running streames, wherewithall they quench their thirst, for they may drinke out of them, as out of cups; They are so great, that no man is able to drinke them off at one draught, and when cunning artificers haue the handling of them, they make them to receiue three times as much more.

The selfe same things are Wryten of the Wilde Goates of Egypt, who are said neuer

to be hurt by Scorpions. There is a great City in Egypt (called *Coptus*) who were wont to be much addicted to the worship of *Isis*, and in that place there are great abundance of Scorpions, which with their stings and poyson, do oftentimes giue mortall and deadly woundes to the people, whilist they mourne about the Chappell (for they worship that Goddesse) with funerall lamentation: against the stinging of these Scorpions: the Egyptians haue inuented a thousand deuises whereof this was the principall: At the time of their assembly, they turne in wildfem: goats naked among the Scorpions lying on the ground, by whose presence they are deliuered and escape free from the woundes of the Serpents, whereupon the *Coptites* doe religiously consecrate these female Goats to deity, thinking that their Idoll *Isis* did wholly loue them, and therefore they sacrificed the males but neuer the females.

It is reported by *Plutarch* that wilde Goates doe about other meate loue meale and figges, wherefore in *Armenia* there are certaine black Fishes which are poyson; with the powder or meale of these fishes they couer these figges, and cast them abroad where the Goates do haunt, and as soone as the beasts haue tasted them, they presently die. Now to the wilde Goat before pictured, called in Latine *Rapi Capra* and *Capricornus*, and in Greek a *Gargos*, and *Aigastros*, and of *Homer* *Ixalon*, of the Germanes *Gemmes* or *Gemmuff*, the Rhetians which speake Italian, call it *Camuza*, the Spaniards *Capramontes*, the Polonians *Dzykakoza*, the Bohemians, *Korytanski Rozlik*; that is to say, a *Carinthian* Goate, because that part of the Alpes called *Carinthia* is neere bordering vpon *Bohemia*.

Albertus. *Bellanius* writeth, that the French call him *Chambris*, and in their ancient tongue *Tsard*, this is not very great of bodye, but hath crooked hornes which bend backward to his back, whereupon he staith himselfe when he falleth from the slippery Rockes or Mountaines.

Plinius. These hornes are not fit to fight they are so small and weake, and therefore nature hath bestowed them vpon them for the cause aforesaid. Of all other Goats this is the least, it hath red eyes, but a quicke eye-sight, his hornes are blacke, being nine or ten fingers longe, and compassed about with diuers circles, but at the top none at all, which is sharp and crooked like a hooke. They arise at the roote *Paralelwise*, that is by equall distance one from another, being hollow the bredth of ones Thumbe, the residue solide like the Harts.

The Males in this kinde differ not from the Females, neither in horne, colour, or proportion of body: they are in bignesse like the common Goate, but somewhat hier. Their colour is betwixt brown and red. In the Summer time they are red, and in the winter time they are browne. There hath bene seene of them which were white and blacke in distinct colour one from another, and the reason heereof is, because they chaunge colour many times in the year. There are some of them altogether white, but these are seldome found; they inhabit for the most part the Rockes or Mountaines, but not the tops like the *Ibecks*, neither doe they leape so far as the foresaid goats. They come down somtime to the roots of the Alpes, and there they licke sand from the rockes, like as the village tame goates do procure them an appetite.

The *Heluetians* call these places in their naturall tongue *Fultzzen*, that is *Salares*: about these places do the Hunters hide themselves and secretly with guns, bowes, or other such instrumentes they suddenly shoote and kill them. When they are hunted they step vp to the steepest rocks, and most inaccessible for Dogges, by that meanes providing their own safety: but if the hunters presse after them and cline vpon the rocks, with hands, and feet, they leape from thence, from stone to stone, making their waie to the tops of the Mountaines, so long as euer they are able to goe or climbe, and then they hange by the Hornes of their heade, as if they were ready to fall, which caused *Martiall* to write thus:

*Pendentem summa Capream de rupe videbis
Casuram speres decipit illa Canes.*

Where the Poet attributeth that to the Roe which belongeth to the wilde goat, and there they hange many times till they perish, because they cannot loose themselves againe, or else they are shotte with guns, or fall downe headlong, or else are driuen off by the hunters. From the day of Saint Iames they vse themselves to the coldest partes of the Mountaines,

rains, because they vnderstand winter is approaching, making custome to be their shield against cold weather: there haue bene some of these made tame, so that they haue descended downe to the flocks of tame Goats, whome they do not auoide like the *Ibecks*.

From these wilde goats hath that same herbe (called *Doronicum*) and of the Grecians, *Doronicu*, giuen a name among the Germanes *Gemeßsch Worts*, that is, wilde-goats-herb, being excellent to cure the Collick, and therefore highly esteemed among the *Arabians*, *Grecians*, and *Mauritanians*. It is hot and dry in the second degree, and the countrey people in *Heluetia* do giue it against dizines in the head, because these wilde goats oftentimes feed vpon the same, and yet are neuer troubled with that infirmity, although they runne round about the mountaines.

There are hunters which drinke the blood of this goat comming hot out of his body, immediately after the wound giuen, against that sicknes. The fat & milke of a wilde goat mingled together, haue cured one long sick of the Pustick. The wilde goats of *Creet*, being wounded with poytoned Darts, runne presently and eate of the hearbe *Dittani*, by the vertue and iuice whereof, they not onely auoid the arrow which sticketh in their skin, but also death, and cure the poyson.

OF THE KYD.

80



Having formerly discoursed of severall kindes of Goates, now it followeth that we should also intreat of the Kid which is the yssue of a Goat; and first of the severall names thereof. It is called in Hebrew *Egedi*, which becaute it signifieth also a Lambe, they put vnto it *Hafsim*, and the plurall maletuhne is *Gedajim*, and the feminine *Gediorh*, *Gen. 35.* where the *Caldean* translation hath *Gadeia*, the Persian *Baf-kahale*, or else *Cabali busan*; for the Persians render *Cabale* for *Sheer*, in Hebrew *Busan*, for *Hsim*. The Septuagints render *Erison*, and vulgarly at this day, the Grecians call him *Eriphoi*, but the truth is, that *Eriphoi* are kids of three or foure months old, and after that time vntill their procreation, they are called *Chimari*; the Latines call him *Hoedi ab edendo*, from eating (*as Iudorus* saith) forthen their flesh is tender and fat, and the tast thereof pleasant. The Italians call it *Cauretto*, or *Capretto*, and *Ciaurello*; the Rhetians which speake Italian, *Vizol*: the Spaniards *Cubrito*, the French *Cheruru*, the Germans *Gisse*, or *Kislam*, the Polonians *Koziel*.

It was a question whether nature would finish her parts vpon a young one out of the dams belly, wherefore a triall was made vpon a kid which neuer saw his dam, for vpon a season a dissection was made vpon a Female-goate great with young, and out of her belly was her young one taken alive, so as it could neuer see the mother; the same kid was put into a house where were many boales full of wine, oyle, milke, and Hony, and other lyquid things: there also lay beside him diuers kindes of fruits, both of the vine, of corne, and of plants; at last this kid was seene to arise and stand vpon his feete, and as if some body had told him that his Legges were made to walke vpon, he shooke off all that moistnesse which he brought with him out of his mothers belly, afterwards he scratched his side with his foote, and then went and smelled at all the former vessels, and at last comming to the milke-boule, he supped and licked thereof, which when the beholders saw, they all cryed out that *Hippocrates* rule was most true, *Animalium naturas esse indoctas*, that is to say, the natures of creatures are not formed by Art, but of their owne inclination.

There is nothing more wanton then a Kid, whereupon *Ouid* made this verse:

Splendidior vitro tenero lascinior hoedo.

They often iumpe and leape among themselves, and then they promise faire weather, but if they keepe continually with the flocks and depart not from their mothers, or continually sucke and licke vp their meate: also they for-shew a storm, and therefore they must be gathered to their folds, according to the Poets saying; *si sine fine modoque:*

Pibula delibent cum turas vesper adire

Compellat eas latus monstrabunt ad fore nimbos.

Of the name

Varinus

Aelianus.

Aristotels
Vnto

If Geefe swallow the haire of Kids or Goats they die thereof. Kids are not to be separated from their Dammes, or weaned till they be three months old, at which time they may be ioyned to the flockes: they are nourished when they are young after the same manner as they be at a year old, except that they must be more narrowly looked vnto, least their lasciuiousnesse ouerthrow their age: and besides their Milk, you must giue vnto them three leaved-grasse, luy, and the toppes of lentiles tender leaues, or small twiggess of trees: and whereas commonly they are brought forth in twinnes, it is best, to chooise out the strongest headed kid for the flock, and to sel the other away to the Butchers. Out of the renner of the Calues or Kids is the *Coagulation*.

Palladius

There was a certaine law (as appeareth by *Baiffus*) in the bookes of the ciuill Lawyers, that shooes should be made of the skinnes of Kids, as appeared by auncient Marble monuments at Rome, which thing *Martiall* approueth in his verses to *Phebus*; shewing how time altereth al things and that the skins of kids which were wont to couer bald heads, are now put vpon bare legs; the verses are these that follow,

*Oedim tibi pelle Contegenti
Nuda tempore verticemque calua
Festine tibi phebe dixit ille
Qui dixit e: put esse calciatum.*

Albertus

Out of the hide of a Kid is made good glue, and in the time of *Cicero* they stuffed beddes with Kids haire: their flesh hath been much esteemed for delicate meat; & for that cause dressed and trimmed sundry waies; the best Kids for meate haue been said to come from *Melos*, or *Embratia*, or *Viburnum*, which neuer tasted grasse, but haue more milke in them then blood; according to the saying of *Iuuenall*:

*De viburnino veniet pinguis agros
Hoculus & toto grege melliior nescius herba
Hec dum ausus virgas humilis mordere salicti.*

Arnoldus

For this cause they may safely be eaten all the yeare long while they sucke, both of men of temperate and whot constitution, for they are lesse hurtfull then the Rammes, and doe easily digest, and nourish temperately, for they engender thinne and moyst blood, and also helpe all whot and temperate bodies, and they are at the best when as they are neither too olde, that is aboue fixe monthes, nor two younge, that is vnder two monthes.

The red or sandy coloured are the best, yet is their flesh hurtfull to the Collicke. *Simoon Sethi* affirmeth, that if a man eate a kids liuer before he drinke in the morning, he shal not be ouer drunke that day. *Celcus* also prescribeth it in the sicknesse of the Holy-fire. They are wholesome, sod, roasted, or baked, but the ribs are best sodde. *Platina* teacheth one way whereby it was dressed in his time for a delicate dishe; they tooke some fildes Herbes and fat broath, two Whites of an Egge well beaten together, with twoo heades of Garlike, a little Saffron, and a little Pepper, with the Kiddes flesh, put all together into a dish roasted before at the fire, vpon a spitte (with Parsely, Rosemary, and Lawrel leaues) and so serud out with that sauce, and set it on the table: but if they did not eate it before it was colde, it weakened the eye-sight, and raised vp venereal lust.

The bloode also of a Kid was made into a bludding, and giuen to be eaten of them which haue the bloody-fluxe. They haue also deuised to dresse a Kidde whot, and to fill his belly with Spices and other good things: likewise it is sod in Milke with Lawrell, with diuers other fashions, which euery Cooke is able to practise without the knowledge of learning.

And thus I might conclude the discourse of Kiddes with a remembrance of their constellation in the Vaggoner, vpon the Bulles Horne, which the Poets obserue for signes and tokens for the weying Rayn and Clowdy weather, according to *Virgils* verse:

Quantus ab occ. su. veniens pluuiatibus, Hoedi.

These Starres rise in the Euening about the Nones of October and in December, they were wont to sacrifice a kid with wine to *Faunus*. There is a byrd called *capillus* which is a great deuourer of kiddes and Lambes, and the same also is hunted by a Dragon, for when the

he hath filled hir selfe with these beastes, being wearied and idle, the Dragon doth easly set vpon hir and ouer take her. Also when they fish for the Worm seuen Cubits long in the River *Indus*, they bait their hooke with a lambe or Kid, as is reported by *Aelianus*; and the auncientes were wont by inspection into the intrals of Kiddes, to declare or searce into thinges to come, as *Cyrulamus* amongst other their superstitious vanities rehearseth.

The manifold medicinall properties of Goates come now in the end of this story to be declared, and first of all it is to bee noted, that these properties are feuerall, both in the Male, female, and Kidde; and therefore they are not to be confounded, but as the diligence of learned Authors hath inuented, and left them feuerally recorded, so they require at our hands which are the heyres of such beneficiall helpes, the same care and needfull curtsie.

There are some which doe continually nourish Goates in stables neere their dwelling Houses with an opinion that they help to continue them in health, for the auncientes ordained that a man which had bene bitten or stroke by Serpents, and could not easly be cured thereof, should be lodged in a Goates stable. The haire of a Goate-bucke burned and perfumed in the presence or vnder a man whose genital is decayed it cureth him.

Plinius
The medicines arising out of male Goates.

Sextus.

The poulder of a Wine bottell made of a Goates skinn with a little Rozen doeth not onely stanch the bloode of a greene-wounde, but also cure the same. The powder of the Horne with Nitre and *Tamariske* seede, butter, and Oyle, after the head is shauen by anointing it therewith strengthneth the haire from falling off, when it groweth againe and cureth the *Alopecia*, and a horne burnt to powder and mingled with meale, cureth the chippings in the head and the scabs: for taking away the smell of the arme-pits, they take the Horne of an old Goat and either scrape or burne the same, then adde they to it a like quantity of Mirrhe, the Goates gall, and first scrape or shau off the haire, and afterward rub them therewith euery day and they are cured by that perfication.

Pliny

Sextus

The blood fryed in a panne, and afterwarde drunke with Wine, is a preseruatiue against intoxications, and cureth the bloody-fluxe, and the bloode in a Seare-cloth is applied against the goute, and clenseth away all Leprosies, and if the bloode come forth of the Nose without stay, then rubbe the Nose with this blood of a Goate. It being fitted to meate cureth all the paines of the inward partes: being sodde vpon coales stayeth the loosnesse of the belly, and the same applied to the belly mixed with fine flower, and Rozen easeth the paine in the small guts; the same mixed with the marrow of a Goate which hath bene fed with Lentiles cureth the Dropsie, and being drunke alone breaketh the stone in the reines, and with Parsly drunke in Wine also dissolueth the stone in the bladder, and preuenteth all such calculating grauell in time to come.

Dioscorides

Aetius.

Marcellus

There is a Medicine called by the Apothecaries *Diuina manus*, Gods hand, against the stone, and they make it in this maner. When Grapes begin to waxe ripe, they take a new earthen pot and poure into it Water, and seeth the same till all the scumme or earthy substance thereof be ejected: & the same pot clenfed, then take out of the flock a Male Goat of foure year old, or thereabouts, and receiue his blood as it runneth forth of his slaughtered body into that pot, so as you let goe the first and last streame thereof to the ground and saue the residue: then let it thicken in the pot, and so being therein congealed, break it into many pieces with a reede, and then couering it with some linnen cloth, and set it abroad in the day time where it may gather dew, and then the next day set it abroad in the Sunne againe to exhale the same dew, (if in the meane time there fall no raine) then let it dry, and afterward make thereof a powder, and preserue it in a boxe, and when the euill pincheth, vse a spoonefull of it with Wine of *Crete*, and *Philagrius* commendeth the manifold benefit heereof, for he had often tryed it, and with a medicine made of an Affrican Sparrow mixed with this, he procured one to make water, and to void a great stone which had not vented his vrine in many daies, and liued in the meane time in horrible paynes, and the same vertue is attributed heereunto, if it be annointed neere the bladder, and

Albertus.

one

one be bathed in the warme aire and so oftentimes both the bath and the ointment be reiterated. *Marcellus* teacheth how one may make tryall of the vertue of this blood, for if he take a Male-goate, and put him vpon close seven daies, feeding him in the meane time continually with baies, and afterward cause a young Boy to kil him, and receiue his blood in a bladder, and put in the said bladder sandy stones like vnto those that are engendered in the bladder of man, within short time he shall see those stones dissolued and scarce to be found in the bladder of blood, by which he confidently affirmeth, that nothing in the World is of like power to remooue the stone, but withal he willett some superstitious observations, as namely that he be killed by a chaste person: and on a Thursday or Sunday or such like: but the conclusion is that the saide blood must be dried to powder in an Oven, and afterward prescribe that three ounces heereof, one ounce of Time, one ounce of Penitoyall, three ounces of burned *polypos*, one ounce of white Pepper, one ounce of *Apium*, and one ounce of Loueage-seede to be giuen to the party in sweet wine fasting, and hauing no meat in his stomack vndigested, and hauing digested the medicine he must eat presently.

And therefore if it be true as all antiquity and experience approueth, that the Goates blood breaketh and dissolueth the Adamant stone, then much more (saith *Iacobus Silicius*) may it worke vpon the stone in a mans bladder. The flesh of Goats decocted in Water, take away all bunches and kernels in the body. The fat of this beast is more moyst then a females or a kids, and therefore it is most strong in operation, to scatter, dissolue, and resolve more then a sheep.

It cureth all fissures in the lippes mixed with Goose-greace, Rozen, Pitch, and the marrow of a Hart. Also if one be troubled with swellings in his Temples or in his Legges, let him vse of this sewer halfe a pound, and a pound of Capons-greace mixed therewith, and spreading it vpon a cloth like a seare-cloth, let him apply it to the fore and it shall help mightily.

Also when the necke of an Oxe swelleth, it hath beene prooued for a golden remedy, to take and annoint it with Goates-greace, liquid Pitch, the marrowe of a Bugle or Oxe, and olde Oyle, and may as well be called *Tetrapharmacum*, as that of *Galen* made of Wax, Rozen, Pitch, and Goates-sewer. Also if the blood be fallen into Oxens Legges, it must be let forth, or else it will breed the mange; and therefore first of all the place must be cut with a knife, and then rubbed with clouts wet in salt and oile, and last of all annointed with old sewer and Goats-greace.

Two ounces of this Goates-greace and a pinte of greene Oyle mixed together, and melted in a pottle, and infused into one that hath the bloody-fluxe, cureth him speedily: when the whot dung or fime of a Goate is mixed with Saffron and applyed to the gouty members Hydropicke, it worketh vpon them a strange cure: and some adheerunt to the stalks of Iuy beaten, Mustard-seed, and the flower of wilde Cucumber.

The Lyuer of this beast layed vpon a man that hath beene bitten by a mad Dogge, causeth him neuer to be afraid of Water: the same being sodde, yeldeth a certaine liquor, and fore eyes being annointed with that liquor, within twelue times recouer; and drunke in sharpe Wine, and layed to the Nauell, stayeth the fluxe; also sod in Wine no scumme or froth being taken off from it, but permitted to ioine with it, helpeth the bloody-fluxe.

The entralles of a Goate eaten are profitable against the falling sicknesse. The Gall killeth the Leprosie, all swellings and Bitches in such bodyes, and being mingled with Cheefe, Quicksilver, and powder of sponge, and made as thicke as hony, taketh away the spots and burles in the face.

It also rooteth out and consumeth dead flesh in a wound, and also mingled with bray

and the vrine of a Bull, cureth the scurffe in the head. *Actius* also teacheth women how to conceiue with childe, if she dip a purple cloth in Goats-blood, and apply it to her Nauell seven daies, and afterwarde lie with a man in the prime and encrease of the Moone: the gall of a wilde Goate is commended priuately, for the helpe of them that are purblind, and for all whiteness and vlcers in the eyes; and when the haire which trouble the eyes be pulled vp, if the place be anoynted with the gall of goates, the haire will neuer growe any more.

The melt being sod, helpeth the Flix, and the Spleene taken hot out of the beastes belly, and applied to the Spleene of a man, doeth within short time ease it of all paine, if afterward it be hanged vppe in any fume or sinoake to be dried. *Albertus* and *Rafis* say, that if a man eat two Goats stones, and presently lye with his wife, she shall bring forth a male childe, but if he eat but one, then shall the child haue but one stone. The fyme decocted with Honny, and layed to vlcers and swellings, dissolueth or draweth them, and mingled with Vineger, is most profitably vsed to take away blacke sportes in the face.

And if hee which is sicke of the falling euill doe eat thereof fifteene pilles, or little Bales, it shall procure vnto him much ease. If it be mingled with Moufe-dunge, roasted at the fire and sprinkled with Honny, and so annointed vpon balde places, where you would haue the hayre to growe againe, and mingled with Vineger wherein a sea-onion hath bin steeped, and bound to the forehead or temples, asswageth the pain of the brain-pan.

The pastorall *Carthaginians*, to the intent that the humour flowing out at their Childrens noses, may neuer hurt them, burne a vaine in the crowne of the head with Wooll, when they are foure yeare old, and thereby they conceiue that they are kept and conserued in perpetuall good health: and if when they burne their children, they fell into a crampe, they eased them presently by casting vpon them the vrine of goates. When a man is thicke of hearing, mingle together the gall of an Oxe, and the vrine of a Goate, and infused into the eares, although there be in them a verie mattery substance.

Galen prescribe this potion to euacuate that Water which lyeth betwixt the skinne by Vrine, if one drinke Hysope Water and the vrine of a goat: Likewise it helpeth the Dropsie, and the duste of an Elephauntes tooth drunke in this goates Vrine, it dissolueth the stone in the reynes and bladder, without all fearefull perill and daunger.

The medicines arising out of the female goate are these, we find that the Female-goat, and the land toad being sodden together, are cures of singular woorth for the diseases of all liuing foure-footed-beasts. The *(Magi)* or wisemen say, that the right eie of a greene liuing Lizard, being taken out and his hed forthwith strok off and put in a goats skin is of a great force against quartan Agues. The ashes of a goats hide besmeared ouer with oile, taketh away the spots in the face. The same ashes made of a goates hide, recouereth the blisters and galls of the feet. The shannug of the Goates skinne, being rubbed with pumice stone, and mixed with Vineger, is an excellent approued good remedy for the final pox.

If a woman bleed ouermuch at the nose, let her breasts be bound with a thong made of a goats skinne. The same being sodden with the haire on it, the iuyce being soked vppe, staiteth the belly. It is not good for those that haue the falling sicknesse to sleepe or lie in a goates skinne, if at any time the passion mooueth them to it; yet it is hurtfull for their heade, by reason of the ranke smell, and not for any other particuler priuate cause.

Goats haire being burnt, do appease all yssues of blood, which being mixed with Vineger they are good to staunch the bleeding at nose, and you may blow in their nostrils goats haire burnt and whole, and also myrrhe mixed with goats haire so burnt. The same also burned and mingled with pitch and Vineger, helpeth the bleeding at nose, and being put in the nose they stir vp lethargies.

The

Pliny.

The sauer of the Goats horne or of the haire doth the like, Goats dung in sweet water, doth expell the stone in the body, so doth the ashes of Goats haire in like manner, which being burned and bruised, and giuen in a medicine, they doe mightily helpe and recouer the strangury. It is also reported that Goats horne and the haire being burnt, will drive away Serpents: and their ashes soked or annoynted, is very good against strokes or stinging of Serpents.

Marcellus

Pliny.

To stay the flux in the belly, take the hairs that grow behind on the Goats sitting place, and burne them, which being tempered with beaten Barly and oyle, must be perfumed vnder a mans seat.

Hippocrates

Goats flesh being roasted by the fire where dead men are burnt, is good for those that haue the falling sicknes. The same is a good remedie against the falling sicknes. It is good for such to abstaine from Hogs flesh, beefe, or Goats flesh. They that drinke goats blood wax pale presently on it, which is excellent to get out spots of any thing: it also very good against those that are intoxicat with poyson, and therefore must be drunk with wines and being sod with marrow, it is good against the same disease, so is the male-Goates blood. The roote of sinke-foyle drunke in wine, he'peth il humors. Goats blood also, either of the male or of the female, asswageth the inwards and the flowings or laskes of the belly: it is good for those that haue the Drop sic, being tempered with honye, and also sodden with marrow.

Sextus

Celsus.

Marcellus

Dioscorides

Pliny.

Some vse it against the bloodie Flix and paine of the belly, being also sodden with marrow, it is good against the same disease. If you mix Goats blood with chisel steep in broth and a little Rosin put into it, whereof make a plaister and lay it to the belly or other parts, and it recouereth any paine thereabouts.

Marcellus

The fat of the male Goat is more faster, and therefore good for those that haue the bloody flux. The substance of a Goat is fat, yet is not the fat of a Goat so moist as a twines, but for bitings, & those that are grieued in their bellie goats fat is better then swines, not because it hath more operation in it to expell the greese, but by reason it is thicke, whereas the Swines greace will run about like oyle: neither is the fat of Kyds so warme and dry as female-Goats, neither the male-Goats so fat as the gelded Goats, in Latin called (*Hircus*) also female-Goats fat is more binding then the fallow of Oxen, but the males fat is good against Scorpions made in a perfume. It is also good for those that are poysoned with French green flies called (*Cantharides*.) Being tempered with wax it taketh away the stinging of Serpents, it helpeth any biting or wound: If a womans breast grieue her after her deliury of child, let her seeth husked Barley and scallions, and the fat of a male-Goate, whereof let her drinke a little. Against the ach of the eies, take Goats fat and sheeps together, with a little warme water.

Galen.

Aetius.

Pliny.

Galen

Almost euerie greef of the body if it be no wound, will be more easily recouerd by plaisters, but if the greese be as it were grounded, (or an old greese) let it be burned, and vpon the place so scorched, put Butter or the fat of a male-Goat, it will also recouer and heal kibes and Chilblanes. It helpeth the kings euill, so doeth the fat of the female-Goates helpe the same disease. The males fat mixed with *Arsenike*, taketh away the roughnes of the nails: it also healeth the nailes of the Leprosie without any paine: it expelleth the *Cantharides* being applyed with the iuyce of the grape that groweth on a wilde Vine. This goates fat is profitable to helpe any about the straightnes of their mouths or lips, being tempered with wax it allaieth sores and blisters, and with pitch and Brimstone it healeth them, and being applied with hony and the iuyce of a brambell, it cureth the swellings arising in the hands or fingers, especially in curing of fellows.

Columella

Pliny.

The fat of a Bull well salted, or if it be in an ach or grieft, dipt in oile without salt, and so after the same manner is the Male-goats fat vsed, which being tempered with roses, taketh away the wheales or blisters that riseth in the night, being also dropped into the ears of one that is deafe, it recouereth him.

Aesculapius

It helpeth the falling sicknes, putting thereto as much of the gal of Bulls, iust of the same weight, and seeth it together, and then laie it in the skinne of the gall that it touch not the ground, and drinke it out of the water. It is also good against the stinging of Scorpions being applied with Butter and the meale of (*Zea*) warmed and washed with red Wine.

The

The broath that is confest of Goats fat sodden, is excellent for those that are troubled with the Pthificke, to sup now and then a fewe, also it helpeth the cough being tempered with new sweet wine, that an ounce may be put in a goblet & so mixed with a branch of Rue. It being also sodden with husked barley, caseth those that haue fretting in the guts.

Dioscorides

The same also sodden with barley flower and wine made of pomegranates and Cheefe, let it be giuen to those that are troubled with the bloody fluxe, and let them take it with the iuyce of husked barley.

Marcellus

Rasis also saith, that the fat of a fierce Lyon is of such singular account, that if a glyster be made of it, with the water of barley sod, either with the water of tosted meale, and boyled *Sumach*, and so dissolved with waxe, it is a most pretious remedy for the swelling of the inwards. But Goats fat doth much help the griefes of the inward parts that nothing cometh forth but cold water. The fat of the Buck-goat many vle (being sod with bread and ashes) against the bloody fluxe, and also the she-goates fat being taken out of her back alone being a little cold, and then supped vp: Other allow the fat to be sodden with Barly flower, Cinnamon, annise, and vineger mixed together. The same fat taken so out of the backe mixed with barley bran, and Cinnamon, annise, and vineger, of each of them alike, and seeth thereof, and being strained giue it the patient that is diseased with the bloody fluxe, and it shall most speedily help him.

Dioscorides

Pliny.

Pliny.

The same also mixed with Pellitory and Ciprian Waxe, may be laide to the gowte. Also sodden with Goates Dunge and Saffron, and layed on the gout it asswageth the grieft.

Marcellus

The marrow of the Female-goate, in the forth place next after the marrow of the Hart, the Calfe, and the Bull is commended of *Dioscorides*, but the last of all is the sheeps fat. The Harts is most renowned of all, next the Calues, then the Buck-goats, and last of all the Female-goats. To helpe the grieft of eies. Take the marrow of Goats, and annoynt your eies, and it will cure them. Goates blood sodde with marrow may be taken against all toxicall poyson.

Pliny saith, that theyr dung being annoynted with Hony, is good for the watering or dropping of the eyes, and their marrow against aches. The blood of Goates, their marrow, and their Liuer, is very good to ease the belly. Goates blood sodden with the marrow helpeth the bloody flux, and those that haue the drop sic, and yet I think that the bucks is more effectual and of greater operation so it be eaten with mastick. Also the goats marrow is good for the eies of Horses.

The right Horne of a Goat is of some held to be of more effect then the other, which I rather hold to be superstitious, whatsoeuer other reason or secret quality the Horne may afford for the bitings of Serpents, take Goates horne and burne the haire of them, and the ashes of them soked in Water, and Goates Milke with the horne, and wilde Margerom, and three cups of wine put together, and being drunk against the stinging of an adder expelleth the poyson.

Sextus.

The ashes of Goates horne being all annoynted with Oyle, tempered with Mirtle, stayeth the sweating of the body. Harts horne and Goats being burned and (if it be requisite) is good to wash the teeth withall, and it will make them looke white, and the gums soft. It is also good against the bloody-fluxe, and watering of the eyes in regard they are most vsuall.

Plinius

Yet they neither assuage the griefes nor consume them, which are of a cold and dry nature. Harts horne being burnt as also a Goates horne, taketh away bitings Goates dung or the horne being burnt to ashes, and dipped in vineger, stoppeth the blood. The corrupt blood that cometh out of the Lyuer of a Bucke-Goate is more effectual and of a better operation, and the ashes of a Goates horne or dung soked in Wine or vineger and annoynt the Nostils, stayeth bleeding at the Nose. Goates Horne being burned at the end, and the pieces or scorches that rise thereof, must be shaken into a new vessel vntill the horne be quite consumed, then beate and bruiſe them with vineger made of Sea-onyons, and anoint the euill called Saint Anthonies fire, and it is of a miraculous operation.

Galen

Plinius

It will make one sleepe that is troubled with the weakenesse of his head and watching, if it be layed vnder their pillow. It being mixed with bran and oyle of mirtle, it keepeth the haire fast that are falling off the head. The sauer of the Horne burned descrieth the falling sicknes, so doth the sinell of the intrals of a Goat or the liuer eaten: likewise it raiseth vp a lethargick man. They vse also the hornes of Harts and Goats to make white the teeth and to fasten the gums. The same shorne or shauen into mixt Hony, represseth the fume of the belly: In the paine of the belly perfume the shauings of the same, mingled with oyle & burned barly, the same perfume is good to be laid vpon the vlcers of horses. The hooves of Goats are prescribed by *Palladius* to be burned for the driuing away of Serpentes, and the dust of them put into vineger cureth the *Alopecius*. The dust of their hooves is good to rub the teeth withall, also to drive away the swellings in the disease called *S. Anthonies* fire. Burne the foote of the Goate with the home, and reserue the dust thereof in a boxe, and when you will vse it wette the place, first with Wine, and afterwarde cast on the powder.

The iuyce of a goates head sod with haire, is commended for burstnesse in the belly, and the ancient Magicians gaue the brame of the goats to little infants against the falling sicknesse, but pressed through a golde ring, the same cureth carbuncles in the belly being taken with Hony.

If the body or head bee rubbed with that Water or meate which falleth out of the mouth of a goate, mingled with hony and salt they kill all kinde of Lice, and the same thing giueth remedy to the paine of the belly, but if it be taken ouermuch it purgeth. The broath of the entrals to be gargarized in the mouth, cureth the exulceration of the tounge and arteries.

The Lyuer of the Female-goate sodde and eaten is giuen against the falling euill, and taketh from them conuulsion, and with the liquor thereof, after it is sod it is good to anoint the pur-blinde eies, also it is good to holde the eyes open ouer it while it seetheth, and to receiue into them the fume, and the reason heereof is because that goats see as perfectly in the night as in the day time, and therefore *Celsus* saith, that this medicine is most agreeable to them that cannot see at all in the night, as it hapneth to women whose monethly courses are stopped, and then it is good for them to anoint theyr eies with the blood of a Goate, and eate the liuer sod or roasted. The powder of the liuer burnd, purged and drunke in wine, cureth the collicke.

If a woman in trauell or with childe be swollen vp, let her take a Goats liuer rowled in warme ashes, and let her eat it in foure daies, and drinke old wine thereunto, so shall she be deliuered. The gall is contrary to all poysoned Witch-craft made vpon the rustick Weasill, and if the Kings euill be dayly touched therewith at the beginning, it will keep it from ouer-spreading, and with beaten Alum it disperseth scabs: The old Magicians went to say, that when a man rubbed his eies when he lay down, and put it vnderneath his pillow, he should sleepe soundly, it driueth away scabbes in the head if it be mingled with fullers chaulke, so as the haire may dry a litle, and the same with Honey helpeth the eies, according to the saying of *Serenus*:

*Hybi ei mellis succi cum felle caprino
Subueniunt oculis dira caligine pressis.*

The Physitians in application heereof to the cure of eyes take many ways, and mix it with other drugs, as when they giue it against whitenesse in the eyes with Hellebore, against wounds and pin and webs with wine, and against the broken tunicles with a womans milk, and therefore *Rasis* and *Albertus* do iustly call the gal of a goat an eie-salue, and also being instilled into the eares when they are ful of paine, it cureth them, first mingling it with a scruple of Hony in an earthen sheard, and so infusing it into the eare, and shutting it with a litle wooll.

Alfo

Also all the paines in the eares are cured by the stalkes or iuyce of sleekes, gall of Goats, and sweete water; and if there be any rupture in the eare then vie therewith a Womans milke, or warme oyle of roses: likewise against the cankers in the gums, and the Squinancy it is profitable to vse it with Hony. For all tumors or swellings in the necke, take equall quantities of this gal, of Goose-grease, and the yolke of an Egge, and these being all mingled together let the offended place be rubbed therewith.

The same with the iuyce of *Cyclamne* and a litle alum looseneh the belly, and Wool being well dipped therein and bound to the Nauell of the belly, expelleth the worms, it cureth the faults in the seat by anointment, it hath also another vertue in it expressed by the Poet in this verse;

*Languidus antiquo purgatur penis I: echo.
Ac super illi nitur facunda felle capellæ.*

The melt sod cureth the bloody-fluxe, and the bladder burnt and giuen in posset drinke is good for them that cannot containe vrine in their sleepe, & the secunds of a female goat being drunk in wine of women after their deliury, eieeth & casteth forth their secunds also. The milke is many waies auailable, for *Democrite* the Physitian in the recovery of *Confidia* the daughter of *Sernilius* which had bene Confull, vsed the milke of Goats along season which he fed with Lentiles: sea-crabs mixed with this milke, expelleth poyson, and the first milke of a Goat which is milked from her after the weaning of the Kid drunke by him that hath a quartane ague, easeth the fits thereof. And some of the ancient Physitians gaue as much dunge of swallowes as will lie vpon three groats, mixed with this milke against a quartane Ague, and when young lambes were sicke, the shepherds cured them by infusing into their chaps the milke of goates: the powder of Betony drunke out of Goates milke stayeth bleeding.

The holy fire is a disease of sheepe almost incurable, because if any remedy doe but touch them, they fall mad: but they onely in this Malady admit for the recreation or remedy goats milke. The roote of the greater Siler decocted in Goats milke, cureth those cold vltions in the flesh or belly, when the place looketh blacke or loofeth'sence: and *Aesculapius* taught his followers and patients to drinke it against the yche, or any biting, and if at any time there be any straine in any member of the body, so that the Artide seemeth to decline and loose his former strength and humour, it is recovered againe by binding vnto it lyne-seede sod in Goates milke. *Fumerius* aduiseeth to wash the face therewith that the beauty of it may be more splendant. Take seuen Sea-crabs and being beaten to powder mingle them with one pinte of Goates milke and a cup of Oyle, and so straine them diligently, and infuse them into a Horsses mouth which is sicke of the headache and it shal cure him.

The milke also by the counsell of *Philistion* with the iuyce of Cabages, Salt, and Hony, is giuen against the shortnesse of breath, and if the right eie of a *Chamelion* be pulled out of her aliue, and put into Goats milke, and applyed to the eyes, it cureth the whitenesse of the eies.

The fat of a Bull mixed with this milke and infused into the eares, cureth their mattery euils, and causeth them to heare more assuredly and firmly. The gummies of children annoynted therewith, causeth their teeth to come forth with lesse paine, and it fasteneth the loose teeth by often rubbing: the corners in the throat, and the arteries are deliuered from exulcerations by gargarizing this milke, either warmed at the fire, or else as it cometh forth of the vdder.

The seede of Cresses decocted in this milke and drunke, easeth the paines in the stomach, and also purgeth being mixed with salt and Hony. *Marcellus* prescribeth this excellent purgation which shall neuer make the party sicke, that is a pinte of Goates milke, two ounces of sale Ammoniacke and one ounce of the best *Meis*, beate them altogether and giue them to the patient fasting, and so let him walke a good while till the medicine be wrought in his body, and if a woman be with child and oppressed with headache or haue an Ague, she may safely take this milke sod with Hony.

Z 2

The

The Physicians make a speciall drinke of this milke, which they cal *Schiffon*; it is sod in a new earthen pot, and hath put into it the branches of a fig-tree, and so many cuppes of sweet water, as there were pintes of milke, and when it boyleth, keepe it from fretting ouer, by putting into it a siluer vessell with colde water, and being taken from the fire, deuide it into many vessells till it be cold, so the whay wil part from the milke: and some take the whay and seeth it againe till the third part be onely left, and afterward set it abroad in the Sunne to coole, and this may be safely drunke fve dayes together (euery day a pinte) at fve seueral times, against the falling euil, melancholy, palsies in Leprosies, gowtes or paines in the Articles, and the sicknesse of the liuer, which is like to a ptercusie. Or let him drinke the Goats milke, the third part thereof mingled with hony (as *Hippocrates* prescribeth) or with the seed of *Mathrium* (as *Serenus* counselleth) in this verse:

Stomacho medentur
Semina Mathri facta cum lacte capella.

Plinius A draught of Goats milke sodden with mallowes, and a little salt put to it, represseth the gripings of the belly, and if you put a little rennet vnto it, it wil be more profitable. Goats milke tempered with rennet, before it be altogether strained, while it is warme, it must be giuen to those that haue the bloodie flux to drinke, and it will helpe them presently: put also to a good potion of sweet Wine mingled with goates milke, and a little rennet of a kid (as much as a nut kernell is) which being tempred with the hand, let it be giuen to the patient, laboring with the bloody flux, before it be strained, for the space of three daies. Let this drinke be giuen one that is fasting about the time he riseth, and being boyled, put sufficient Barly flower to it, and being in like manner like pap or portage, you must giue it to the patient to drinke for the same disease.

Marcellus Goats milke being sodden halfe away, may be giuen to those that haue the bloody flux. If they that be troubled with fretting of the guts, and the flux, are weakened by reason of their often going to the stoole.

Plinius The broath of a fat Henne sod with Butter or goats milke, or Sheepes, warmed by it selfe, or else sod with Butter, is very good to be giuen vnto them. Take three ounces of *Amylum*, being a kind of meate, three moneths olde, into as much goats milke sod as you shall thinke fit, and so giue it the patient by syppository meanes for the bloody flux. Oxen, Sheepes, or goats milke, staith the exulcerations and flowings of the belly, so it be sod on the coales, after the vse of glisters, if a mans secret inwards do abound with filth, but if not after the fomentes be laid to the roots and stocke of the yard, fresh goates milke must be applied about the measure *Hemian* and no lesse, but it must not be done altogether but a part. The next day let the milke seeth til the one halfe be diminished, still taking away that which is vpermost (I meane the skinnie or froth that gathereth in setting) and so vse it.

Actius For the risings and flowings of the belly and the flux, it is very good to get cows milke or Goats, as is before mentioned of the Cow. *Panicke* being sod in goates milke, helpeth the belly, being taken twice a day, and so it is good for the fretting of the guts. Old bread tempered with goates milke, being giuen those that haue the fluxe in their belly twice a day, in manner of supping, it is a present helpe.

Plinius The iuyce of planted pease, soked with goats milke, helpeth the lask of the belly. The melt is good with goates milke, after one hath fasted two daies, let him drinke goats milke, that are fedde with luy, without any other kinde of meate, for three daies together.

Plinius They that are troubled with the paine of the melt the best remedy is this: let milke goats be kept fasting three daies, and in the thirde day let him eate luy onely, and let them be milked before they drinke, and let the fasting patient greued about his melt, take three sextaries Warne of that milke, so soone as she is milked, and so

let him drinke it the space of three daies, during which time he shall not eat nor drinke any other meate, and it shall helpe him maruailously. He that hath the consumption of the Spleene, let him drinke the whay of Goats that are fed with luy. Goats milke also halfe sodden, so it be of them that feede on luy onely, it may be giuen to children that are troubled with the paine in the melt. A drinke made of Goats milke and rennet put to it (as cheese is accustomed to be made) and giuen to those that haue the Dropie, they shall be holpen. Also Goats milke killeth the wormes.

Those that are troubled with the greefe of the reynes, let him take three cups of Cretian sod in wine, and so much of Goats milke, and three and thirty grains of Cowcumber seed, all welbruised together, which hee may drinke at one draught. *Anasolius* saith, that a porenger full of Goats milke, with as much *Amylum*, which is as much as three porengers of Sheepes milke, and three ounces of oile, all which well tempered together must be giuen through a horne to a horse that pisseth blood, and it wil remedy the same: and *polyganius* saith, that goates milke and *Amylum* with three Egges and the iuyce of pellitory, is good for the same disease in horses. The meale of Bettony soked out of Goats milke stayeth the blood dropping out of the paps. Physicians do drinke certaine medicines made of goats milke that increate *Venus*.

The men of *Theffalia* drinke another roote of a certaine hearbe (called *Orchim*) beeing softer and nothing inferior with Goats milke to stirre vp men to carnall copulation, and they drinke the harder kind of roote so tempered to stay it. The roote *Ragwort* (as some call it) being giuen to women with childe, it maketh them that they cannot conceiue, being of watery condition: against which Goats milke soked with honey, is an excellent remedy.

If the hinder parts that are somewhat fleshy stand further out then the rest, and open, annoint them with Goates milke warmed. If any mans Sheepe be sicke, let him take Goates milke mingled with Wine, and so let him giue it them to drinke. If Lambes be troubled with Agues or sicknesse, let goates milke be giuen them thorough a horne.

Cheese made of goates milke is an excellent helpe for those that haue drunke Miseden. For other bitings of beasts (besides that of a madde Dogge) goates cheese wel dried with wilde Margerom must be drunk. The same also is excellent against the stinging of Serpentes; For all other bitings and stinginges of lesser Beastes, it is also a very good remedy. Being dried out of Vineger and Honey, taketh away vlcers and blisters.

This same cheese when it is new, so it be wel pressed and no whay left in it, and mixed with honey, is most excellent against the quartan Ague. Goats cheese also represseth all dolors and punctions, and being soft and new, and made with hony, and couered with a wollen or linnen cloath, taketh awaie the puffing vp of the flesh. It being dried with scallions, you may anoint Saint Antonies fire with it. Being dried out of Hony and Vineger, (when men do bath) without oile, it may be annointed on blacke wheales. That which is fresh and well riuuated, being laid on the cies, it quicklie awageth the paine. It is also exceeding good for the pricking of the cies, the greefe of the head and feere, it is also good for the dropping of the eyes, with a little warme Water applied vnto it, and if it be a swelling of the cies then out of honey, either of which greefes is to be kept warme with whay.

For the greefe of a mans yard, seeth goates cheese and honey, of a like quantity in a poulteife made in a new earthen pot, and so laid thereunto twice a day, but firste wash the place with old wine that is to be cured. It is good for Carbuncles, and if a woman be sicke of her wombe, and troubled with a Febre, let her take the fift part of halfe a *Chaix* of Petrisurge, and so much nettle seede, and halfe a *Chaix* of goates cheese scraped, being tempered with old wine, and afterward being sodden let her sup it vp, and if she haue the flux let her drinke the blacke wilde grape, and the rinde of a Pomegranat, and a nutkernel, and the rennet of a Bul, these being washed in blacke wine, goats cheese, and wheat-flower put them together.

Marcellus

Aesculapius

Sextus.

Anasolius.

Polyganius.

Pliny.

Marcellus.

Sextus

Innominate

Collumelia

Serenus.

Pliny.

Aesculapius

Pliny

Pliny.

The

Dioscorides

The sme or dung of such females as liue in the Mountaines drunke in wine, cureth the falling euill; and in *Galens* time they gaue the trindles of Goats in Wine against the Jaundise, and with the sme they annoynt them that haue the fluxe, and made into a poltesse is very helpfull against the Collicke: but *Marcellus* prepareth it on this manner: first it must be steeped in water and strained, with sixty graines of pepper, and three portingers of sweet water, and so deuide it into three equal potions to be drunke, in three seuerall daies: but the body of the patient must be first washed or annointed with *Acopus*, so as all perfusions by sweate may be auoyded.

Arobigenes

Actius against the hardnesse of the Spleene prescribeth a plaister made of Goats dung, to barly meale, and the dung alone against all tumours or swellings of the melt. Against water lying betwixt the skinne, and the skinne and the flesh this is prepared many waies, and first against the Dropsie, they teeth it in the vrine of a Boy which hath tasted of poyson, or in the Goates vrine, till it be as thicke that it will sticke and cleaue, and it will purge all by the belly, and also the shauings of hides which Corriers make, sod in vineger with Goates dung is accounted in England a singular medicine to repress all hydropick swelling in the legs and belly.

Plinius

The sme of Female goates drunke in sweete water expelleth the stone out of the bladder. Against the paine in the hippe, the *Arabians* prescribe it in this manner, which they call aduision (betwixt the thumbe and the hand) there is a hollow place wherein they put Wooll dipped in Oyle; afterward they set on fire little piles of Goates dung in the same Wooll, and there let it burne till the fume and vapour thereof be sensibly felt in the hipbone: some vse to apply this to the fat, but in our time it is all out of vse, and yet seeing the paines of the hip doe rather fall into the thighes, shinnes and Legges, then ascend vp into the Armes and shoulders, *Actius* and *Cornarius* saye, that this aduision for the hips was vsed in the auncient time diuers waies, and some on this manner, holding the burning dung in a paire of tonges vnto the leg of that side where the paine lieth, vntill the aduision be felt in the hip, and this course vsed *Dioscorides*.

Quintilius vsed another way, which was this: he first of all heate the Goates dung, and therewithall burned the soft and fleshy part of the great toe, neare vnto the Naile, vntill it pierced to the sicke place; after such vsians, they lay beaten leaues of leekes with salt to the place, but in the hard bodies of country men inured to labour, they apply the dung of goats with barly meale and vineger.

The same with Saffron and Goates sewer, applied to the gowt, healeth it, or else mustardseede, stalkes of Luy, Bittony, or the flower of Wilde cowcumber, the same drunke with spikeneard, or other spice, stirreth vp a womans flowers, and causeth easie deliuerance, but being beaten into meale and vineger and layed to a womans belly, with weoll and Frankumcense, stayeth all fluxes and Issues: also little bals of the same with haire and the fat of a Sea-calf wrought altogether and perfumed vnder a woman, hath the same effect, or else the Lyaer of a Sea-calf and the shauings of Cedar wood.

Vegetius
Anatolius

Pliny affirmeth, that the midwiues of his time staid the greatest fluxe of the belly by drinking the vrine of a Goat, and afterwarde annoynting it with the dung of a Horse that hath bruised his hoofe. Goats blood with vineger cureth the same, and if an Apletree haue worms in it, the dung of a Goate and the vrine of a man laied to the root driue them away.

The vrine of Goates blood drunke with vineger, resisteth the stinging of Serpents, and also being laied to bunches and swellings in the flesh, in what part soeuer they be, it disperseth and expelleth them. Against the stiffness of the Necke which they call *Opisthorosus*, Take vrine of a Goate and the heades of scallions bruized to iuyce, and infuse them into the eares; and the same mingled with the oyle of roses and a little Nytre, cureth the paine in the eares by infusion, or by the smoke perfumed in a Goats horne twenty dayes together.

Gallus

Against naturall deafenesse take the horne of a Goate newly slaine, and fill it with the vrine and hang it vp nine daies in the smoke, and afterwards vse it. The vrine of a goate made warme, and instilled into the eares, and the sme annoynted with fat is good for the vaines of the throat. For the Dropsie drinke one spoonfull mingled with *Cardus*,
and

and warme it at the fire, also mingled with wine or water, it expelleth the stone in the bladder, according to the saying of *Serenus*:

Nec non obsecus capra: potabitur humor

Obruat hic morbum tabescentiaque saxa remittit.

The same Physitian prescribed Goats trindles to be drunke in wine against the *Tandis*, and to stay the fluxes of women, the same dung tied in a cloath about vnquiet children, especially women-kind, maketh them more still, being mingled with wine, cureth the bitings of vipers, and the dung taken out of the Goats belly and annointed vpon the sore, cureth it with all speede: the same vertue it hath to heale men wounded by Scorpions, being decocted in Vineger it cureth also the biting of a mad Dog, mixed with honey and wine.

Being laied vpon a wound it keepeth it from swelling, it hath the same vertue mingled with Barley-meale, but healeth the kings euill, It is vsed also to ripen sores and ruptures, being applyed to the suppurations, it keepeth downe the swellings of womens breasts, being first dried and then steeped in new wine, and so laide to the sore, for it digesteth inflammation.

When the eyelids be thicke, hard, red, and bald, rake goats dung and Mousse dung, of eyther a like quantity burned, and twice so much of the powder of the Græcian canes with honey Atticke, and anoint them therewith; being heare with Vineger and put vpon the sore it cureth Tetters and Ring wormes, and disperfeth Carbuncles in the belly: also being heated in Vineger with cow milke, oile of Cipres and Laurell, it purgeth and cureth al wounds of the legs and shins, it pulleth out thorns or sharp pricks out of the body, as that learned Physitian *Mytie* hath proued, as sheepes dung also doeth: laying it round about the wound it cureth burnings and draweth out heat, with oile of roses and Vineger (as *Gallen* writeth.)

It is also commended for broken ioynts, because it suffereth them not to swell or start out being once set, therefore it must be vsed with Honey and wine, and it hath the same operation for broken ribbes, for it openeth, draweth and healeth: also it being decocted with Vineger, it healeth the paines in the nerues although they be ready to rot, and easeth the paine in the ioynts: the sme of a fat Goat cureth the gout, and the contraction or shrinking of the nerues; being dressed with Vineger and made as thick as Hony, it helpeth the trembling members. It is verie dry, and therefore (*Arnoldus* saith) it cureth the Fistula, making a plaister thereof with the meale of Beanes, Wine and Leigh, which hath bene scene wonderfully to drie vp the Fistula. With Oxyrael and Vineger it cureth the *Aleptius* but it must be burned.

Take seauen bals of Goats dung, worke them in Vineger, then anoint your forehead therewith, and it easeth the paine in the head, or else mingle it with oile of roses, and spread it vpon a cloath laying it to your Temples, change it morning and euening, and you shal find great ease thereby.

If the eyes be swollen at any time, bind this dung vnto them: being mingled with Liquid pitch, and honey, healeth them which are sicke of the Quinansie, being gargarized in the mouth, he which is sicke of an olde Cough, let him take the dried trindles and put them into the best wine, and drinke it off, so shall he presently auoid his fleame and filthy humor and be healed.

The remedies out of a wilde Goat.

The same vertue which are in the Goats before spoken of, do also belong to the wilde Goats, the blood taketh away bunches in the flesh, and being mingled with Sea-palme, causeth the hair to fall off. An ointment made of the fat of Goates, is profitable to them which haue webs in their eyes, and the fat of mountaine Goats, helpeth infected Lightes: His liuer broiled vpon coales and taken alone, helpeth the Flix, but most certainly when it is dried and drunke in wine: the gawle is good for many things, especially it is a Treacle against poyson, suffusions, whitenesse and blindness of the eyes, by annointing, it cureth

reth the purblind and the webs in the eie, and generally it hath the same properties in every part as the tame goats before spoken of.

The like may be said of the Kyds or young goats, and first of all a Kyd being slit assunder aliue, and his warme flesh laide to a poisoned wound, doeth most assuredly heale the same. Others take the warm flesh of kyds and perfume them with hair, by the fauor whereof they driue away Serpents: the skinn newly pulled off, and put vpon the body beaten with stripes, taketh away their paine: others againe vse it against the Crampe, and not without reason, for the tender skinn of Lambes and Goates, being sprinkled or dipped in Warne Oyle, giueth very much strength and patience, to endure the convulsion.

Praxigor as prescribeth the flesh against the falling euil, and by gargarizing the broath when it was sod, cureth the Quinsie and soreness of the throat. *Demetrius* saith, that the braine being drawne thorough a gold ring and giuen to a Hawke which hath the falling sicknes, it will worke admirably vpon her. The blood being dried and decocted with marrow, is good against all intoxicat passions. and being mingled with sharpe Vineger before it be congealed, it helpeth the spitting of blood: the same being eaten, cureth all kinde of Flixes, being taken three daies together. *Gallen* rehearseth in the Antidot of *Vrbane*, among other things the blood of Kyds to draw the deade young ones out of the damms belly.

With the fatte there is an ointment made with rose water, to heale the fissures of the lippes and nose, which is much desired of women, not onely for the before rehearsed virtue, but also because by anointing they keepe by it their face from Sunne-burning. The French and Italians call it (*Pomato*) because it smelleth like Apples, they put also into it muske and Rose-water, a pound of kyds sewer, and warme it in a Bath vntill all bee white, and so wash it with the saide rose water, and afterward repose it in a glasse: The ointment which is caled (*Vnguentum album*) is like vnto it: the ashes of the thighes of a kyd, healeth burnes and stancheth blood: the rennet is also commendable against Hemlocke, or toad-stoole, and against the poisonfull strokes of Sea-beasts; Being drunke in Wine stayeth bleeding, and refresheth excretions of blood: being taken with Vineger it helpeth also the flux, being drunk fasting, it hath some operation to stay womens flowers. The lights of a kyde sod and eaten fasting, preserueth from drunkenesse that day, and the powder of it burned, easeth the itching of the eies, and pield eyelids, if it be applyed like *stibium*: likewise the bladder of a female kyd drunke in powder, helpeth the inconstancy of vrine: the melt laide vpon the Spleene of an infant asswageth the paine and tumors thereof; the liuer is not fit for temperate men, but for weake colliricke men.

The inhabitants of the mount *Atlas* do gather *Enforbium*, and corrupt it with Kydes milke, but it is discerned by fire; for the good *Enforbium* being burned, yeeldeth an vnacceptable fauor, and so we conclude this storie, with the two Emblems of *Alsietes*. One against them that take much paine and make good beginniges but euell endes, like a goat which giueth a good messe of milke and ouerturneth it with hir foot:

*Quod sine egregios turpi maculaueris orsus
Innoxamque tuum verteris officium
Fecisti quod Capra sui mulctaria lactis
Cum ferit & proprias calceas pro fundit opes.*

The other Emblem is vpon a Goat, the which by her keeper was constrained to giue a young wolfe suck, who afterward notwithstanding that good turn, deuoureth his nurse: and it maie be applied vnto them which nourish their owne harmes, and saue a theef from the gallows.

*Capra lupum non sponte meo nunc ubere lacto
Quod male pastoris prouida cura iubet
Cruerit ille simul mea me post ubere pascis
Improbis nullo flectitur obsequio.*

There is a prettie comparifon of a Harlottes loue to a fisherman which putteth vpon him a goats skin with the hornes, to deceiue the *Sargum*-fish, for that fish loueth a goat about all other creatures, and therefore the fisher-man beguileth her with a false appearance, as the flattering loue of Harlots do simple minds by fained protestations.

OF THE GVLON.

This beast was not known by the ancients, but hath bin since discovered in the Northern parts of the world, and because of the great voracity thereof, it is called (*Gulon*) that is, a deuourer in imitation of the Germans, who call such deuouring creatures *Vilfruff*, and the Swedians, *Cerff*, in *Lituania* and *Muscovia*, it is called *Rossomokal*. It is thought to be engendered by a *Hyana* & a *Lionesse*, for in quality it resembleth a *Hyana*, & it is the same which is called (*Crocuta*): it is a deuouring and an vnprofitable creature, hauing sharper teeth then other creatures. Some thinke it is deriued of a wolfe and a dog, for it is about the bignesse of a dog: it hath the face of a Cat, the body and taile of a Foxe; being black of colour: his feet and nailes be most sharp, his skin rusty, the haire very sharp, and it feedeth vpon dead carcases.

When it hath found a dead carcase he eateth thereof so violently, that his belly standeth out like a bell; then seeketh he some narrow passage betwixt two trees, and there draweth through his body, by pressing whereof, he driueth out the meate which he had eaten: and being so emptied returneth and deuoureth as much as he did before, and goeth again & emptyeth himselfe as in former manner; and so continueth eating and emptying til he be eaten. It may bee that God hath ordained such a creature in those countries, to expresse the abominable gluttony, of the men of that countrie, that they may know their true deformed nature, and liuely vgly figure, represented in this monster-eating-beast: for it is the fashion of the Noble men in those parts, to sit from noone till midnight, eating and drinking, and neuer rise from the table, but to disgorge their stomachs, or ease their bellies: and then return with refreshed appetites to iugurgitate and consume more of Gods creatures: when they grow to such a height of beastlinesse, that they loose both sence and reason, and know no difference betwene head and taile. Such they are in *Muscovia*, in *Lituania*, and most shamefull of all in *Tartaria*.

These things are reported by *Olauus Magnus*, and *Mathias Michon*; But I would to God that this fame (more then beastly intemperate gluttony) had beene circumscribed and confined within the limers of those vnchristian or hereticall-apostaticall-countries, and had not spred it selfe and infected our more ciuill and christian partes of the World; so should not nobility, society, amity, good fellowship, neighborhood, and honesty, be euer placed vpon drunken or gluttonous companions: or any man be comended for bibbing and sucking in wine and beere like a swine: When in the meane season no sparke of grace, or christianity, appeareth in them: which notwithstanding they take vpon them, being herein worsened beasts, who still reserve the notes of their nature, and preserve their liues; but these, loose the marks of humanity, reason, memory and sence, with the conditions of their families, applying themselves to consume both patrimony and pence in this voracity, and forget the Badges of christians, offering sacrifice to nothing but their bellies. The church forsaketh them, the spirit accurseth them, the ciuill world abhorreth them, the Lord condemneth them, the diuill expecteth them, and the fire of hell it selfe is prepared for them, and all such deuourers of Gods good creatures, to helpe, &c.



The kinds of
Gulons.

To helpe their digestion, for although the *Hiema* and *Gulons*, and some other monsters are subiect to this gluttonie, yet are ther many creatures more in the world, who although they be beastes and lacke reason, yet can they not by any famine, stripes, or prouocations be drawne to exceede their naturall appetites, or measure in eating or drinking. There are of these beastes two kinds, distinguished by colour, one blacke, and the other like a Wolfe, they seldome kill a man or any liue beastes, but feede vpon carrion and dead carcasses, as is before saide, yet sometimes when they are hungry, they prey vpon beastes, as horses and such like, and then they subtilly ascend vp into a tree, and when they see a beast vnder the same, they leape downe vpon him and destroy him. A Beare is afraid to meete them, and vnable to match them, by reason of their sharpe teeth.

The skinner
of Gulons.

This beast is tamed, and nourished, in the courts of Princes, for no other cause then for an example of incredible voracitie. When he hath filled his belly, if he can find no trees growing so neare together, as by sliding betwixt them, hee may expell his excrement, then taketh he an Alder-tree, and with his forefeete rendeth the same asunder, and passeth through the midst of it, for the cause aforesaid. When they are wilde, men kill them with bowes and guns, for no other cause than for their skins which are precious and profitable, for they are white spotted, changeably interlined like diuers flowers, for which cause the greatest princes, and richest nobles vse them in garments in the Winter time: such are the kinges of *Polonia*, *Swene-land*, *Goatland*, and the princes of *Germany*, neither is there any skinner which will sooner take a colour, or more constantly retaine it. The outward appearance of the saide skinner is like to adamask garment, and besides this outward part there is no other memorable thing woorthy obseruation in this rauenous beast, and therefore in *Germany* it is called a foure-footed Vulture.

OF THE GORGON, or strange Lybian Beast.

The country
and descrip-
tion.

Among the manifold and diuers sorts of Beasts which are bred in Affricke, it is thought that the *Gorgon* is brought forth in that country. It is a feareful and terrible beast to behold, it hath high and thicke eie-lids, eies not very great, but much like an Oxes or Bugils, but all fiery-bloudy, which neyther looke directly forwarde, nor yet vpwards, but continuallye downe to the earth, and therefore are called in Greeke *Catableponta*. From the crowne of their head downe to their nose they haue a long hanging mane, which maketh them to look fearefully. It eateth deadly and poysonfull herbs, and if at

any time he see a Bull or other creature whereof he is afraid, he presently causeth his mane to stand vpright, and being so lifted vp, opening his lips, and gaping wide, sendeth forth of his throat a certaine sharpe and horrible breath, which infecteth and poysoneth the air about his head, so that all liuing creatures which draw in the breath of that aire are grievously afflicted thereby, loosing both voyce and sight, they fall into leathall and deadly convulsions. It is bred in *Hesperia* and *Lybia*.

Aelianus

The Poets haue a fiction that the *Gorgones* were the Daughters of *Medusa* and *Phryxus*, and are called *Steingo*, and by *Hesiodus* *Stheno*, and *Euryale* inhabiting the *Gorgadica* Ilands in the *Aethiopic Ocean*, ouer against the gardens of *Hesperia*. *Medusa* is said to haue the haire of his head to be liuing Serpentes, against whom *Perseus* fought and cut off his head, for which cause he was placed in heauen on the North side of the *Zodiacke* about the Waggon, and on the left hand holding the *Gorgons* head. The truth is that there were certaine *Amazonian* women in *Affricke* diuers from the *Scythians*, against whom *Perseus* made Warre, and the captaine of those women was called *Medusa*, whom *Perseus* overthrew and cut off her head, and from thence came the Poets fiction describing it with Snakes growing out of it as is aforesaid. These *Gorgons* are bred in that country, and haue such haire about their heads as not onely exceedeth all other beastes, but also poysoneth

soneth when he standeth vpright. *Pliny* calleth this beast *Catablepon*, because it continually looketh downeward, and saith that all the parts of it are but final excepting the head which is very heauy, and exceedeth the proportion of his body which is neuer lifted vp, but all liuing creatures die that see his eies.

By which there ariseth a question whether the poison which he sendeth forth, proceede from his breath or from his eyes. Whereupon it is more probable, that like the Cockatrice he killeth by seeing, then by the breath of his mouth which is not competent to any other beasts in the world. Besides when the Souldiours of *Marius* followed *Ingurtha*, they sawe one of these *Gorgons*, and supposing it was some sheepe, bending the head continually to the earth, and mouing slowly, they set vpon him with their swordes, whereat the Beast disdainingly suddenly discovered his eies, setting his haire vpright at the sight whereof the Souldiours fel downe dead.

Marius hearing thereof sent other souldiers to kill the beast, but they likewise died as the former. At last the inhabitants of the country, tolde the Captaine the poyson of this beasts nature, and that if he were not killed vpon a sodaine with the onely sight of his eies, he sent death into his hunters: then did the Captaine lay an ambush of souldiers for him, who slew him sodainely with their speares and brought him to the Emperour; whereupon *Marius* sent his skinner to Rome, which was hung vp in the Temple of *Hercules*, wherein the people were feasted after the triumphes; by which it is apparant that they kill with their eies and not with their breath.

So that the fable of *Seruius* which reporteth that in the furiest place of *Atlas* these *Gorgons* are bredde, and that they haue but one eie a peece, is not to be believed, excepte he meane, as elsewhere he confesseth, that there were certaine maides which were sisters called *Gorgons*, and were so beaurifull that all young men were amazed to beholde them. Whereupon it was saide, that they were turned into stones: meaning that their loue bereft them of their witte and sence. They were called the daughters of *Cetus*, and three of them were made *Nymphes*, which were called *Pepredo*, *Enyo*, and the third *Dinon*, so called a *Geraldus* saith: because they were olde women so soone as they were borne, whereunto was assigned one eie and one tooth. But to omit these fables, it is certaine that sharpe poysoned sightes are called *Gorgon Blepen*, and therefore we will followe the authority of *Pliny* and *Athenens*. It is a beast all set ouer with scales like a Dragon, hauing no haire except on his head, great teeth like Swine, hauing wings to flie, and hands to handle, in stature betwixt a Bull and a Calfe.

Hyginus.

There be Ilandes called *Gorgonies*, wherein these monster-*Gorgons* were bredde, and vnto the daies of *Pliny*, the people of that country retained some part of their prodigious nature, it is reported by *Xenophon*, that *Hanno* King of *Carthage* ranged with his armie in that region, and founde there certaine women of incredible swiftnesse and perniciousitie of foote. Whereof he tooke two onely of all that appeared in sight, which had such roughe and sharp bodies, as neuer before were seene. Wherefore when they were dead, he hung vp their skinner in the Temple of *Iuno*, for a monument of their straunge natures, which remained there vntill the destruction of *Carthage*. By the consideration of this beast there appeareth one manifest argument of the creators deuine wisdom and prouidence, who hath turned the eies of this beast downeward to the earth, as it were thereby burying his poyson from the hurt of man: and shadding them with rough, long, and strong haire, that their poysoned beames should not reflect vpwards, vntill the beast were prouoked by feare or danger, the heaviness of his head being like a clogge to restraine the liberty of his poysonfull nature, but what other partes, vertues, or vices, are contained in the compass of this monster, God onely knoweth, who peraduenture hath permitted it to liue vpon the face of the earth, for no other cause but to be a punishment and scourge vnto mankind: and an euident example of his owne wrathfull power to euermore destruction. And thus much may serue for a description of this beast, vntill by gods prouidence, more can be knowen thereof.

The

OF THE HARE.



Of the several name.

Hare is a four-footed beast of the earth, which the Hebrews call *Arnebet*, in the feminine gender, which word gaue occasion to an opinion that all Hares were females, or at the least that the males bring forth young as well as females: whereof we shall see more in the sequell of this story. And the Iewes say that it signifieth nothing else in Hebrew but a Hare, for which word Deut. 14. the Chaldee translateth *Arnebet*, the Arabians *Ernab*, the Persians *Kargos*, *Anicenna* cauleth it *Arnebeti*, *Siluatius*, *Arnobert*, *Arnebus*, and *Arnaben*; the Saracens *Arneph*, the Græcians *Leporis*, *Lagoos*, *Lagos*, *Lagoos*,

because of his immoderate lust. It is called *Ptox* for his feare, and in Latine *Lepus*, of *Leuipes*, signifieng swiftnesse of feete, and that it is not heard when it goeth, howsoever some men deriue it from *Leporis* the Greeke word, others deriue *Lagos* from *La*, betokening euclation, and *Oos* signifieng an eare, because the prieth vp one of her eares when shee runneth. The Italians call it *Lieuora*, the French *Licure*, and *Laurauh*, *Lewrebeau*, the Spaniards *Hebre*, the Germans *Hass*, or *Haas*, the Illyrians *Zagitz*.

Of the several kinds.

There be foure sorts of Hares, some liue in the mountaines, some in the fields, some in the marshes, and some euery where without any certaine place of abode. They of the mountaines are most swift, they of the fields lesse nimble, they of the marshes most slow, & the wandring Hares are most dangerous to follow: for they are so cunning in the wayes, and mufes of the field, running vp the hills and rockes, because by custome they know the nearest way, and forbearing downe hills, sometime making heads vpon the plain ground, to the confusion of the Dogs, and the dismayng of the hunter.

Of the Elyan Hares.

Pollux saith, that there be certaine Hares called *Elymai* (almost as big as Foxes) being blackish, of long bodies, and large white spots vpon the toppe of their tails; these are so called of their country (like the *Elymean* Dogs.) There be also Hares called *Moschia*, so called because of their sweet smel, or else that they leaue in their footstepps such a strong fauour, whereunto when the Dogges smell, they are said to be almost mad.

Hermolus.

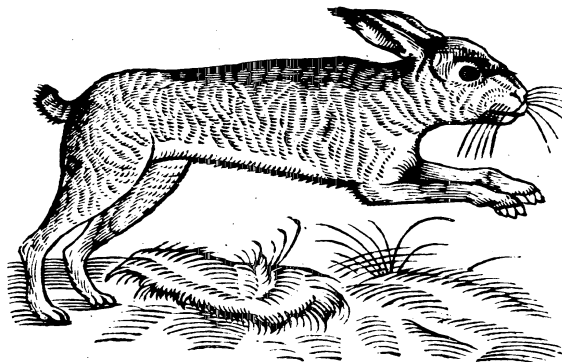
At *Pisa* the Hares be very great, because there they haue more gratefull meate than in other places.

A secret in the Mutchin Hares, *Niphus*. Of the country Hares, & their several parts.

In the neather *Pannonia* they are much fatter and better tasted than they be in *Italy*, the Italian Hare hath his fore-legs low, a part of his backe pale or yellowish, the belly white, the eares long: In *Gallia* beyond the Alpes, they are also white, and therefore some haue thought that in the winter time they eat snow: and this is certaine, that when the snowe melteth, their colour is much altered. There hath beene white haired Conies whose skin was blacke, and haire of their eares blacke. They are bred in *Libia*, in *Scythia*, and in *Italy*, in the top of the mountaines, and so brought into other countries. Some againe haue bin white in the Winter, and returne to their former colour in Summer. There are great store of white conies in *Vibria*, and *Lethuany*, but they are lesse esteemed, and sold cheaper. (*Schenebergerus* saith) the backe of a Hare is commonly russet, or like oliue colour interlined with some blacke spots: the common Hare of the Alpes neuer changeth colour, and it is greater than the ordinary Hare. There are white Hares also in England, and in *Moscouia*, there are a multitude of Hares of all colours, but no where so many as in the desert Islands, because there are no Foxes there to kill the young ones, or Eagles which frequent the highest mountaines in the continent, and the people that inhabit there regarde not hunting.

The Hares of Ithaca.

In *Athenis* (*Maucrates* saith) there were no Hares, but *Alseus* affirmeth the contrary. Hares brought into *Ithaca* die presently, and if they raunge a little about the country, yet returne they backe to the haue where they came to lande, and depart not from the shore til they be dead. *Hegeſander Delphus* writeth, that in the reign of *Antigonus*, there was such a number of Hares in *Aſtipalea* (and afterward in *Leros*) that the inhabitants were constrained



ned to go to the Oracle, and demaund counsell how to resist the hares, from whom they receiued answere, that they must nourish Dogges and kill them, and whereas they so abound in *Leros*, which at the peoples owne request and care multiplyed to their great harme, afterward a signe of the hare was placed in heauen, to remember them that nothing so much hurteth mankind, as their owne desires, yet in auncient time there was not a hare in those countries.

In the next place we are to describe all the parts and members of hares, for it is admirable to behold how euery limbe and part of this beast is composed for celerity: and first of all the head is round, nimble, short, and of conuenient longitude, prone to turn euery way; the eares long and lofty like an Asses, for nature hath so provided, that euery fearefull and vnarmed creature should haue long and large eares, that by hearing it might preuent his enemies, and saue it selfe by flight. The lippes continually moue sleeping and waking, and from the slit which they haue in the middle of their nose, cometh the term of hare-lips, which are so deuised in men; for if a woman with childe see one of them suddenly, it is dangerous if the child proue not hair-lipt. They haue also teeth on both sides.

Their several parts.

Whatsoever beast be borne in your flocke, hauing that marke vpon them, which is commonly called hares-tooth, neuer suffer them to sucke their dam, but cast them away as vnprofitable and Bastard cattell; the necke of a hare is long, small, round, soft, and flexible, the shoulder-bone straight and broad, for her more easie turning, her legges before soft and sound, standing a little asunder very flexible, broder behind then before, and the hinder legges longer then the former, a breast not narrowe, but fitted to take breath in course, a markeable backe and fleshy belly, tender loines, hollow sides, fat buttockes filled vp, comely, strong and neruy loines, the forefeet very flexible, onely it wanteth a commodious taile for course. The eies are browne, it is a subtil beast, but not bold, it sildome looketh forward, because it goeth by iumpes. The eie-lids comming from the brows, are too short to couer their eies, and therefore this fence is very weake in them, and besides their ouermuch sleepe, their feare of Dogges and swiftnesse, causeth them to see the lesse; when they Watch they shut their eies, and when they sleep they open them.

Of their several fences

A secret.

Wherefore the Egyptians when they will signifie and open a manifest matter, they picture a hare sleeping. They watch for the most part all the night: when the eye-lid of a man is pulled backe, so as it will not couer the ball of the eye. The Græcians call it *Lagophthalmos*, that is: hares eies, for so doeth *Calins* define it: it cometh sometimes, when in the cure it is curaway too much, or else when the hinder lid falleth downe, and standeth not vp to meet the other, but concerning the colour of their eies, it is not very possible to discouer it, as wel for the causes aforesaid, as also because it is sildome taken but dead, yet this is certaine, that with what colour it beginneth, in that it continueth to the last, according to *Virgils* verses.

Oris

*Quem fuga non rapit ore Canum, non oculis umbra
Concolor immotum sub Ioue terra tegit.*

A a

The

The liuer is so parted assunder, that a man would thinke there were two livers in one body, and *Pliny* is bold to affirme, that in *Briletum*, *Thirne*, *Propontis*, *Sycynum*, *Bolba*, and other places they are all such. *Archelaus* vpon this occasion affirmeth, that a hare beareth young both male and female, so that the *Gramarians* know not of what sex to make it. *Albertus* and *Democritus* are absolute in this point.

Blondus confesseth he cannot tell, the common sort of people suppose, they are one yeare male, and another female. *Aelianus* also affirmeth so much, and by relation of his friend, he ventereth the matter, and saith moreouer, that a male hare was once found almost dead, whose belly being opened, there were three young ones aliue taken out of his belly, and that one of them looked vp aliue, after it had lyen a while in the Sunne, and it put out the tongue as though it desired meat, whereupon milke was brought to it, and so it was nourished.

But all this is easily answered, if a man follow the counsell of *Archadius*, and looke vpon the secrets of nature, he shal finde a most plaine distinction: but the hunters obiekt that there be some which are onely females and no more: but no male that is not also a female, and so they make him an *Hermaphrodite*. *Xiphus* also affirmeth so much, for he saw a Hare which had stones and a yard, and yet was great with young, and also another which wanted stones, and the males genitall, and also had young in her belly. *Rondeleius* saith, that they are not stones, but certaine little bladders filled with matter, which men finde in female Hares with young, such as are vpon the belly of a Beuer, wherein also the vulgar sort are deceived, taking those bunches for stones, as they do these bladders. And the vse of these parts both in Beuers and Hares is this; that against raine both one and other sex sucketh out a certaine humor, and annoint their bodies all ouer therewith, and so are defended in time of raine. The belly of a Sow, a Bitch, and a Hare, haue many cels in them, because they bring forth many at a time, when a hare lyeth downe, she bendeth her hinder legs vnder her loines, as all rough-footed-beasts do.

They are deceived which deliuer by authority of holy Scriptures that hares loue to lodge them vpon rocks, but we haue manifested else-where, that those places are to be vnderstood of Conies. They haue fore-knowledge both of wind and weather, Summer and Winter by their noses, for in the Winter they make their formes in the Sun-shine, because they cannot abide frost and cold, and in the Summer they rest toward the North, remaining in some higher ground where they receiue colder ayre.

We haue shewed already that their sight is dimm, but yet heerein it is true that *Plato* saith, they haue *Visum indefectum*, an indefatigable sence of seeing, so that the continuance in a meane degree, counteruaileth in them the want of excellency. Their hearing is most pregnant, for the Egyptians when they signifie hearing picture a hare, and for this cause we haue shewed you already that their eares are long like hornes, their voyce is a whynning voyce, and therefore Authors call it *Vagitum*, as they doe a yong child, according to the verse of *Ouid*:

Intus aut infanti Vagiat ore Puer.

They rest in the day time, and walk abroad to feed in the night, neuer feeding near home, either because they are delighted with forren foode, or else because they woulde exercise their legs in going, or else by secret instinct of nature, to conceale their forms and lodging places vnkowne, their hart and blood is colde, which *Albertus* assigneth for a cause of their night-feeding: they eat also grapes, and when they are ouercome with heat, they eat of an herbe called *Lactuca Leporina*, and of the *Romaines* and *Hetrurians*, *Ciservisa*, of the *Venetians*, *Lactucinos*, of the French *Lacteronas*, that is, hares Lettuce, hares house, hares pallace, and there is no disease in this beast the cure whereof she doth not seeke for in this herbe. Hares are said to chew the cud in the holy Scripture, they neuer drinke, but content themselves with the dew, and for that cause they often fall rotten. It is reported by *Philippus Belot*, that when a hare drunke Wine shee instantly died, they render their Urine backwardes, and their milke is as thicke as a Swines, and of all creatures they haue milke in vdders before they deliuer their young.

They are verie exceedingly giuen to sleepe, because they neuer winke perfectly:

some

Whether
males beare
yong like
males.

Aelianus
Their nature
and dispositi-
on.

Their time of
sleep & food

Aelianus.

Some authors deriue their name *Lagon* in Greeke, from *Lacin* to see, and thereupon the *Gracians* haue a common prouerbe *Lagos Casheudon*, a sleeping Hare for a dissembling and counterfetting person, because the Hare seeth when shee sleepeth, for this is an admirable and rare Worke of nature, that all the residewe of her bodily partes take their rest, but the eye standeth continually sentinell. Hares admit copulation backward, and heerein they are like to *Connies*, because they breede euery moneth for the most part, and that many; at that time the female prouoking the male to carnal copulation, and while they haue yong ones in their belly they admit copulation, whereby it cometh to passe that they do not litter al at a time, but many daies asunder, bringing forth one perfect, and another bald without haire, but all blind like other clouen-footed-beasts. It is reported that twoe Hares brought into the Isle *Carpathus*, filled that Island with such abundance, that in short time they destroyed all the fruites, whereupon came the prouerbe *Carpathus Leporem*, to signifie them which plow and sow their owne miseries.

It sheweth out by deuine providence, that Hares and other fearefull beasts which are good for meat, shall multiply to greater numbers in short space, because they are naked and vnarmed, lying open to the violence of men and beasts, but the cruell and malignant creatures which liue only vpon the deuouring of their inferiours, as the Lyons, Wolves, Foxes, and Beares, conceiue but verie seldome, because there is lesse vse for them in the world, and God in his creatures keepeth downe the cruell and rauenous, but aduanceth the simple, weak, and despised: when the female hath littered her young ones, the firste licketh them with her tongue, and afterwards seeketh out the male for copulation.

Hares do sildome wax tame, and yet they are amongst them, which are neither *Placida* nor *Fera*, tame nor wilde, but middle betwixt both, and *Cardane* giueth this reason of their vntamable nature, because they are perswaded that all men are their enemies. *Sealiger* writeth, that he saw a tame Hare in the castle of Mount-*Pesal*, whose with her hinder legges would come and strike the Dogges of her owne accord, as it were defying their force, and prouoking them to follow her. Therefore for their meate they may be tamed and accustomed to the hand of man, but they remaine vncapable of al discipline and ignorant of their teachers voice, so as they can neuer be brought to be obedient to the call and command of their teacher, neither will go nor come at his pleasure.

It is a simple creature, hauing no defence but to run away, yet it is subtil, as may appear by changing of her forme, and by scraping out her footsteps when shee leapeth into her forme, that so she may deceiue her hunters, also she keepeth not her young ones together in one litter, but layeth them a furlong one from another, that so she may not loofe them altogether, if peradventure men or beastes light vpon them. Neither is she carefull to feede her selfe alone, but also to be defended against her enemies, the Eagle, the Hawke, the Fox, and the Wolfe, for she feareth all these naturally, neither can there be any peace made betwixt her and them, but she rather trusteth the scratching brambles, the solitarie woods, the ditches and corners of rockes or hedges, the bodies of hollow trees, and such like places, then a dissembling peace with her aduersaries.

The wilde Hawke when she taketh a Hare, she setteth one of her talants in the earth, and with the other holdeth her prey, struing and wrastring with the beast vntill she haue pulled out his eies, and then killeth him. The Foxes also compasse the poor Hare by cunning, for in the night time when he falleth into her foot-steps, he restraineth his breath, and holdeth in his sauer, going forward by little and little, vntill he find the form of the Hare, and then thinking to surprize her, on a suddaine leapeth at her to catch her, but the watchfull Hare doth not take sleepe after a carelesse manner, delighting rather in suspicion than security, when she perceiueth the approaching of such a guest, (for she windeth him with her Nostrils) and thinketh it better to goe from home, than make a feast to her foe.

Wherefore she leapeth out of her forme and runneth away with all speed she can. The Foxe also followeth but a farre off, and she hearing her aduersarie no more, betaketh her selfe to rest againe, vnder some bramble or other bush, supposing that the ground shee hath gotten shal neuer be recovered of her againe: but the prouerbe is old and true, faire and softly goeth far, so the Fox which seldome getteth neare but winneth it with his wit & his heels, foloweth as fast as he can, for a slow pace ouertaketh the hare at rest, which when she

Of their co-
pulation and
engendering.

Hares sildom
tamed.

An example
of a tame
hare.

Aelianus.
The subtilty
of hares.

The defence
of the hare a-
gainst her e-
nemies.

Albertus

perceiue, forth shee goeth againe, forsaking her quiet sleepe, for the sauegarde of her life, & hauing gone so much ground as she did before, she betaketh her to rest the second time, hoping that now shee hath quit her selfe from her foe; but the Foxes belly hath no cares, and therefore hunger is to him like a thousand whips, or a whole kennel of hounds, forcing him forward after his game.

The hare for her better sauegard getteth vp into some smal tree, being sleepey and weary through the Foxes pursute; the Fox commeth to the tree and shaketh it by the rootes, and wil not suffer the hare to take any rest, for he hopeth that time and trauel wil bring her to his dish, she leapes away againe, and letteth no grasse grow vnder his feet, hoping that her heeles shal deliuer her from the Foxes teeth: After folloes the Fox, and at lengthes the greater pursle ouer waigeth the smaller, and the great horfse of Warre ouerweareth the litle hunting nag, so doth the lusty limbes of the Fox, outlast the weake legges of the hare, and when she can go no more, needes must her weakenes betray her to his foe, and so was his sight and want of rest like a sicknesse before her death, and the Foxes presence like the voice of a passing bell.

Achilles.

And on the contrary, all the labour of the Foxe, like a gentle and kinde exercise for the preparing of his stomacke to such a feast. The first and least kind of Wolves are also enemies to hares, and the Weasill do craftily sport and play with the hare vntill he haue wearied him, and then hangeth fast vpon her throat, and will not loose her holde, runne the hare neuer so fast, till at last through want of breath and losse of blood, she falleth into the hands of her cruel play-fellow, who turneth sport into good earnest, & taketh nothing from her but her blood, leauing her carcasse to be deuoured by the hands of others, and in this manner is the feely hare hunted by beastes: Now let vs heare how she is hunted of men.

The hunting of hares.

It is before expressed, that euery limbe of a hare is composed for celerity, and therefore she neuer traueleth but iumpeth, her eares lead her the way in her chase, for with one of them she harkeneth to the voice of the dogges, and the other she stretcheth forth like a saile to hasten her course, alwaies stretching her hinder-feet beyond her former, and yet not hindering them at all, but sometimes when her ardent desire maketh her straine to fly from the dogges, she falleth into the nettes, for such is the state of the miserable, that while they runne from one perill, they fall into another; according to the saying of holy Scripture, *Esay 24. He that scapeth out of the snare, shall fall into the ditch.* And this is to be noted, that if the hare had the wit to runne forth right, and neuer to turne, she could not be so easily overtaken, but because of her loue to the place of her breed, there she is taken and looseth her life where she had her beginning: for she preferreth that place aboue all other for safety. Again some of the elder hares, as soone as they heare the Dogges, flye to the toppes of the high mountaines, for they more easily runne vppon the hill, then downe.

Wherefore the hunter must studiously auoid that disadvantage, and keepe her down in the vallies. In paths and hygh waies shee runneth more speedily, wherefore they must be kept from that also. The hares of the mountaines do oftentimes exercise themselves in the plaine, and through practise grow acquainted with the nearest waies to their own lodging; so that if at any time the husbandmen set vpon them in the fieldes, they dally with them till they seeme to be almost taken, and then on a suddain take the nearest way to the mountaines, not suspected by the hunters, and so take sanctuary in the vnaccessible places, whether dogs nor horse dare ascend. For the hares which keep in the bushes are not able to indure labour, and not very swift (by reason of the paine in their feet) growing farr thorough idlenes and discontinuance of running, they must be hunted on this sort: first of all they go through young woods and hedges, such as grow not very thicke, for the thicker hedges they leape ouer, but when they come to many thicke places that they must leape ouer, they quickly fall downe and are tired.

The dogs first of all go from them carelessly, because they cannot see them through the trees, but suffer them to run in the woods following a farr off by the scent, vntill at last they get the sight of her, and then through their better exercise and skill, easily ouertake her: but the campestriall or fildes-hare being leaner of body and oftner chased, is taken with

with more difficultie, by reason of her singular agility, she therefore when she begins her course leapeth vp from the ground as if she flew, afterward passeth through brambles and thicke bushes with al expedition, and if at any time she come into deepe grasse or corne she easilie deliuereth her selfe and slideth thorough it. And as it is saide of the Lyons, that with their tailes they stirre vp their strength and courage, so are the eares of this beatt like Angels wings, ships sailes, and rowing Oares, to helpe her in her flight; for when she runneth, she bendeth them backward and vseth them instead of sharpe spurs to prick forward her dulnes, & in hir course she taketh not one way, but maketh heades like laborinthes to circumvent and trouble the dogs, that so she may go whether she wil, alwaies holding vppon one eare, and bending it at her pleasure to be the moderator of her chase. Neither is she so vnproident or prodigall of her strength, as to spend it al in one course, but obserueth the force of her persecutor, who if he be slow and sluggish, shee is not profuse of her celerity, but onely walketh gently before the Dogges, and yet safely from their clowches, reseruing her greatest strength to her greatest necessity, for she knoweth that shee can out-runne the Dogges when she pleaseth, and therefore it is a vaine conceit to trouble her selfe more then she is vrged. But if there be a Dogge following her more swiftly then the residew, then she setteth forward with all the force shee can, and when she hath left both hunters and Dogs a great way behind her, she getteth to some little hill or rising of the earth, there she raiseth her selfe vpon her hinder legges, like a Watch-man in his Tower, obseruing how farr or neare the enemy approacheth, and perceiving that shee is deliuered from pursuit of all daunger, seemeth to deride the imbecillitie of their forces.

The younger hares by reason of their weake members, tread heauier vppon the earth then the elder, and therefore leaue the greater fauour behind them: and in ancient time if the Hunters had taken a young Leuerit, they let her go againe in the honour of *Diana*. At a yeare old they runne very swift, and their fauour is stronger in the woods then in the plaine fields.

The Hare is followed by the foote and so discryed, especially in soft grounds or high waies, but if they go to the rocks, to the mountains, or to the hollow places, they are more vncertaine, if they lie down vpon the earth (as they loue to do) in red fallow grounds, they are easily descryed.

When they are started in the plaine fields they run far, but in the Woods they make short courses: If they heare the Dogges, they raise themselves on their legges and runne from them, but if fearefull imagination oppresse them, as they oftentimes are very sad and melancholy, supposing to heare the noise of Dogges where there are none such stirring, then doe they runne too and fro, fearing and trembling, as if they were fallen mad.

Their footsteps in the Winter time are more apparant then in the Summer, because as the nights be longer, so they traue'l farther: neither do they smell in the winter Mornings so soone as it is day vntill the frost and yce be thawed, but especially their footsteps are vncertaine in the full moone, for then they leape and play together scattrring and putting out the fauour, nor in the springtime also when they do ingender, they confound one anothers footsteps by multitude.

They which will goe forth to hunt or take pleasure in that pastime, must rise early, least they be deprived of the smell of her foote-steps, so shall not the dogges be able any waie to find the Hare, nor the hunters their game and pastime: for the nature of the footstep remaineth not long, but suddenly in a manner vanisheth awaie euery houre. Again, they must set the hills and rockes, the riuers and also the brooks with nets and gins, thereby as it were stopping vp the starting holes, paths, and waies, wherein the hare for the most part trusteth, whether they be broad or narrow: The best time for the effecting & bringing

heereof is after the Sunne rising, and not in twy light or breake of the day, least the nettes be set neare the Hares forme, and the be scarred away, but it they be set a farre off, there is no daunger of her departure after the Sunne is vp, because then shee giueth her selfe to sleepe: the nets must be set on this manner, let the rodes bee pitched vpright, fastning their snares to the tops, raising the net in the middle, and hange a long stone at one side, that when the Hare is in the net she may not go out againe. When the Hare is raised, hee which followeth her to the nets, must driue her in with great cry, and being in the net, he must gently restraine the Dogs, and make signification to the hunter that she is taken, or else if it faile, let him shew the contrary.

The keeper of the nets must keepe silence, least by hearing of his voice she be auerted, and the hunter must take the Dogs and go to the forme, there to start the Hares; and the fashion was in auncient time among the *Pagans*, first of all to call vpon *Apollo* and *Diana*, (their immagined Goddess of hunting) to speede their sport, to whome they promised part of their game. But when the dog is sent forth, and after much winding and casting about, falleth into the footsteppe of the Hare, then let him loose another, and seeing them runne in one course, vncouple all the houndes, let him follow after, speaking to his dogs by name, saying nowe *A*, then *B. Heika C.* and such like Words of Art, not pressing them too eagerly at the beginning, but gentlie encoraging them to the pursuit.

The Dogs take this for a signe of ioy, and being glad to gratifie their maisters, run along with gallant cry, turning ouer the doubtful footsteps, now one way, then another, like the cuts of Indentures, through rough and plain, crooked and straight, direct and compass, wagging of their tails, and glistering with their eies, vntil they find the Hares form: then they make signification thereof to the hunter with their tails, voices, and paces; now running together, now standing stil deuided asunder, they set vpon the beast, who suddenly riseth, and turnes the cry of the hounds after hir flight, then must the hunters cry out: *Io Dogs*, there boies, there *Io, A, Io, B, Io, C*, and the shortest word is fittest to applaude the Dogs.

Let the hunter also runne after, so as he neuer meet the Hare and trouble the hounds, the poore Hare gets her out of sight, and runs to the place where she was first started, but if she fall into the nets by the way, the keeper of the nets must giue token to the hunters by his hollowing voice, after the vsuall manner of woodmen: *O Oba, O ohe*, that the games at an end, and then call the Dogs by name: If the Hare run faire, and stand long on foot, and if the dogs passe ouer the Hares footsteps and discry them not, then must the hunter recal them with a peculiar hunting terme, and lead them to the place, or casting about it as neare as he can, rebuking the Dogges that range at vncertainties, and exhorting them that be diligent; who when they haue found the footings againe, run on as before, with al alacritie. In the mean season let the hunter stand still til the dogs do infallibly demonstrat vnto him that they haue found the game againe, then let the hunter proceede as before, exhorting his dogs to the sport, and if it last al day, the hunter must regard that he restrain and keepe the Dogges to the wearyed Hare, least if they start a fresh one, their labour be lost.

If it be in Summer about noone, let him rest his dogges for strengthening of their feet till the heat be ouer; if it be snowy weather, and the winde set Northerly, the footsteps remaine long and are not easely melted, but if the South winde blowe, the footsteps are very quickly shortened: and neither when the snowe falleth fast, or the winde bloweth strong, must the Dogges be ledde forth to hunting, for the snow burneth the Dogges noses, and the frost killeth the heat of the Hares foot; then let the hunter take his nets and some other companion with him, and go to the woodes or mountaines, tracing out the footsteps of the beast in the snow vnto the forme, which is in some steep or shadowed place, where the windes blow ouer the snow, for in such places doth the Hare seek her lodging; hauing found it, let him not come too neare, least he raise her from hir seat, but cast round about, and if he find no footings from that place, he may take it for graunted, that the Hare is found.

Hauing so done, let him leaue her, and seeke another before the snow be melt, and the footings dashed, hauing respect to the time of the day, that so he may inclose and take them before the euening: then let him draw his nets round about them, compassing the whole

whole plat wherein shee resteth, and then raise her from her stoole: if she auoide the net, he must follow her by the foot vnto her next lodging place, which will not be far off, if he follow her close, for the snow doth weary her and clow vpon her hinder feet, so as the hunter may take her with his hand, or kil her with his staffe.

Blondus sheweth another way of taking Hares: The hunters spread and deuide themselves by the vntilled and rough waies, leading a Grey-hound in a slip, bearing the bushes, hedges, and thornes, and many times sending before them a quicke smelling Hound, which raileth the Hare out of her muse, and then let goe the Grey-hound with hunting terms and cryes, exhorting him to follow the game; and many times the Dogs teare the Hare into many pieces, but the hunters must pull them bleeding from the mouth of their Dogs.

Others againe lie in waite behinde Bushes and trees to take the Hare on a sudden, and some in the vineyards, for when they are fat & resty, they are easily ouertaken, especially in the cold of winter. *Cyrus* (as appeareth in *Zenophon*) was taught to make ditches for the trapping of Hares in their course, and the Eagles and Hawkes watch the Hare when she is raised and hunted by the houndes; and set vpon her on the right side, whereby they kill and take her, so that it is true which was said at the beginning, that Hares are hunted by men and beasts.

Hauing thus discoursed of hunting and taking of hares, now it followeth also in a word or two to discourse of Parkes or inclosed Warrens, wherein Hares, Conies, Deere, Boares, and other such beastes may alwaies bee ready, as it were out of a store-house or seminary to serue the pleasure and vse of their maisters. *Grapaldus* saith, that the first Roman that euer inclosed wilde beastes, was *Fulnius Herpinus*, and *Gillius* saith that *Varro* had the first warren of Hares: the manner was (saith *Columella*) that Richmen possessed of whole Towns and Lordships, neare some village, inclosed a peece of land by paile, mud-wall, or bushe, storing the same with diuers wilde beastes, and such a one there was in the Lordship that *Varro* bought of *Marcus Piso* in *Tusculanum*: and *Quintus Hortentius* saw at *Livyretum* a wood inclosed, containing fifty Akers, wherein were nourished all sortes of wild beastes, within the compasse of a wall.

Quintus Althea commanded his forester to call the beastes together before him and his guesstes sitting at supper, and instantly he sounded his pipe, at the voice whereof there assembled together a great company of all sorts, to the admiration of the beholders. *Quintus Fulnius* had a Parke in *Tarquinius*, wherein were included not onely all the beastes before spoken off, but also wilde sheepe, and this contained forty Akers of ground: besides he had two other. *Pompaius* erected a Parke in France, containing the compasse of three thousand paces, wherein hee preferred not onely Deere, Hares, and Connies, but also Dor-mise, Bees, and other beastes; the manner whereof ought to be thus; first that the walles or pales be high, or close iointed, so as neither Badgers, nor Cattes may creepe through, or Volues, or Foxes, may leape ouer: Wherein ought also to be bushes, and broad trees for to couer the beastes against heate and cold, and other secret places to content their natures, and to defend them from Eagles and other rauening foules: In which, three or foure couple of Hares do quickly multiply into a great warren. It is also good to sowe Guards, Miseline, Corne, Barly, Peies, and such like, wherein Hares delight and will thereby quickly waxe fat. For their fatting, the hunters vse another deuice, they put waxe into their eares, and so make them deafe, then turne them into the place where they should feed, where being freed from the feare of sounds (because they want hearing) they grow fat before other of their kind.

Concerning the vse of their skins, in some countries they make sleeues and breeches of them, especially lynings for all outward colde diseases. *Helioabalus* lay vpon a bed filled with fiew or wooll of Hares, for then that, there is nothing more soft, for which cause the Grecians made sponges thereof, to cleanse the eies of men. The Goldsmithes vse the seete or Legges of Hares in steed of brushies or broomes, to take off the dust from their plate. The flesh of hares hath euer bene accounted a delicate meate (among all other foure-footed beastes) as the Thrush among the foules of the aire, according to the saying of *Martiall*:

Of parks and
warrens of
Hares.

The civil vse
of their four-
tall parts.

*Inter aues Tardus si quis me iudice certet
Inter quadrupes gloria prima lepus.*

In auncienttime (as *Caelius* saith) the Brittons were forbidden to eate Hares, like as the *Jewes* by the law of *Moses*, *Leu. 11. Deut. 14.* *Plutarch* inquireth the reason whye the *Jewes* worship swine and Hares because they did not eate their flesh: whereunto answer was made, that they abstained from Hares, because their colour, eares, and eyes, were like asses; wherein the ignorance of Gods law appeared, for they abstained from Hares at Gods commandement, because they were not cloven-footed, for the Egyptians accounted all swift creatures to be partakers of diuinity.

Their flesh ingendereth thicke blood, therefore it is to bee prescribed for a dry diet, for it bindeth the belly, procureth vrine, and helpeth the paine in the bowels: but yet it is not good for an ordinary diet, it is hot and dry in the second degree, and therefore it nourisheth but little being so hard, as *Gallen* witnesseth.

The blood is farre more whot then the flesh, it is thinne, and therefore watery like the blood of all fearefull beasts; the hinder parts from the loines are most delicate meate, called in Latine *Pulpa mentum*, it was wont to be dressed with salt, & Coriander seed, yet the forepart is the sweeter, for the manner of the dressing whereof I leaue to euery mans humour. It was once beleueed that the eating of the hinder loines of a hare would make one faire or procure beauty, whereupon *Martiall* receiued a hare from *Gellia* a friend of his with this message:

*Formosus septem Marce diebus eris.
And he retorted the iest in this manner vpon Gellia;
Si me non fallis si verum (lux mea) dicis
Edisti nunquam Gellia tu leporem.*

Lampridius writeth that a certaine Poet played vpon *Alexander Seuerus* the Emperor for eating hares fleshe, which made him faire, whereas in truth hee was very black, In this manner;

*Pulchrum quod vides esse nostrum regem
Quem Syrum suum detulit propago
Venatus ficit, & lepus comesus
Ex quo continuum capis leporem.*

The Emperor seeing those verses, for Emperors hauing long eares and hands, made answer vnto them as followeth;

*Pulchrum quod putas esse vestrum regem
Vulgari, (miserande) de fabella.
Si verum putas esse non irascor
Tantum tu comedas velim lepuseulos
Vt fuis animi malis repulsis
Pulcher, ne inuideas liuore mentis.*

If any man finde fault with the Emperors verses, *Erasmus* hath already answered the objection, that Kings and Emperors are not subiect to lawes of versifying, besides his answer was in Greeke and this is but translated.

The eating of hares procureth sleepe, and thus much for the flesh and parts. The Epithites of a Hare expressing their natures are, Eared, trusting their feet, feareful, careful, fruitfull, flying, raging, vnhorned, litde, crafty, tender, sharp-sinelling, swift, whining, and wandering, beside many other Greeke names. When *Xerxes* gathered his Army to goe against *Græcia*, a man brought forth a Hare which fore-shewed that great Armye should worke no strange effect. And another mare of three yeare old brought forth a hare which spake as soone as it was littered, biting her mother with her teeth, and killing her and while they looked vpon her, sucking her dams blood, fethers grew out of her backe in fashion of wings, which being done the moster lifting vp the voice, spake in this manner; *Eundite iam lachrymas & suspiria miseri mortales, ego hinc abeo*: that is to say, O ye wretched mortall men weepe and sigh I go away: at which words she flew away and was neuer seene more.

There

There were present at the sight heereof seven publike notaries, which called witnessess and made instruments thereupon, (as *Antonius Baudius* writeth in his Epistle to *Petrus Toletus* of Lyons in the yeare 1537. In December:) whereunto the saide *Toletus* made this answer, The daies shall come (saith he) except the mercy of God preuent them, that children shall thinke they doe obedience to their parents if they put them to death.

They shall grieve because they were borne, and say they are adulterate, as the Hare that was borne of the Maire. Likewise it is reported by *Lisander*, that when the *Corinthians* refused the conduct of the *Lacedemonians*, and the *Lacedemonians* besiedging the City, fell to be very much afraid, and vnwilling to scale the walles; whiles they stood in this amaze, suddenly a Hare leaped out of the towne ditch; which thing when *Lisander* saw, he exhorted his Souldiers, saying; Be not afraid (O ye *Spartans*) of this sluggish and vnexercised people, for you see they stirre not out of the city, but suffer Hares to lodge vnder their Walles; whereupon came the prouerbe (*Dormire lepores sub moenibus*) Hares sleepe vnder their Walles, to signifie a slothfull, secure, sluggish, idle, and vnthrifty people.

The Eagles of *Normay* lay their younge ones in Hares skinner, which themselves pull off. There is also a bird in *Scythia*, about the bignesse of a Bustard, which bringeth forth two at a time, and keepeth them in a Hares skinner which she hangeth vpon a bough. Hares were dedicated to Ioue, because (*Xenophon* saith) there is no man that seeth a Hare but he remembered what he hath loued.

They say the city *Bocae* of *Laconia* was builded by a signe of good fortune taken from a Hare, for when the inhabitants were driuen out of their country they went to the Oracle to desire a place to dwell in, from whom they receiued answer, that *Diana* should shew them a dwelling place: they going out of their country a hare met with them which they consented to follow, and there to build where the Hare should lodge, and they followed her to a myrtle tree, where the hare hid her selfe, in which place they builded their city, and euer after wards retained with veneration a myrtle tree. And thus I will conclude this morrall discourse of hares, with that Epigram of *Martiall* made vpon occasion of a hare that in sport passed through the mouth and teeth of a tame Lyon, saying that she was ambitious in offering her life to the Lyons teeth in this wise:

*Non facit ad sauos cervix nisi prima leones
Scilicet a magnis ad te descendere tauris
Desperanda tibi est ingentis gloria fati
Quid fugis hos dentes ambitiose lepus
Et qua non cernunt frangere colla velint
Non potes hoc temuis praeda sub hoste mori.*

The powder of a hare with oyle of mirtle, dryueth away paine in the head, and the same burned cureth the cough: the powder thereof is good for the stone in the bladder: also the blood and fime of a hare burnt in a raw pot to powder, afterwards drunke fasting with Wine and warme water, it cureth the stone: and *Sextus* saith, hee made triall of it by putting a spoonefull of the powder into Water wherein was a sand stone, and the same stone did instantly melt and disolue: so likewise a young hare cut out of the dams belly and burnt to powder, hath the same operation. A waistcoat made of hare skins straighten the bodies of young and old: also the same dipped in oyle laide to the sore places of a horses Legges where the skinne is off by ouer reaching, it often cureth the sore: the blood taken warme out of the body amendeth Sunneburning, freckles, pimples, and many other fautes in skinne and face; which *Celsus* prescribeth to bee doone first by washing the place many houres together, in the morning with the blood, and afterwarde annoynting it with oile: the same vertue is in the fat of swannes mingled with oyle, according to the saying of *Serenus*:

*Cygnos adipis hilari miserto lyao,
Omne malum propere maculoso ex ore fugabis
Sanguine vel leporis morbus delabitur omnis.*

It

The blood & flesh eaten

The epithits of Hares

Stories of monstrous Hares.

The medicines of Hares
Pliny.

It also cureth and taketh away the thicke skin of the cie, it adorneth the skinn, produceth haire in able places, and easeth the gout.

*Or no cutim, perduco pilos & sedo podagrani
Sanguine si fuerint membra peruncta meo.*

It being fried, helpeth the bloody-fluxe, vlcers in the bowels, an old laske, and taketh away the poyson of an arrow: It being annointed vpon a whot outward vlcer it ripeneth it. After a bath, it cureth a great leprosie by washing. The rennet of a Hare staith loosenesse; the flesh is profitable for vlcers in the bowels, it breaketh the stone being beater, and being decocted like a Fox easeth the gout and the shrinking vp of the sinnewes. The fat with the flowers of beanes beaten together, draweth thornes out of the fleish; If a naile sticke in the sole of the foote beat together the fat of a hare and a rawe sea-crab, then lay it to the place and right against it vpon the same foote lay also two or three beane flowers, and let it lie a day and a night and so it shal be cured: and the same draweth a poisoned arrow out of a Horse. *Andrew* reporteth to *Gesner* that he hath often heard that the sweat of a Hare layed to the crowne of a womans head, expelleth her secunds, and a dead child out of the wombe. The powder made of this wool or haire stauncheth bleeding, if the haire be pulled off from a liue Hare, and stopped into the nose.

The powder of the wooll of a Hare burned, mingled with the oyle of Mirtles, the gal of a Buill, and Allum warmed at the fire and annoint it vpon the heade, fasteneth the haire from falling off: also the same powder decocted with Hony, helpeth the paine in the bowels, although they be broken: being taken in a round ball the quantity of a beane together; but these medicines must be vled euery day.

Arnoldus prescribeth the haire to be cut short and so to be taken into the body against burstnesse: A perfume made of the dung and haire of a Hare, and the fat of a sea-calf, draweth forth womens flowers. The seede of a wilde Cowcumber, and an Oyster shell burned, and put into Wine, mingled with the haire of a Hare, and wooll of a sheep, with the flower of roses, cureth inflamations of womens secretes after their child-birth. Also *Hippocrates* prescribeth the shel of a Cuttle-fish to be beaten into wine and layed in theens wooll and Hares haire, helpeth the falling downe of the wombe of a woman with child. If a mans feete be scorched with cold, the powder of a Hares Wooll is a remedy for it. The head of a Hare burned and mingled with fat of Beares and vinegar, causeth haire to come where it is fallen off, and *Galen* saith that some haue vled the whole body of a hare so burned and mingled for the foresaid cure, being layed in manner of a plaister.

By eating of a hares head the trembling of the Nerues and the losse of motion and sence in the members receiue singuler remedy. These things also preserueth teeth from aking: the powder of a hares head burned with salt mingled together, rubbed vpon the teeth or if ye will put thereunto the whitest fennell, and the dried beanes of a Cude fish.

The Indians burne together the hares head and mice for this purpose. When ones mouth smelleth strong this powder with spicknard asswageth the smell. The braine is good against poyson. The heart of a Hare hath in yt a theriacall vertue also. The braine is proued to haue power in it for comforting and repairing the memory. The same fod and eaten helpeth tremblings which hapeneth in the accessions of sicknesse, such as one is in the cold shaking fit of an Ague: It is to bee noted, that all trembling hath his originall cause from the infirmite or weakenesse of the Nerues, as is apparant in olde age, although the immediat causes may be some cold constitution, as abundance of cold humors, drinking of cold drink, and such like; all which tremblings are cured by eating the braine of a hare roasted, saith *Dioscorides* and *Eginet*. It also helpeth children to breed teeth easily, if the gummies be rubbed therewith, for it hath the same power against inflammation, that hony and Butter hath: being drunke in wine and the stones thereof roasted and eaten, it is good for him which hath any paine in his bladder, and if the vrine excede ordinary, for staying thereof take the braine heereof to be drunke in wine.

The tooth of a hare layed to that part where the teetheake, easeth them. Take the mawe with the dung in it, and wash it in old wine so as the dung may mingle therewith, and then giue it to one sicke of the bloody-fluxe, and it shal cure him. The rennet hath the same vertue

ue that is in a Calues or Kyds, and whereas *Nicander* praiseth it in the first place, for the vertue it hath in it against poyson, *Nicoon* an ancient Philitian giue it the second place, for it is full of sharpe digesting power, and therefore hath a drying quality. It dissolueth the congealed and coagulated milke in the belly, and also clotted blood within in the stomach more effectually, then the rennet of any other beast, being alway the better for the age.

Being mingled with vineger, it is drunke against poyson, and also if a man or Beast be annoynted with it, no Serpent, Scorpion, Spider, or wilde Moufe, whose teeth are venomous will venter to sting the body so annoynted: or else inwardly take thereof three spoonfuls with wine against the said bitings, or of any Sea-fish or Hemlocke after the wound receiued, and with vineger it is foueraigne against all poyson of *Chamaeleons*, or the blood of Bulles.

The same being drunke in vineger or applyed outwardly to womens breasts, disperseth the coagulated milke in them: also being mingled with Snailes, or any other shellfish, which feede vpon Greene herbes or leaues, it draweth forth Thornes, Darts, Arrowes, or Reedes out of the belly: or mingled with gum of Franckincense, Oyle, bird-lime, and Bees-glew, of each an equall quantity with vineger, it stauncheth blood and all yssues of blood flowing out of the belly: and it also ripeneth an old fore, according to the saying of *Serenus*;

Si iuducas leporis aspersa coagula vino.

Being layed to the kings euill in Lint with vineger, it disperseth and cureth it: also it healeth Cankers, it cureth a quartan Ague, also mixed with Wine and drunke with vineger, against the falling euill and the stone in the bladder: If it bee mixed with *Sagapanum* and Wine *Amyney*, and infused into the eares, giueth help, as also the paine of the teeth. It dissolueth blood in the lights, and easeth the paine of blood congealed in your stomacke: when one spiteth blood, if he drinke *Samia* and Mirtle wine, with the rennet of a hare, it shal giue him very present ease.

The later learned Physicians take a drinke made of vineger and Water, and giue it warme to eiekt and expell blood out of the Lighres, and if any drop thereof cleaue in the bowels, then doe they three or foure times together iterate this potion, and after apply and minister all binding astrigent medicines and emplaisters, and for the bloody-flux it is good to be vled: It is held also profitable by *Dioscorides* and other the ancients, that if the pap or breest of a Woman bee annoynted therewith, it stayeth the sucking infant loosenesse of the belly, or else giuen to the child with Wine, or (if it haue an Ague) with Water.

There is saith *Aristotle* in the rennet a fiery quality, but not in the highest degree, for as fire dissolueth and discerneth, so doth this in milke distinguish the ayery part from the watery, and the watery from the earthy: Wherefore when one tasteth an olde rennet, he shall thinke hee tasteth an old putrified Cheese, but as leauen is to bread, which hardneth ioyneth, and seasoneth the same, so is rennet to Cheese; and therefore both of them haue the same qualities of dissoluing and binding: *Galen* affirmeth that he cured one of growty tumours and swellings, by applying thereunto olde and strong putrified cheese beaten in a mortar, and mixed with the salted fatte or leg of a Swine. If a man sicke of the bloody-fluxe drinke thereof in a reere egge two scruples for three daies together fasting, it will procure him remedy.

For pacifieng the Collicke, drinke the rennet of a Hare: the same mingled with Goose greafe, stayeth the incontinencie of vrine, it also retaineth womens flowers. If it be drunke with vineger it helpeth the secunds, and being applied with Saffron and the iuyce of leeks, driueth a dead child out of the wombe. If it be drunke three or foure daies together after child-birth it causeth barrenesse. There are (saith *Pliny*) a kind of Wormes which being bound to women before the sunne rising in a harts skin, cause them that they cannot conceiue: this power is called *Ascion*.

Misarius saith, that if a Woman drinke this rennet to her meate before she conceiue with child, she shall be deliuered of a Male child: and such is the foolish opinion of them which affirme at this day, that if men eate parly or white buds of blacke yuie, it maketh them vnable to carnall copulation.

The

Athen.

The rennet of a Hare easeth and disperfeth all tumors and swellings in womens breasts, the Lights of a Hare powdred with salt, with Franckinsens, and white Wine, helpeth him that is vexed with the falling sicknesse, if he receiue it thirty daies together. *Sextus* ascribeth the same remedy to the hart, and *Pliny* commendeth the Lights to heale the paine in the eies, by binding it vpon the eies. Being drunke in powder, it cureth the secrets. If the heeles be troubled with kybes they are healed with the fat of Beares; but if they bee wrunge with a cold, they are healed with the dust of a Hares haire, or the powder of the Lights; Likewise when the foote is hurt with straight shoes, it hath the same operation. The ancient *Magi* tooke the skin of an Oxe in powder, with the vrine of Boies, and sprinkled it on the toes of there feete, binding the heart of a Hare to the hands of him that hath a quartan Ague: and some cure it by hanging the heart of a young hare or Leucree to the necke or arme, in the beginning of the fit of him that is so visited. The heart of a hare dried mixed with Franckincense or Manna in white wine drunke thirty daies together, cureth the falling sicknesse.

Sextus.

Pliny.

For the paine in the belly take the same medicine, and being drunke with warme water mingled with Samia, cureth the fluxes of women: also if a man that hath the fluxe eat the Liuer of a Hare dipped in sharpe vinegar it helpeth him if hee bee Liuer sicke: or if one haue the falling sicknesse, eate the quantity of an ounce thereof, and it helpeth him. The gall of a Hare, the Hart, Lungs, Lights and liuer of a Weasill, mixed together, three drams, one dram of *Cassiopeum*, four drams of Myrrha, a dram of vinegar and Hony beat together, cureth him that hath a swimming or dizziness in his brain. The gal newly taken forth mingled with alike portion of hony, and warme in the skinn of an onyon, and so put into the eare, giueth remedy to him that can heare nothing.

Galen.

If he that is sicke in the melt, that is if it be ouer hard, swallow downe the melt of a Hare not touching it with his teeth, or seeing it with his eies, it cureth him. The belly of a hare with the intrals tosted and burned in a frying-pan mixed with oyle, and anointed vpon the head, restoreth decayed haire. The raines of a hare inueterated and drunke in Wine, expelleth the stone, and being sod, cut, and dried in the sun, helpeth the paine in the raines, if it be swallowed downe and not touched with the teeth. The raines of a hare, and of a Moore-henne, cureth them that are poisoned by Spiders, the stones of a hare roasted and drunke in wine, staieth the incontinencie of vrine. In the paine of the loines, and of the hip bones they haue the same operation. The secrets and stones of hares are giuen to men and women to makethem apter to copulation and conception, but this opinion hath no other ground beside the fecundity of the beastes that beareth them. They which carry about with them the anklebone of a hare, shal neuer be pained in the belly (as *Pliny* saith.) So likewise *Sextus* and *Marcellus*.

Athen.

Take the anklebone out of a liue hare and haire from her belly, there withall make a threed and bind the said bone to him that hath the Collicke, and it shal ease him. The said bone also beaten to powder is reckoned amonge the chiefe remedies against the stone. When women haue hard trauel, put it into Creticke-wine with the liquor of penyroiall, and it procureth speedy deliury, being bound to the benumbed ioynts of a mans legge bringeth great ease: so also do the feete being bruised and drunke in warme wine, releueth the arteries and thortnesse of breath: and some belecue that by the foote of a hare cut off aliue, the gout is eased.

The fume of a hare cureth scortched members, and whereas it was no small honour to virgins in ancient time, to haue their brestes continually stand out, euery one was prescribed to drinke in wine or such other thinges, nine graines of hares dung: the same drunke in wine at the Evening staieth coughing in the night, in a portion of warme wine it is giuen to them that haue the bloody flux, likewise if a man be sicke of the Collicke, and drink three pieles thereof in sweet wine, it procureth him much ease: being decocted with hony and eaten euery day, the quantity of a beane in desperate cases, mendeth ruptures in the bowels.

Aclepiades in his medicine whereby he procured fruitfulness to Noble Women, hee gaue them foure drams of Myrrha, two drams of Flower-deluce, two of hares dung, confectioned with colliriall water, and so put vp into their bellies after ceasing of the flowers, before

fore they lay with their husbands. *Albertus* and *Raphael* prescribe this medicine to help a woman that wanteth milke in her brests, *Cristall*, white mustard-seed, and Hares dung put into broath made with Fennell.

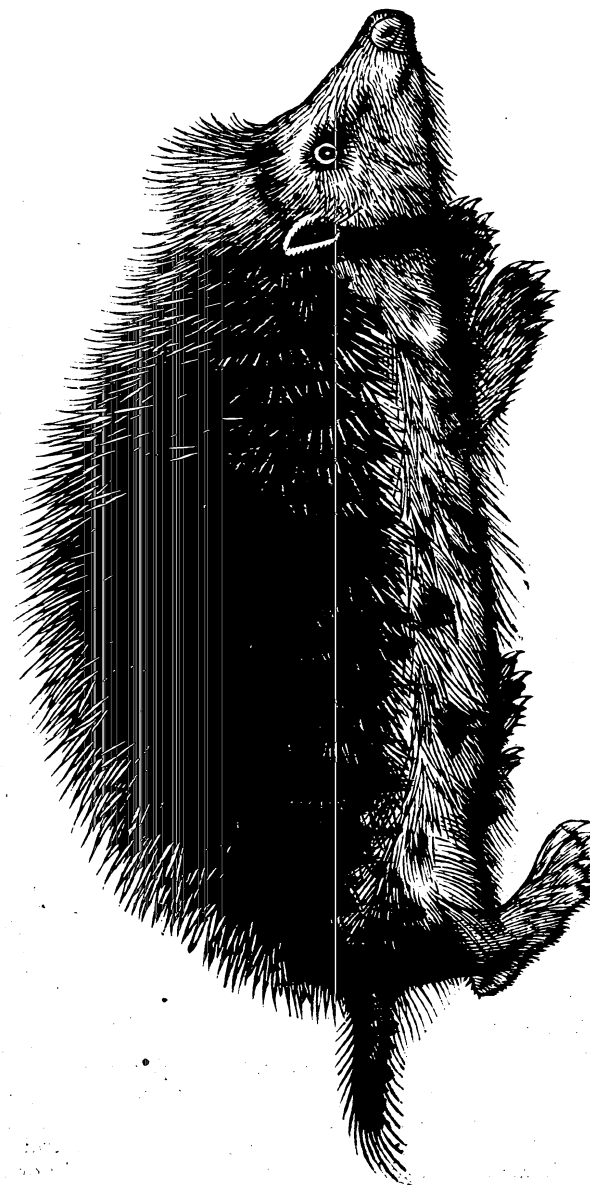
THE HEDG-HOG.

Of the kind of hedghogs.

Forasmuch as there bee two sorts of hedghogs one of the sea, and another of the lād, our purpose in this place is only to discourse of the land hedghog, the Hæbrews call him *Kippod*, which in the 14. of Esay, and *Zeph. 2.* is so translated by the Septuagints: although that some of the Hæbrewes would haue it to signifie, a raueing byrde, but seeing that I finde the word *Kappaz* in moste Hæbrewe dictionaries to signifie *Claudere* and *Contrahere*, & *Contrahere*, that is to shut vp & draw together, I doe rather belecue that the proper meaning thereof is a hedghog, because this beast so draweth it self together, when it is in danger as wee shall heare more at large afterwards, according to the olde verse:

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Bb



The generall name.

Implici tumque sinu (pinos) corporis erem.

The Arabians call him *Censud*, or *Coufed*, the Caldeans *Campela*, the Septuagints *Mugale*. *Siluatius* calleth it *Agilium*, *Anicen* *Adulder*, and *Aliberha* signifieth a great Mountaine Hedghog: the Grecians *Cher*, and *Acanthonecos*, or *Echinos*, by reason of the prickles vpon his backe. The Latines *Echimus*, *Ericius*, *Ricinus*, *Herix*, and *Erimatius*, the Italians *Riccio*, and *Rizo*, the Spaniards *Erizo*, the Portugals *Ovix*, or *Orizo*, *Cache*, because of hiding themselves: the French *Herisson*, the Germans *Igel*, *Is*, or *Orizo*, because of hiding themselves: the French *Herisson*, the Germans *Igel*, as in lower Germany, in Holland, *Een Yseren Vercken* in English a Hedghog, or an vrchine: by which name also we call a man that holdeth his Necke in his bosome: the Italians *Geff*, *Malax*, & Illirians *Azuuier Zatho*, & *Otzischax*. So the for the entrance of this discourse we take it for granted, that *Herimatus* and *Echimus* signifie one thing, except one of them signifie that kind which is like to a Hogge, and the other that kinde which is like to a Dogge, for they differ in place, or in habitation: some of them keepe in the mountaines and in the Woods or hollow trees, and other about Barnes and houses: in the Summer time they keepe neare vineyards and bushy places, and gather fruite, laying it vp against winter.

Their place of abode.

The quantitie.

The parts. *Hermolans.*

It is about the bignesse of a Cony, but more like to a Hogge, being beset and compassed all ouer with sharpe thorney haire, as well on the face as on the feete: and those sharpe prickles are covered with a kind of soft mosse, but when she is angered or gathereth her foode she striketh them vp by an admirable instinct of nature, as sharpe as pinnes or Needles: these are haire at the beginning, but afterwarde grow to be prickles, which is the lesse to be marueiled at, because there bee Mice in Egypt (as *Pliny* saith) which haue haire like Hedghogs. It hath none of these prickles on the belly, and therefore, when the skin is off, it is in all parts like a Hog.

Albertus.

His stones are inward and cleaue to his loins like as a birds, he hath two holes vnder his taile, to eiect his excrements, which no creature liuing hath beside him. His meate is Apples, Wormes, or Grapes; When he findeth Apples or Grapes on the earth, he rowleth himselfe vpon them, vntill he haue filled all his prickles, and then carrieth them home to his den, neuer bearing about one in his mouth. And if it fortune that one of them fall off by the way, he likewise shaketh of all the residue, and walloweth vpon them a fressh, vntill they be all soiled vpon his backe againe, so forth hee goeth, making a noyse like a cart wheale.

And if hee haue any young ones in his nest, they pull of his load wherewithall he is loaded, eating thereof what they please, and laying vpp the residue for the time to come.

Their copulation.

When they are nourished at home in houses and brought vp tame, they drinke both Milke and Wine: But there is an Hearbe (called *potomagiton*) wherof if they cast, they die presently. When they are in carnall copulation they stand vp right, and are not ioynd like other beastes, for they imbrace one another, standing belly to belly: but the prickly thornes vpon their backs will not suffer them to haue copulation like Dogges or Swine, and for this cause they are a very little while in copulation, because they cannot stand long together vpon their hinder Legges. When the female is to bring forth her young ones, and feeleth the naturall paine of her deliury, she pricketh her owne belly, to delay and put of her misery, to her further paine, whereupon came the prouerbe (as *Erasmus* saith) *Echimus Partum Differt*, the hedghog putteth of the littering of her young which is also applyed against them which put of and defer those necessary workes, which God and nature hath prouided them to vndergoe; as when a poore man deferreth the paiement of his debt, vntill the value and summe grow to be far more great then the principall.

Their inward parts and disposition.

The inward disposition of this beast, appeareth to bee very crafty and full of surlery, by this, because (*Licophon* saith) that *Nauplius* had a cunning crooked wit, and was called by him a Hedghog. When they hide themselves in their den, they haue a naturall vnderstanding of the turning of the wind, South and North, and they that are norished tame in houses, immediately before that change remoue from one Wal to another: the wild ones haue two holes in their caue, the one north, the other south, obseruing to stop the mouth against the wind, as the skilful mariner to stier & turne the rudder or sails, for which occasi-

on *Aristotle*

Aristotle saith, that some haue held opinion, that they do naturally fore-know the change of weather.

The enemies to Hedghogs

There is mortall hatred betwixt the Serpent and the Hedghog, the Serpent seeketh out the Hedghogs den, and falleth vpon her to kill her, the Hedghog draweth it selfe vp together round like a foot-ball, so that nothing appeareth on her but her thorney prickles: whereat the Serpent biteth in vaine, for the more the laboreth to annoy the Hedghog, the more she is wounded and harmeth her selfe, yet notwithstanding the height of her minde, and hate of her heart doth not suffer her to let goe her hold, till one or both parties bee destroyed.

The Hedghog rowleth vpon the Serpent piercing his skin and flesh, (yea many times rearing the flesh from the bones) whereby he escapeth alieue and killeth his aduersary, carrying the flesh vpon his speares, like an honorable banner won from his aduersary in the field. The Wolfe also is afraid of and flyeth from the Hedghog, and there is also a story of flatter between the Hare and the hedghog, for it is said that a Hare was teene to plucke off the prickles from the Hedghog, and leaue her bald, pieled, and naked, without any defence. The Fox is also an enemy to the poore Hedghogge, and lieth in waite to kill it, for the prouerbe is true. *Multa nouit vulpes, Echinus Vero vnum magnum*: That is to say, the Foxe knoweth many deuises: to helpe himselfe, but the Hedghogge knowes but one great one, for by rowling vp her selfe (as before said) shee opposeth the thornes of her back, against the Foxes teeth: which alone were sufficient to secure her from a greater aduersary, but the wily Fox perceiving that he can no where fasten his teeth without danger of himselfe, pisseth vpon the Hedghogs face and poisoneth hir: Vherupon the poor beast is forced to lay open himselfe, and to take breath against the Foxes stinking excrement: which thinge the Foxe espying, loofeth no opportunity, but presently teareth the Hedghog in peeces, thus the poore beast auoiding the poyson, falleth into the mouth of his enemy.

The manner of Hedghog is, that whensoever they are hunted by men, they draw vp their Legs and put downe there head to the mossy part of there belly, so as nothing of them can be taken but there prickles: and perceiving that shift wil not serue the turne, but their case growing desperate, they render out of their owne bodies a certain vrine hurtful to their skin and back, enuying that any good thereby should euer come to mankind; and therefore seeing they naturally know the manifold vles of their owne hides, heere is the cunning of her hunting, to cause her first of all to render her vrine, and afterward to take her, for the vrine maketh the thornes of her back to fall off euery day, and therefore they take this course for their last refuge: But in these cases the hunters must poure vpon the Hedghog warme water, for feeling warmth the presently vnfoldes her self, and lyeth open which the Hunter must obserue, and instantly take her by one of her hinder Legges, so hanging her vp till she be killed with famine; otherwise there commeth no benefit by her taking.

With the same skin dead off brushies, are made for garments, so that they complaine it which affirme, that there is no good or profitable condicion comming to mankind by this beast. Againe this is to be referred and vsed for dressing of flaxe (as *Massarius* saith) and also it is set vpon a Iaueline at the dore to driue away Dogs. In ancient time they did not eate the flesh of Hedghogs, but nowa daies men eate thereof, (of them which are of the swinish kind.) When the skin is off their bodies, they skald it a little in wine and vinegar, afterward lard it and put it vpon a Spitte, and there let it be roasted, and afterwarde eaten, but if the head be not cut off at one blow the flesh is not good.

The Epithits belonging to this beast are not many; it is called red, sharp, maryne, volatile, and rough, whereupon *Erasmus* saith,

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Ex hircio in laudem nunquam mirabit Echinum

And thus much for the naturall and morall partes of this Beast. Now followeth the medicinall. Tennesprigs of Lawrell, seauen graines of Pepper, and of *Opponax* as big as a Pease, the skin of the ribs of a Hedghog, dyed and beaten cast into three cups of Water and warmed, so being drunk of one that hath the Collicke, and let rest, he shall

Bb 2

The medicinal parts of Hedghogs

Caelius.
The eating of their flesh.

OF THE HORſſE.



When I consider the wonderfull worke of God in the creation of this Beast, enduing it with a singular body and a Noble spirit, the principal wherof is a louing and dutifull inclination to the seruice of man. Wherein he neuer faileth in peace nor Warre, being euery way more neare vnto him for labour and trauell: and therefore more deare (the food of man onely excepted:) we must needs account it the most noble and necessary creature of all foure-footed beasts, before whom no one for multitude and generality of good qualities is to be preferred, compared or equaled, whose commendations shal appeare in the whole discourse following.

It is called in Hebrew *Suf*, & a Mare *Sufah*, the which word some deriue from *Sif* signifying ioy, the Syrians call it *Rekef* and *Soufas*, the Arabians *Ranica*, and the Caldeans *Ramakin*, *Susuatha*, the Arabians *Bagel*, the Persians *Albacha*, the Grecians *Hippos*, and at this day *Alogo*, the Latines *Equus*, and *Caballus*, the Italians and Spaniards *Canallo*, the French *Cheual*, the Germans *Koffz*, the Bohemians *Kun*, the Illirians *Kobyla*, the Polonians *Konij*.

It is also profitable to consider the reason of some of these names, both in the Latine & Greek tongue: and first of all *Equus* seemeth to be deriued, *Ab equalitate*, from equality, because they were first vsed in Charets and draughtes, and were ioyned together being of equal strength, Legs and stature, *Caballus* seemeth to be deriued from the Greeke word *Caballes*, which was a common name for ordinary Hackney-horſſes, and Horſſes of carriage, whereupon *Seneca* commendeth *Marcus Cato*, that in his triumph of Censorship, *Vno Caballo contentum et ne toto quidem, partem enim sarcinae ab utroque latere dependentes occupabant*. That is to say, that he was contented with one Horſſe for his own saddle, and yet not totally one neither, for the packes that hung on either side of him, possessed the greatest part, and the true deriuation of his word, seemeth to accord with *Caxe*, which signifieth a manger, and *Alis* abundance, because riding Horſſes are more plentifully fed, and these Horſſes were also vsed for plowing, according to the saying of *Horac*;

Optat ephippia bos piger optat arare Caballus.

The Grecians call it *Hippos*, which seemes to be deriued from standing vpon his feete, and this beast onely seemeth to be one of the number of them, which are called *Armenta*.

And besides all histories are filled with appellatiue names of horſſes, such as these are *Alastor*, *Aethon*, *Nikeus*, and *Orneus*, the Horſſes of *Pluto*. *Aetha* a Mare of *Agamemnon* remembred by *Homer*. *Aethion*, *Statio*, *Eom*, *Phlego*, *Pyrois*: the Horſſes of the Sun; *Lampus*, *Podargus*, *Xampus*, *Arnon*, the horſſes of *Erymus*: by whose ayde *Hercules* is saide to overcome *Cygnus*, the Sonne of *Mars*. *Balius*, *Xanthus*, and *Pedatus*, the horſſes of *Achilles*, *Boristenes*, for whom *Adrianus* made a graue (as *Dion* writeth) *Bromius*, *Cernus*, *Calydon*, *Camphasus*, *Cnastus*, *Corythe*, and *Herpinus*, two names of Brittain horſſes cited by *Martial* and *Gillius*. *Cylarus* the swift horſſes of *Castor*, *Dimos*, and *Phobos*, the horſſes of *Mars*. *Euriale*, *Glaucus*, and *Sthenon*, the horſſes of *Neptune*, *Parthenia*, and *Euripha*, Mares belonging to the *Sentours* of *Hippodamia*, slain by *Ornomans*. *Harpe*, another Mare *Phoenix*, and *Corax*: the horſſes of *Eleosthenes*. *Epidaminus*, who wan the prizes in the sixty fixe *Olimpiade*, and caused a statue to be made in *Olympus*, and his said horſſes and Charriot called *Pantares*, and beside these, other *Cnacias* and *Samus*.

Also *Podarces*, *Rhoebus*, *Strymon*, *Tagus*, *Theron*, *Thoes*, *Volneris*, which was a horſſe of *Prasimum*, and it is reported that *Verus* the Emperor so much affected this horſſe, that he not onely caused him to be brought into his owne Pallace, and to haue his meate alway giuen in his presence, but made of him a picture with a manger, wherein were Grapes and Corne, from whence came the first Golden horſſes or prizes of chialury;

*Primus equum volucrem Maslyli muuera regis
Haud spernenda tulit:*

in perfect health; but with this exception, that for a man it must bee the membrane of a male Hedgehog, and for a woman a female.

The same membrane, or the body of all Hedgehogs burnt to ashes, hath power in it of cleansing, digesting, and detraacting, and therefore it is vsed by Physicians for taking downe of proud swelling wounds, and also for the cleansing of vlcers and boyles; but specially the powder of the skinn hath that vertue; also it being roasted with the head, and afterwarde beate vnto powder and annoynted on the head with Hony, cureth the Alopecia.

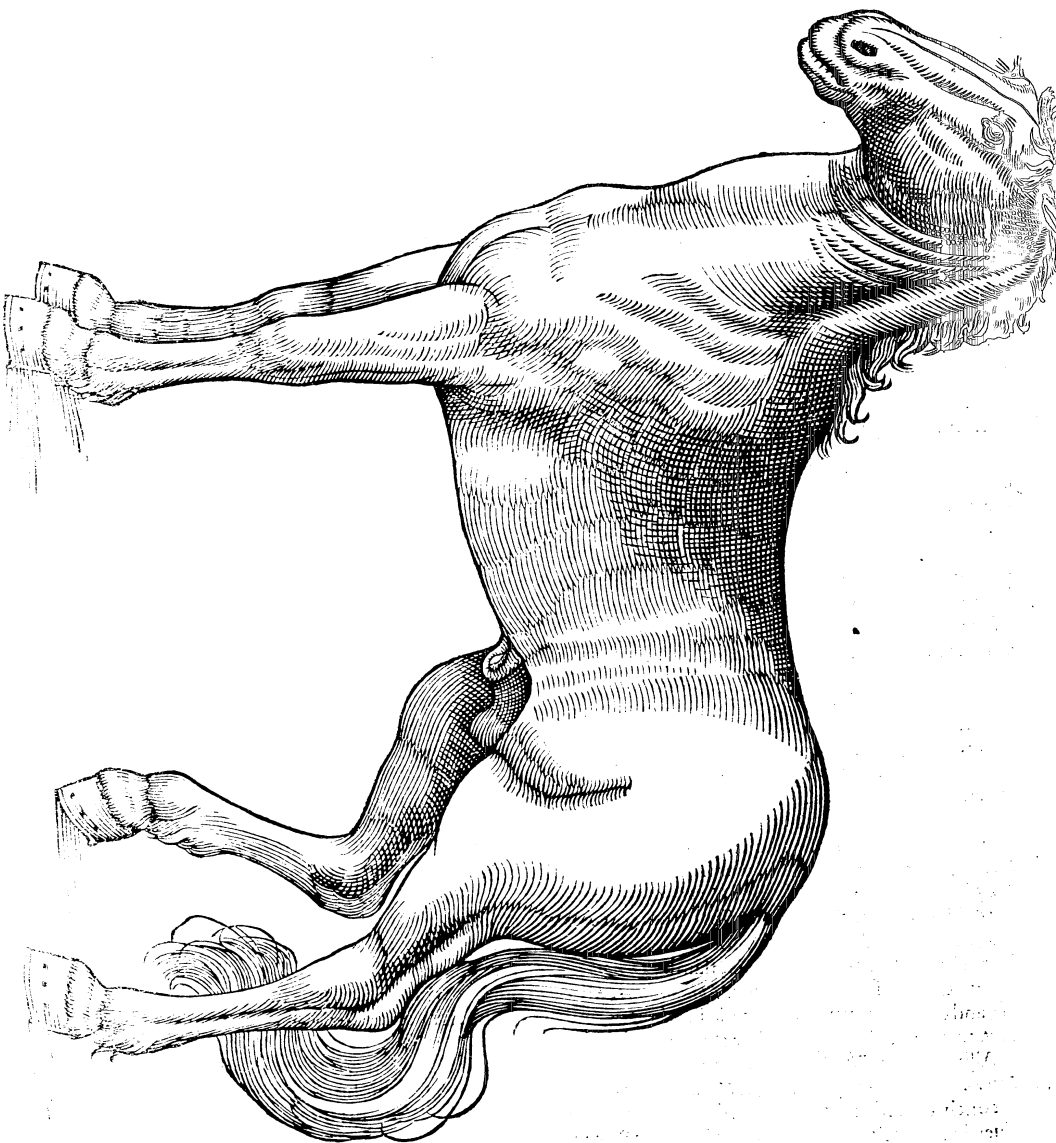
The same powder restoreth haire vpon a wound if it be mingled with Pitch, and if you adde thereunto Beares-grease, it will restore vnto a bald man his head of haire againe, if the place be rubbed vntill it be ready to bleed. The same powder cureth the Fistula, and some mingle red Snailles with this dust, applying it in a plaister to ruptures and swellings in the cods, and being mingled with oile by anointment, it taketh away the burlles in the face, and being drunke in wine is a remedy against the paines of the raines or the water betwixt the skin and the flesh.

A suffumigation made of a Hedgehogs skin, vnder them that haue their vrine stopped, by Gods help (saith my Author) the stopping shall be remoued, if it proceede not from the stone, nor from an impostume. The flesh salted, dried, & beat to powder, and so drunke with sweete vineger, helpeth the paine in the raines, the beginning of Dropsies, conuulsions, and Leprosies, and all those afflictions which the Gracians call *Cachectica*. The Mountaine Hedgehog is better then the domesticall, hauing prickles like Needles pointes, but Legges like to the other: the meate is of better tast and doth more helpe to the stomach, softning the belly and prouoking the vrine more effectually, and all this which is attributed to Hedgehogs is much more powerfull in the porcupine.

The Hedgehog salted and eaten is good against the Leprosie, the Crampe, and all sicknesses in the Nerves, and Pricke and paine in the bellye, rising of windinesse and difficulty of digestion: the powder anointed on Women with child alwaies keepeth them from abortment. The flesh being stale giuen to a madde man, cureth him, and being eaten kepeth one from the Strangury; also being drunke in wine, expelleth the stone in the bladder, and is good against a quotidian feuer and the bitinges of Serpentes. The farte of a Hedgehog stayeth the fluxe of the bowels; If the farte with warme water and hony be garganized, it amendeth a broken and hoarse voice, the left eie being fried with oile, yealdeth a liquor which causeth sleepe, if it bee infused into the eares with aquill. The gall with the braine of a Bar and the milke of a Dog, cureth the raines; likewise, the said gall doth not suffer vncomely haire to grow againe vpon the eie-browes, where once they haue bin pulled vp. It maketh also a good eie-salue.

Warts of all sorts are likewise taken away by the same, the melt sod and eaten with meate, it healeth all paines in the melt, and the raines dried are good against a leprosie or pricke comming by vlcere, or the difficulty of vrine, the bloody-fluxe, and the cough. The dunge of a Hedgehog fresh, and *Sandaracha* with vineger and liquid pitch, being laied to the head, stayeth the falling away of the haire.

When a man is bitten with a mad dog, or pricked with prickles of a Hedgehog, his own vrine laid there vnto with a sponge or Wooll, is the best cure: or if the thornes sticke in the wound of his foote, let him hold it in the warme vrine of a man, and it shall easily shake them forth: and *Albertus* and *Rafis* affirme, that if the right eie of a Hedgehog be fried, with the oile of *Alderne* or line-seed, and put in a vessell of red brasse, and afterward anoint his eies therewith, as with an eie-salue, he shall see as well in the darke as in the light: And thus I will conclude this discourse, with one story that a Hedgehog of the earth was dedicated to the Good-god among the foolish Pagans, and the water Hedgehog to the euill, and that once in the city of *Phrigia* called *Azanium* when a great famine troubled the inhabitants, and no sacrifice could remoue it, one *Euphorbus* sacrificed a hedgehog, whereupon the famine remoued and he was made priest, and the city was called *Treganos* vpon the occasion of that sacrifice.



Vnto these may be added the affected names of Poets in loue of their favorites, as *Rhodelandus*, *Vegiantinus*, *Baiardus*, the horſſe of *Rainaldus*, *Rubicinus* of *Argalifus*, *Hippegrysus* of *Rugertus*, *Frontinus* and *Fratulatus* of *Sacrapin*, and *Rondellius* of *Oliuerius*.

The Epithits that belong to horſſes, are either generall or particular, the general may berehearded in this place, ſuch as theſe are following: braſſe-footed, continuall, horne-footed, ſounding-footed, ſonning, bridle-bearer, neighing, maned, duſty, four-footed, fretting, ſaddle-bearing, watery, or ſweating, whole-footed; and many ſuch others both among the Greekes and Latines, which howſoeuer they may containe diuers Alegories in them, and therefore may ſeeme to be figuratiuely ſet downe, yet I thought good being of other opinion to reckon them heere in the beginning, that ſo the reader may conſider, that I would be vnwilling to omit any thing in this ſtory, which might any way tend to the dignity of the ſubieſt we intreat of, or the expreſſing of his nature. Wherefore, wee will firſte of all beginne with the deſcription of the naturall partes of a good Horſſe.

The epithits
of Horſſes.

The haire of a horſſe falleth off euery yeare, the neather eyelid or browe hath no long haire growing vpon it, and therefore *Nicon* that famous painter of Greece, when hee had moſt curiouſly limbed forth a horſſes perfection, & faild in no part of nature or art, but onely in placing haire vnder his eie, for that onely fault hee receiued a diſgracefull blame.

The naturall
outward and
inward parts
of Horſſes.

The haire of the manes ought to be long, that part which groweth betwixt the eares, vpon the Temples, hanging downe betwixt the eyes, the Gracians tearme *Procomion*, the Latines *Caprona*, and in Engliſh it may be called a fore-top, which is graunted to horſſes not onely for ornament ſake, but alſo for neceſſitie to defend their eies. The horſſes are naturally proud of theſe lockes and manes, as may appear by thoſe mares which are kept for procreation of mules, by copulation with Affes, which at the firſt deſpiſe to ingender with thoſe ſnaueling and ſhort haired Stallions.

Alimus.

Wherefore their keepers ſhaue off their manes, and their fore-tops, afterwards leading them to the waters, wherein while the Mares behold their owne deformity, they grow ſo ſhamed, deieſted, and diſcouraged, that euer after they admit with quietneſſe the Affes to couer them. Therefore it is neuer good to cut the mane or the fetter-lockes except neceſſity require, for the mane and fore-top is an ornament to the Necke and head, and the fetter lockes to the Legges and feete: and he that keepeth horſſes muſt as well regard to haue them comely for outward grace, as ſtronge and able for neceſſary labour. Many uſe to cut the Neckes of their riding Horſſes euen, as they doe of their drawing Horſſes, which thing although it may ſeeme to be done for greater encrease, and farther groweth of haire, yet is it vnſcemely for an honeſt rider: ſome againe cut it to ſtand compaſſe like a bow, and many uſe the *Armenian* faſhion, cutting the mane by rowes, leauing ſome longer then other, as it were the batlements of a Church; but the beſt faſhion of all is the Perſian cut, whereby the one halfe of the thickneſſe is cut away on the left ſide, and the other on the right ſide ſmoothly turned ouer and combed, according to the ſaying of *Virgil*:

Denſa iuba & dextro iactata recumbit in armo.

But if the Horſſe be double maned and ſo the haire fall halfe on the one ſide, and halfe on the other, then cut all the middle haire away, and leaue both the ſides whole: for ſuch was the inuention of the *Parthians*. In a Coult or young foale the hinder part is hier then the fore part, but as he grows in yeares, ſo likewiſe the fore part groweth higher then the hinder.

This beaſt hath two bones in his head, and other two diſcending from his forehead to the Noſtrils, two inferior Gumbes, or Cheeke-bones, forty teeth, that is to ſay, foure and twenty grynders, foure canyne, and twelue biting teeth; there are ſeauen croſſe ribbes in his Necke, and ſeuen from his raines to his hole, his taile hath twelue commiſures, and two *Ragule* in his fore-ſhoulders, from his ſhoulders to his Legges other two, from his Legges to his knees two moe, in his knees there are two ſupporters, and from the

ſhin

thin, to the Articles two mo, there are sixteene small bones in the bottome of his hoofe, and but one in his brest, in the inward parts there are six and twenty ribs, from the hinder parts to the top of his reynes, the two grinding bones; and from them to the hinder part of the head there are two mo; and two little ribbes from the vpper part of the thigh to the *Gambas*, and from thence to the haire of the pasternes, there are two, and the little ones to the hooues sixteene, so all the bones in number are accounted a hundred and twenty.

Now it followeth to declare the measure and number of the members; there are twelve steps or degrees in the roofe of his mouth, his tongue is halfe a foot long, the vpper lip hath twelve ounces, the vnder lip five, euery one of the cheeks ten: from the forelocke to the Nostrils he hath one foot in length, his two eares containe six ounces, and his eies foure ounces a peece. From his fore-locke to the *Mercurius*, there are contained 8 ynches, the backbone containeth three and thirty crosse ribs. From the conuulsial of the reines, to the top of the taile, are twelve commissures, the length of his *Sagula* containeth also twelve ounces, from his shoulders to his legges six, from his legs to his knees a foote in length, from the Articles to the hooues foure ounces, in his whole length fixe feete. And this is the stature of a couragious and middle horffe, for I know there are both bigger and lesser.

The quality and the measure of the nerues or sinnewes is this, from the middle nostrils through the headnecke and backe bone, is a dubble file or thred to the toppe of the taile, which containeth twelve foot in length. The two broad sinnewes in the necke do containe foure foot, from the shoulders to the knees, there are two sinnewes, from the knee to the bottome of the foot there are foure sinnewes, in the fore-legs there are ten sinnewes in the hinder legges there are other ten sinnewes, from the reynes to the stones there are foure sinnewes, so the whole number of them amounteth to thirty foure. Consequently the number of the vaines is to be declared. In the pallet or roofe of the mouth, there are two vaines, vnder the eies other two, in the brest other two, and in the legges other two, foure vnder the pasternes, two in the ancles, foure in the crowne of the paltrones, foure out of the thighes, two out of the loines, two out of the *Gambas*, one out of the taile, and two in the wombe or Matrix, so the whole number is nine and twenty.

There are certaine vaines about the eies which are diuided in horffes, wherein they are let blood, by making to them small incisions the blood also is taken out of the vaines, in the pallet or roofe of the mouth. There was an auncient custome of letting horffes blood vpon Saint Steuens day, by reason of many holy daies one succeeding another, but that custome is now growne out of vse: Also some take blood out of the Matrixe vaines, but that is not to be admitted in geldings, because with their stones they lose a great part of their heat, excepting extreame necessity, but out of the pallar blood may bee let euery moneth and stallions when they are kept from mares, if the vaine of their mouthes bee opened, fall into blindnes, although it is no good part of husbandry to let them bleed that yeare, wherein they admit copulation, for the vacuation of blood and seede, is a dubble charge to nature.

But the Organicall vaine of the necke, is the best letting of blood, both in stoned and gelded horffes. The later leaches make incision in the great vaine called *Fontanella*, and in *Inen Thymus* or *Inguis*. The eies of a horffe are grey, or glassy, and it is reported by *Augustus*, that his eies were much more brighter then other mens, resembling horffes: these eies see perfectly in the night, yet their colour varieth as it doth in men, according to the caprine and glazie humor. And sometimes it falleth out, that one, and the same horffe hath two eies of distinct colours. When the eies of a horffe hang outward, he is called *Exophthalmos*. Such faire eies are best, for *Bucephalus* the horffe of *Alexander* had such eies, but when the eies hang inward, they are called *Coeloph-Thalmoi*, and the *Parthians* count them the best horffes, whose eies are of diuers colours, and are therefore called *Heteroph-Thalmoi*, because the breed of that horffe was said to take the beginning from the *Parthians*, and the reason why the people loued these horffes was, because they were fearefull, and apt to run away in warres.

The

The eares of a horffe, are tokens and notes of his stomacke, as a taile is to a Lyon, his teeth are changed, yet they grow close together like a mans. It is a hard thing for a Horffe to haue a good mouth, except his stallion teeth bee pulled out, for when he is chafed or heated, he cannot be helde backe by his rider, but disdaineth the bridle: wherefore after they be three yeare and a halfe old, those teeth ought to be pulled forth. In old age, a horffes teeth grow whiter, but in other creatures blacker.

A mare hath two vdders betwix her thighes, yet bringeth forth but one at a time: many of the Mares haue no paps at al, but only they which are like their dammes. In the heart of a Horffe there is a little bone, like as in an Oxe, and a Mule, he hath no gall like Mules, and Asses, and other whole-footed-beastes, howsoeuer (some say) it lyeth in his belly, and others that it cleaueth to his liuer, or to the gut-colon. The final guts of a horffe lie neare that gut, that so one side of his belly may bee free and full of passage, and from hence it commeth, that the best Horffes, when they runne or trauel hard, haue a noyse or rumbling in their belly. The hip-bone of a horffe is called by some the Haunch, as the Arabians say, the taile, because therewith he driueth away flies is called *Muscarium*, it ought to be long, and full of haire. The legges are called *Gamba of Campo*, signifying treading: the hooues of a horffe ought neither to be high nor very low, neither ought the horffe to rest vpon his ancles, and those horffes which haue straight bones in the Articles of their hinder knees, set harde on the grounde, and weary the ryder: but where the bones are short in the same places, as they are in Dogges, there the horffe also breaketh, and woundeth one legge with another, and therefore such horffes are called *Cynopoda*. They haue also quicke flesh in their hooues, and their hooues are sometimes called hornes, vpon which for their better trauel, men haue deuised to fasten yron plates or shooes. This hoof ought to be hard and hollow, that the Beast may not bee offended, when he goeth vpon stones; they ought not to be white, nor broad, but alwaies kept moist, that so they may trauel the better, hauing strong feet, hard and sound hooues, for which cause the Grecians call them *Eupodes*.

Forasmuch as it is requisite for euery man to provide him horffes of the best race, and their kinds are diuers in most places of the world, so the courfers of horffes do many times beguile the simpler sort of buyers, by lying and deceitful affirmation of the wrong countries of the best horffes, which thing bringeth a confusion: for there are as many kinds of horffes as nations, I will therefore declare seuerally the countries breeding the horffes, for the Region and aire maketh in them much alteration, that so the reader may in a short view see a muster of horffes made of all nations. The wildernes of *Armenia*, and *Etolia* is as fit for feeding of horffes as *Thessalie*. The horffes of the *Greekes*, *Armenians*, and *Troians* are fit for war, of the *Greekish* I will speake more afterward.

Alexandria was wont to take great delight in horffes and combats of horffes: *Appolinus* writeth *Lib. 5. Aethiopia* (as it is reported) breedeth horffes hauing wings and horns. *Varro* commendeth the *Apulian* horffes, and *Polisterianus* writeth, that they and the horffes of *Rofea* are most fit for warre: he meaneth about all the horffes of Italy. There haue bene very fruitful pastures in *Arcadia* for cattell, especially for breeding horffes and Asses that are Stallions, for the procreation of Mules, and the breed of the *Arcadian* horffes excelleth. The same man prefereth the horffes of *Thessalia* & the *Greekish* horffes, for they are sound of their feete and head, but not of comely buttockes, they haue their backe bone whole, great, and short.

The latter two I might haue referred to the whole body of the horffe. The horffes of *Armenia* are very necessary and conuenient for war, for they and the *Capadocians* do breed of the *Parthian* horffes, hauing their heads are somewhat bigger. Of the *Hackney* or common horffes, I will say more afterward where I touch the difference of horffes, and of their pace. The *Bavarian* horffes are the same as the *Lybian* horffes. *Vegetius* commendeth the horffes of *Toringa* and *Burgundia* after them of *Vonufci*. Brittain breedeth little horffes & ambler. Of horffes that are celebrate of the *Calpian* mountaine, see in the Spanish. The horffes of *Capadocia* and *Armenia* haue their breed of the *Parthians*, but their heades are bigger, and are of a most famous nobilitie, for that country before any other land, is most commodious for the nourishing of horffes, according to the verses of *Nemesian*:

Cyp-

Aristotle.

The Horffes of diuers nations,

Oppianus

Appolinus Horffes with horns and wings

Ruellius

Abyssinus

Vegetius.

*Cappadocumque notas referat generosa propago,
Armata & palmas nuper grex omnis anorum.*

The *Cappadocians* do pay to the *Persians* euery yeare, beside siluer, a thousand and five hundred *Horsles*, &c. The *Medes* haue the doble of these, and they Sir-name the *Cappadocians* *horsles* famous and swift, for he saith, that whiles these are young, they are accounted weake by reason of their young teeth, and their body feeding on milke, but the older they grow, so much the swifter they are, being very couragious and apt for war and hunting, for they are not afraid of weapons, neither to encounter with wilde beasts. *Mazaea* is a city of *Cappadocia*, situate vnder the mountaine *Argaeus* now called *Cesarea*, as *Essebius* remembreth in his *Chronicles*, and from that city commeth the *Mazacenean* *horse* for the *Cappadocian* *horse*. And not onely the countrey, but the city it selfe sometime was called *Cappadocia* from this city or walled towne I suppose the *horsles* of *Mazaea* were so called, which *Oppianus* calleth *Mazaci*, of these also and more, I will set downe these verses of *Nemesian*:

*Sit tibi praeerea sonipes Maurusia tellus
Quemque coloratus Mazax deserti per arua
Ne pigeat quod turpe deformis & aliud
Quoque iubis pronos cervix diuerberet armos
Pareat in obsequium lenta moderamine virga.
Quin & promissi spatia per aquora campi,
Paulatimque, auidos post terga relinquunt.
Cum se Threicius Boreas super extulit antro,
His etiam emerito vigor est iuuenilis in auro.
Non prius est animo quam corpore passa ruina.*

*Quem mittis modo sit gentile sanguine furcas,
Pauit, & assiduos docuit tolerare labores
Est illis, quodque infrenes, quod liber usque,
Nam flecti facilis, lasciuiaeque colla secures
Verbera sunt praecpta fuga, sunt verbera freni.
Cursibus acquirunt commoto sanguine vires,
Haud secus effusus Xerxes per cerula ventis,
Horum rarda venit longi fiducia cursus:
Nam quacumque suis virtus bene floris annis.*

And peraduenture *Nemesianus* vnderstood certaine *horsles* of *Lybia*, by the name of the *Mazacene* *horsles*, when as he ioyns them with the *Maurasian* *horsles*, and cal them painted *Mazacene* *horsles*, which agreeeth not with *Cappadocian*, writing also, that they are ruled with a stroke of aire instead of a bridle, which thing we haue read in Authors writing of the *Mysian* *horsles* in the countrey of *Lybia*, and whereof we will speak when we discourse of the *Lybian* *horsles*. But the *Cappadocian* *horsles* are swift and lusty in their old age, as it is related by *Oppianus*. Again if *Mazacene* *horsles* be the same that the *Cappadocian* are, what is the reason why *Oppianus* doth name them apt, vnlesse peraduenture euery *Mazacene* *horse* is a *Cappadocian*, and not otherwise. The *horsles* of *Chalambria*, are so named of a place in *Lybia*, the *Cheonian* *horsles* are the same with the *Apriolan* *horsles*. The *Colophonians* do bestow great labour in breeding of *horsles*, for the *Colophonians* dwell in a plaine, as I haue read in a certaine Greeke author *Strabo* lib. 14. writeth that the *Colophonians* in times past did abound with sea-forces, and haue much excelled in *horsemen*, that wherefoeuer in anie nation there was waged warre, they hired and required the aide of the *Colophonian* *horsemen*, and so it was made a common prouerbe: *Colophoniam addidit Erasmus*. The *horsles* of *Creet* are commended by *Oppianus* and else-where. From their ioines vpward they are as bigge as the *Cyrenian* *horsles*, with well set thighes, excellent for the foundaies of their feet, and holding their breath a long time in riding, and therefore fit for single races or in chariots.

The *Epean* *horsles*, are remembred of *Oppianus*, and the *Epeans* are a people of *Achaia*, and the *Achaian* *horsles* are commended of the same. The *Lipidanean* kinde of *horsles* is more excellent, and he preferreth the *Thessalian* *horsles* before those of *Epidaurea*, but the *Epicortian* *horsles* are biting and stubborn: *Abysrtus* saith, that the *Epicortian* *horsles*, & the *Sameritan* and *Dalmatian*, although they are stubborn and wil not abide the bridle, and besides are base and contemptible, yet they are bold in war and combats, and therefore the *Epicortian* *horsles* and the *Sicilian* despise not if their qualities and comely parts be aparant in them, although sometime he hath run awaie from the enemy, as the poet saith:

*Quamuis sepe fugatille verso egerit hostes,
Et patria Epirum referat.*

Epeia

Epiria and *Chaonia*, is also a part of *Epirus Alpefrian*, although sometimes it be taken for the whole country of *Epirus*. The *horsles* of *Chaonia* are commended, as *Gratius* remembreth, writing of the *Sicylian* *horsles*, in these verses to this effect, that no man hath presumed to strue with the *Chaonians*, and the *Achaian* hand doth not expresse their defects:

*Queis Chaonia consedere coatra,
Ausit, vix merita quas signat Achata palma.*

There are a people of *Arabia* called *Erembi*, which some some call *Ichthyophagans*, and *Trogoloditans*. *Vegetius* in the thirde place commendeth the *Frisian* *Horsles* for swiftnesse and long continuance of course, after the *Hunnian*, *Burgundians*. The French *horse* is the same that the *Menapians*, and *S. Hierom* writeth, that wordly men are delighted with the French geldings, but *Zacharies* Asse loosed from his bandes, reioyceth good men. *Lucius Apuleius* hath commended the French beasts, for if the young sole be deriued of a generous kind, it is an argument it wil proue a noble beast.

The *Gelanoian* *horsles* are a kind of base *horsles* not fit for warre, whether this name proceed of a strange contrey, I haue no certaine knowledge thereof. There is a certaine river in *Sicilia* called *Gelas*, of which country the *horsles* are of great value and much set by. And also the *Gelons* are a people of *Scythia*, who in their flight fight vpon *horsles*, of which *Lucanus* writeth to this effect. *Massagetes quo fugit equo, sortesque, Geloni*. And *Virgill*, *Bisaltæ quo more solent, acerque Gelonus*. Cum fugit in Rhodopen, aut in deserti Getarum. Et luc coueretum cum sanguine putat equino, signifying thus much that the *Massagetes* and valiant *Gelons* flie away vpon *horsles* like the *Bisaltians*, when they flye into *Rhodope*, or into the wildernesse of the *Gelons*, and drinke milke mixed with *horseblood* for hunger and famine. But these fearefull *horsles* are not meet for war. *Germania* hath greater *horsles* and hard trotters, whose pace is very hard and troublesome. The *German* *horsles* runne most swiftly. The *horsles* of the *Greeks* haue good sound broad feet, and of a great body, a comely fine head, their forepart somewhat high of stature, straight and well compacted, and of a wel fashioned body, but the ioyning of their buttockes not so agreeable and answerable to the rest: they are most swift and couragious, yet notwithstanding in all Greece the *Thessalian* *horsles* are most esteemed, *Nemesianus* writeth also of the *Greekish* *horsles*. Greece therefore yeeldeth choice *horsles*, and well hoofed. In *Heluetia* the *horsles* are fitted and very expect in war, and especially the *Algecian* *horsles*, which will last and continue a long time.

In Spaine also the *horsles* are of a great stature of body, well proportioned and strait, hauing a fine head, the ioyns of their bodies very well deuicid, set a part, and ready or flexible, simple and short buttockes, but not very strong and comely. They are stronge and able to sustaine the vndergoing or compassing of iourneyes, neither are they slender bodied or subiect to leanness, but they are nothing nimble for course, as shall appeare by the words of the Authors following, neither are they spurred when they are ridden: from their growing euen to their middle age, they are pliant and easie to be handled, afterward they waxe wilde and biting. The *Cappadocian* *horse* is renowned, the like, or the next triumph or victory haue the *Spanish* *horsles* in running the ring. Neither doeth *Sicilia* yeeld *horsles* inferior for the ring then those: and *Affrica* is accustomed to bring forth the most swift *Horsles* by copulation with the *Spanish* blood to the vse of the saddle.

Oppianus saith that their *Iberian* *horsles* are more excellent, and do so much surre-passe other *horsles* in swiftnesse, how much the Eagle or the winding Hawke in the ayre, & the Dolphin in the sea excelleth other birds and fishes, but they are smal and of little strength and no corage (although *Abysrtus* affirmeth) if you read him well, that they are of a great stature of bodie, they being rid but a little way do loose their swiftnesse of pace, they are of a comely body, but their hooes are not hollow or hard.

The *Spanish* *horsles* are desired of great Princes and Peers: & the *Maguates* because their opinion is that they are swift and nimble, and out of Spaine they are respected for lightnes and elegancy. The iudgement of the auncients for the general breed of *horsles* was this, that the greatest *horsles* are bred from the third climat, to the end of the sixt and most of all in Spaine, yet we haue seene stronger and bigger *horsles* bred in the seventh climat,

climat, and those more able to indure labor then those that are vnder the thirde or fourth climat.

Alberus

The Horses of the *Celiberians* somewhat a dusty colour: and they chaung if they bee transported into the farther Spaine, and the *Parthian* Horses are like them in regard they excell in nimbleness and dexterity of running, wherof *Martial* writeth thus, *Videbis aliam libellam equis & armis vobislem*: which *Bilbilis* is a City of *Celiberia*. Of the *Callacians* and *Genetes* we will speake also in the Spanish Horses that are bred in the *Calpian* Mountaine afterward, when wee entreate the differences of Horses according to their degree.

Strabo

The *Hunnes* bring vp their Horses hardly, able to indure cold and hunger, and they haue great and crooked heads, staring eies, straight Nostrils, broad chappes, and strong and rough Neckes, and long manes downe to their Legges; great ribbes, straight backs, bushy tiales, strong shankes or Legges, small feete, full and wide hooves, their flanks hollow, and all their whole body full of holes. There is no fatnesse in their hanch or buttocks, they haue no strings in their sinnewes or arteries, and they exceede in length more then in highth, hauing great bellies hanging downe, big-boned and leanne (which is a deformitye in other Horses) in these it shewed their statelynesse: their courage is moderate and wary, and these are able to indure woundes. These *Hunnian* Horses else where he calleth them *Hannian* Horses, and the same in times past *Hunnes*: but they are called a daies *Vngarian* Horses.

The companies or armies of *Hunnes*, wandering vp and downe with most swift horses filled all things with slaughter and terror. They are biting & kicking horses, as most *Pannonicks* are (for they call *Pannonia* at this day *Hungaria*) of which there is a prouerbe of Maliginity sprung vp, *Non nisi irritati aut opinione offensa metu ferocitunt*: that is to say. They wax not faine or rage not, but either by opinion or fear of offense affirming that the *Pannonians* are very fit for War. There is not any that can hold and constrain or draw the bridles in, or loose them forth, that rydeth an Indian Horse when hee praunseth and runneth violently, but such a one that hath bene trained vpper from his childhood in the skill of Horses: these men haue accustomed to hold them with the bridle, and also to break their wilfulnesse by snaffles or bits, and those that are well skilled in handling Horses do, compell them from their vnruleinesse, and restraime them within a small cyrcuit. Yet notwithstanding to make this circle and finish it, it requireth the help of hands, and it is a great skil belonging to horsemen.

Geopon

They which are most skilfull of this art, and cunning doers of it, know very well how to bring their course into a circle, whose compasse is not to be regarded chiefly when it can beare but two Souldiers fighting together at one time. There are among the Indian *Pyllans* (for there are also other Affricks of that name) Horses bred no bigger then Rams, and they say that in Indian there are Horses with one horne, of which horne drinking cups may be made, hauing this vertue in them, that if you put poyson into them and a man drinke thereof it shall not hurt him, because the horne doth driue away or expell the euill or poyson. Whereof you shall see more at large in the History of *Monoceroses*: and *Aelianus* himselfe else where, and *Philes* following him, write the same thing of a cup made of the horne of an Indian Assie, hauing one horne.

Aelianus

The *Isrian* Horses are of good able feete, very straight, whole backt, and hollow, but swift of course. The *Moore* Horses (saith *Oppianus*) are most excellent, as well to holde out long courses, as also to indure hard labours: the *Lybians* next vnto these are of a most durable celerity: they are shaped alike, except that the *Lybian* horses are big, and of a longer body, hauing thicker ribs and sides, and their brest is larger before on their chest: they can easily abide the heate of the sun and daily thirst.

Oppianus

Africa hath bene accustomed to put the most swiftest horses of the Spanish blood to the vse of the faddell: (and *Liuius* saith) in Lib. 23. that it was a custome to the *Numidians*, being in battell to leade two horses together, and in manner of vaulters oftentimes, in the most sharpe conflict could leap from the weary horse to a fresh, (so great was the dexterity of the rider and the docibility of the beast.) From *Tunis* of *Africa*, *Maf-salia*, and *Numidia*, there are also brought very singular horses, passing for running, which

20

the common people call *Barbary* horses. The *Maffilians* (a people of *Lybia*) haue verie good horses, which they gouerne with a rod without a bridle, from whence *Virgill* in his fourth of his *Aeneidos* calleth them vntamed and wilde *Numides*: and *Siluis* saith also, The *Numides* a nation hauing no skil of the bridle, do leap vp and downe here and there and euery where, as *Martiall* writeth:

Hic passim exultant Numide gens in scia freni
Quis inter geminas per ludum nobilis aures
Quadrupedem silectit non cedens virga lupati.

10

Also the rod rules the *Maffilian* horse: the same *Nemesianus* writeth of those which hee calleth *Mazacians* (as I haue before spoken of the *Cappadosian* horses.) The *Dorcadian* horses although they are of a marueilous swiftness, yet they are inferior to the *Lybian* horses in running. The *Lybian* Mares are taken with a pipe, and by these allurements they are made tame and leaue off all wilde qualities, and whither fouer the pipe shall allvve them, thither they follow, and the shepheard when he stands, they leaue of marching forward, and if he sing more pleasantly, they are so delighted with it, that they cannot hold teares. The shepheards of these flockes, make their shepheards pipe of the tree (called *Rhododaphus*) the sound whereof delighteth those that go before the heard. *Gratius* also writeth

20 to that effect;

Fingit equos Pifus Numida &c.
Audax & patiens operum genus ille vigebit
Centum actus spatij atque eluctabitur iram
Nec magni cultus sterilis quodcunque remisit
Terra sui tenuesque sitis producere riuus.

Although the place be not perfect, yet that is spoken concerning the *Numidian* and *Lybian* horses, is manifest as well by the wordes of *Oppianus* before recited, as also by that which *Aelianus* setteth downe: for (saith he) I haue heard these things touching the *Lybian* horses of the men of that nation, that of all other horses they are the swiftest, and that they haue no fence of their labors, being lanke by reason of their slenderness and thinnesse of their shape, and are wholly of themselves fit to endure their maisters negligence, for their maisters giue them no meat or fodder, neyther doeth any man rubbe or dresse them with the curry-combe after they haue labored or traueled; neither do they lay anie litter or straw for them to lie on, nor pare their hooues, but so soone as they haue ended their journey, leaping off their backs, they turne them to seeke their foode: and in like manner the men of *Lybia* worne with leanness, and al beineard with filth, do ride on horses of this sort.

The horses and Oxen of *Africa*, which dwell between *Getulsa* and vs, are as ours, that is, hauing longer lips (the interpreter translates it hooues.) Their kinges take delight in troopes of horses, so that there are numbred to him euery yeare one hundred thousand Coltes.

The *Chalambrian Libians* are before spoken of, and the *Nasauions* we will speake of here after. *Barbarie* breedeth very fewe Horses, but the *Arabians* which inhabite in the desert, and the people of *Libia* doe breed very many, and they do not so much accustome them to journeyes and warfare, as to Hunting, and feeding them with Camels milke only twise a day and night, whereby they keepe them fine, but very leane, and in the time of grasse, they turne them out to feede in the fildes, but they ride not on them.

The Horses of *Maffilia* are equal with the *Libians*. The people of *Magnetia* haue been renowned in feeding and bringing vp Horses, and they are very skillfull in combate on Horse-backe (as *Lucanus* saith.) The *Magnetians* are famous for Horses, and the nation of *Nysaia* for Oares: *Magnetia* is a contrey of *Macedonia*, bordering vppon *Thessalie*, so the City and countrey of *Asia* lyeth toward *Maandrus*. *Oppianus* commendeth the *Magnetian* Horses. The *Moore* fight often on Horse-backe with speares, but their Horses are naked and their bridles made of rushes.

Cc

The

The *Maffylans* following the *Lybians* (for the most part) are furnished after that maner, and they resemble others, hauing little horses, both swift, obedient, and easily to be ruled with a rod.

Strabo.

The collars of their horses are made of wood or haire, whereby the bridles hange. The principall horses of *Barbarie* are not swift, but in respect they live on fodder they are more handfome and better in flesh, which they vse in eminent daunger when it standeth them vpon to escape the rage of their enemies. Thus far I haue related the words of *Oppianus*, touching the nourishing of horses, among the *Lybians*, where he sheweth that they are all alike, both in shape and other proportion. Touching the *Nemefian* horses, they are all one with the *Maurans* and *Marufans* (as *Strabo* witnesseth) calling them nimble and swift kinds amongst the *Moors*.

The *Sicilians* are swifter then the *Moors*, and the *Moors* are of a more valiaunt courage then the *Sicilians*, or some such like other thing, who are furnished with yellow colours, and shew to the eye most shining and splendant, and which is more they only desire the roaring of a *Lyon*, for which when they come to other wilde beasts by way of hunting, he commendeth them to be excellent: then he sayth that the yellow is the best colour.

In the country of *Mauritania* are great store of *Lions*, and of the *Nazacanos* wee haue spoke of before sufficiently. The *Median* horses are of exceeding greatnesse, and the men of that country are so bewitched with the rich attire and shape of their bodies, and also their horses being so loose with superfluous or rankenes, that the horses take delight in their maisters, both in greatnes and in fairenes of body, and such costly furniture vpon their backs, that they seeme to perceiue their owne stature and comelines. The *Medes* euery year by way of custome pay 3. thousand horses. *Herodotus* also calleth the *Nisean* horses the *Medes*, wherof more shalbe spoke afterwards. The *Menapians* amongst our countymen the onely men, which I suppose were once cald French of *Caesar* and the *Rugians*, (as warriours for the most part are in estimation. I also find that the *Rugians* inhabited that country which is now called *Rugerland*, and that *Paulus Diaconus* remembreth them lib. 1.

Touching the affaires of *Longobardus*, there are that say they departed into *Meckelburgia*. These are the right off spring of the *Germanes* (saith *Alphametus*) they are counted as *Germanes*, both in language and vertue. *Gratius* writeth of the *Mareibians*, saying the *Mareibians* scarce yeld their tough necke to the sword. *Virgill* also declareth *Myccenia* to be a countrie of most notable horses: and *Gratius* commendeth a horse fit for huntinge highly in these verses:

Consule Penei qualis prefunditur amne
Theffalus aut patrie quem conspexere myccene
Glaucum nempe ingens nempe ardua fundit in auras
Orura quis Eleas potior lustrat arenas?
Ne tamen hoc attingat opus iactantior illi
Virtus quam siluas duramque laceffere martem.

The *Mylian* horses were once great in estimation (as *Camerarius* writeth; Also the *Mesomoniens* are a people of *Lybia*, liuing as spoilers of the ships of *Syrtea*. Of all these horses befor said, the *Miscean* horse is the goodliest, and fittest to cary the body of a King, they are of a passing good shape, an easie pace, and verie submissive to the bridle; hauing a little head, and a long and thicke mane, with yellow or browne haire hanging downe on both sides: *Armenia* is verie fit for feeding horses, wherin is a certain meddow called *Hippobonans* by which they make their journey which passe from *Persia* and *Babylon* into the *Caspian* border, in which place they feede five hundred Mares which belong vnto their King.

The *Miscean* horses (written with *Iota* and simple *Sigma*, as *Eustathius* writeth) are the most excellent and best; some say that they haue their generation from *Germanie*, others out of *Armenia*, but they haue a certaine kind of shape like the *Parthians*.

In *India* most of their liuing creatures are far greater then in other places (except horses) for the *Miscean* horses, do exceede the *Indian* horses, as *Herodotus* writeth in his seventh

uenth booke, describing the *Persian* horse. Behind the speares (saith he) came ten Horses in most sumptuous lumiture, which were *Niseans*, so called, because there is a great field named *Nisus* in the countrey of *Medica*, which yeeldeth horses of a great stature. After these followed *Iupiter's* chariot drawne with eight horses, after which *Xerxes* was caried in a chariot drawne by *Nisean* horses, and by how much the greater the *Lybian* Elephant is then the *Nisean* horse, so much greater are the *Nisean* horses then the *Indian* (as the same man saith) in his first booke: but the king was about to offer a white horse, that is of the *Nisean* horses, hauing a better marke as some expounded.

There are that say that *Nisus* is a plane of *Persis*, where the most famous and notable horses are bred. Some interpret it to the yellow *Nisean* horse, because all the horses of *Nisus* are of this colour. Betwene *Susian* and *Bactrian*, there is a place which the *Greeks* call (*Nisus*) in which the most singular fine horses are bred: There are also that suppose they are had from the red sea, and at those to be of a yellow colour. *Herodotus* writinge of *Nisus* maketh it a part of *Media*. *Orpheus* also writeth that there is a place in the red Sea called *Nisa*. *Stephanus* also maketh mention of (*Nisean Pedion*) with the *Medes*, of which people the horses are so called. *Celcius Rhodiginus* reproveth a certaine man which translated the *Islandish* horses for the *Nisean* horses. *Plutarchus* saith that *Pirrhus* had an apparition of a *Nisean* horse armed and furnished with a rider, that *Alexander* the great was captaine thereof.

The *Medes* haue Colts of a most noble kind of horses, which (as auncient writers do teach vs, and as we our selues haue scene) men when they beigne the battell with a fierce encounter are wont to prance valiantly, which are called *Nisean* horses.

Touching the *Paphlagonians* about the education of their horses see more among the *Venetians*: The *Parthian* horses are of a large body, couragious, of a gentle kinde and most sound of their feet. Concerning those horses which haue but one eye, commended among the *Parthians*, and of those which are distinguished by diuersitie of colors, from those that come forth first, I haue spoke already out of *Abfyrus*. The *Armenian* and *Parthian* horses are of a swifter pace then the *Sicilians*, and the *Iberi* swifter then the *Parthians*, wherof *Gratius* writeth to this effect:

Scilicet & Parthis inter sua mollia rura
Musit honor veniat Candidi saxa Taburni
Gargamue truncem, aut ligurinas de super Alpes
Ante opus excussus cader unguitibus, & tamen illi
Estanimus, sumgetque meas se missus in arces
Sed iuxta vitium posuit Deus.

That is to say among the *Parthians* there hath remained honor for their soft Countries; but let him come to the Rockes of *Candmus*, *Tabernus* and too rough *Gargamus*, or vpon the *Ligurian* Alps, then he will quickly shake off his hoooves: and make a shew of great valiantnes. The horses of the *Celtibarians* are somewhat white, and if they may be brought into *Spain* they change their colour. But the *Parthians* are alike, for they excell all others in nimblenes and dexterity of running: How the *Parthians* do make their pace easie in the trotters and hard footing horses, after the manner of geldings, shall bee declared afterwards, for *Persia* preferreth these horses about the censure of their patrimonies, as well to cary, (hauing an easie pace) and being of most excellent dignity: As for their pace it is thicke and short, and he doth delight and lift vp the rider being not instructed by art, but effecteth it by nature.

Amongst these ambling naggies, (called of the Latines among the common sort *Totarij*) their pace is indifferent, and whereas they are not alike, they are supposed to haue something common from both; as it hath bin prooued: wherof *Vegetius* writeth in this manner.

In a short iourney they haue the more comelines and grace in going, but when they traue far they are impatient, stubborn, and vnles they be tamed will be stubborn against the rider; and that which is a more greater maruell, when they are chafed, they are of a delightful

comelines, their necke turneth in manner of a bow, that it seemeth to lie on their brest. The *Pharfulian* mares euernmore bring foales very like their *Syre*, and therefore very well so named, *Equæ probæ*, we read of the *Phasian* horses which receiue their name (from the the marke or brand of a bird so named) or else because of their excellent beauty and comeliness.

The *Rosean* horses *Varro* so nameth of *Rosæ*, which *Volaterranus* writeth to be most fit for war: and this *Rosæ* otherwise *Rosæa*, *Festus* saith, that it is a country in the the coasts of the *Restien*; so called, because the fields are said to be moist with that dew. The horses of *Sicæ* if they happen to throw down their rider, they forthwith stand still that they may get vp againe *Vegetius* hauing commended the *Persian* horses saith, that the *Armenians* and *S. pharens* do follow next. This *Saphirine* verily is an Island in the Arabian coast, and the people of *Sapiria* lie beside *Pontus*. The hories of *Epirota*, *Salmaria*, and *Dalmatia*, although they wil not abide to be bridled, yet they shew that they are warlike by their legs.

The *Sardinian* horses are nimble and fair, but lesser then others. The *Sarmatian* kinde of horses is feat and well fashioned in this kind, very fit for running, vnmixt, hauing a well se. body, a strong head, and a comely necke. Some horses they cal *Ætogenes*, from a certaine marke which they haue in their shoulders and colour, which the *Sarmatians* doe take vnto the selues as very good, with which they doe contend about their cruelty, wherefore they employ them in warlike outrodes, but those that beare the Eagles marke in their buttocks and taile, they are disallowed of them, and they report that they marke them so, because they wil not vse them, by reason least the rider shold quickly be destroyed or run into some trouble.

The *Sarmatians* when they intend any long iourneyes, the day before they keepe them fasting, giuing them a little drinke, and so they wil ride them a hundred and fifty miles continually going. These horses are very fit for war, and many of them are founde gelded in ther tender age, and they say they neuer loose their teeth. It is a custome of *Scythia* and *Sarmatia* to geld their horses to make them more gentle: they are swift, lile, and fierce, but very stubborne and vntrained, neither doeth *Circæ*, (scituate neare *Sicilia*) breed horses inferior to the Spanish, as *Vegetius* writeth. The *Epirotan* and *Stælian* horses are not to be despised, if they were well bred and educated, they want not comeliness and good qualities.

The *Sicilian* horses are most swift. *Lilybæum* is a promontory of *Sicilia* lying towards *Lybia*, which a certaine verte maketh more plain: but as I vnderstand it is the three-clift-toppt mountaine *Ætna*, which casteth forth fire, and couereth the carcasse of *Euseledæ* the Giant, lying there vnder, (whereof *Oppianus* writeth) and some others also. But (saith he) the *Armenians* and *Parthians* haue swifter coursers by farre, then the *Sicilians*. Now, let vs heare *Gratius* himselfe, discoursing of the *Sicilian* horses, as well as of the *Lybycan*.

*Sic & strymonia fecit tutela Bisalra,
Possent Ætnæas vsinam se ferre per artes.
Quiludus Siculis: quid tum si turpia colla
Aut tenuis dorso caruatur spina? per illos
Cantalus Graijs Agragas, victaque fragosum
Nebroden liquere fera. O quantus in armis
Ille meis, cuius decies pecuaria fatus
Sufficiet queis Chæonias contendere contra
Ausit vix merita signat Achaia palma.*

But as for *Gratius* I suspect the place to be vnperefect; for *Agragas* is a mountaine of *Sicilia*, hauing a towne scituate in the top of it bearing the same name, where their auncesters were wont to nourish and bring vp the best horses. There is also in *Sicilia* a mountain called *Nebrodes*, which some thinke to be so called by reason of the plentie of deare, but they haue no author for it, and as for the printed booke of *Gratius*, I finde it expresseth it not so well as *Virgill* setteth it downe, saing, that *Agragas* was a breeder of most courageous and notable horses: but yet *Seruius* saith, (according to *Pindarus*) that the *Agrigentines* in times past sent their horses to the iusting or combates of *Grecia*, returning with victorie from

from thence, and we haue also read that in *Cappadocia* whole troopes of horses haue bin destroyed. The men of *Delphos* by the answere of *Apollo* got herds and great store of horses from *Agrigentine*, and those were excellent. *Aristophanes* calleth those great *Ætnean* horses (*Canthiari*) either of the greatnesse of the mountaine, or else great *Canthars* are bred in it, or of the horses of *Ætna*, being notable for swiftnesse and running. The horses that are bred in *Crete* and *Cappadocia* are also most excellent.

In *Greece* there are most notable horses of *Thessalie*, which *Abisyrus* saith be the best in all *Greece*. The words of *Gratius* the Poet speaking of the *Thessalian* horses are before recited. The mares of *Admetus* were the most excellent, but as *Homer* reporteth the *Thessalian* were before them. The Solitude or wilderness of *Ætneanus* is as commodious to feed horses, as *Thessalia*. It is certaine that *Thessalia* excels with horses, from whence *Xerxes* is said to haue made a combat, that he might try his horses there where he vnderstoode the best breed of Greekish horses to be, and from whence this prouerbe arose, *Decernebre equa Thessalia* (: Viz:) let the *Thessalian* Mare be tried by battaile, a prouerbe of excellent worth, because in old time the chiefeest praise was of the *Thessalian* Mares: which is very apparant by the Oracle that was deliuered to the *Ægineusians*. *Suidas* relateth (but I know not out of what author) that *Thessalia* hath excellent horfmen; *Thracia* expert shootters, and *India* light armor: so hath likewise *Crete* and *Caria*.

Erasmus writeth that *Thessalia* is most fit to feed horses, who do far excel the *Ætneans* and *Epidaures* as *Strabo* witnesseth lib. 8. *Cæsar* was said (when he was dictator) to haue made the first shew among the Romaines of the Horses, fighting against bulls, and killing them; whereof *Lucianus* writeth thus:

Thessalius sumpes bellis feralibus omen.

That is to say: the *Thessalian* horse is profitable for fence and deadly conflicts. There is also in *Thessalia* a city (named *Pella*) from whence I deeme the *Pellæan* horses are so called of *Gratius*, yet there be other places called *Pella* (as *Macedonia* and *Achaia*) whereof *Gratius* writeth thus:

*Spadices vis Pellæi valere Cerauni
Et tibi deus: a magnum pecuaria Cyrræ
Phebe decus nostras agere in sacraia toulat.*

Which (*Cerani*) are mounts of *Epirus*, and *Cyrrha* is a Towne of *Phocis* scituate at the foot of the hil *Parnassus*, where *Appollo* *Cyrrhaus* was worshipped. The *Tyrrhæans* being excellent warriors are commended of *Oppianus* out of the Islands of the *Tyrrhæan* sea (especially *Corfica* and *Sardinia*) there be very short horses, but they are of good courage and gentle withall.

The *Thracian* horses are foule and ill-shapen, being rough al ouer their bodies, and hauing very great shoulders, which in the Greeke is named (*Calomysten*) such a one as wil cast downe the rider on the ground from off his backe, they are crook-backt, or bunched out, or els of diuers kinds; and therefore they haue an vnfore and reeling gait, and their course is very vnconstant. *Abisyrus* saith, the *Thracian* horses are the best. The *Thuringean* horses are neighborsto *Hesius*, which *Pliny* and *Volaterranus* supposed, are called (*Mediterranean* *Cimbri*.)

There be some that suppose the *Venetians* to discend from a people of *Paphlagonia*, (called *Venetans*) which after the destruction of *Troy* came to these places, and by these they make an argument, coniecturing it to be good, in regard they are wholly employed about breeding horses, which at this time faileth altogether, but in former daies they were very careful to follow their businesse about the training vp of young mules, whereof *Homer* writeth. And *Dionysius* the Tirant of *Sicilia* ordained, that the breede of horses should be fetcht from hence, to make warlike combats with them, that among the *Gracians* the excellencie of the *Venetian* breede should remaine, and that a great while after that breed of horses got the praise. *Vuallachus* this daie is called of the *Saxones* a gelded horse, & brought out of that countrie which sometimes was called *Dacia*. The *Lycospades* and *Lycophotians* shal be spoken of heerafter.

Of the choice of good Horses,



The mem-
bers of an eli-
gant horse.

PAladin aduifeth to obserue foure things in choyse of a Stallion horse, the forme or outward proportion, the colour, the merit, and the beauty, all which are necessary to be obserued in the choise of Coltes or elder Horses, that they may be of a generous race, hauing soft legs, lofty paces gentle treading, such as will lead the way, and be not afraid of any water, bridge, nor suddain noises; hauing a gentle necke, a sharpe head, a short belly, a fat backe, a dapple colour, nimble eares, thicke mane lying on the right side, a duble bone disceding by his loines, a founding hoofe, and legs that cannot stand stil, which Virgill expresseth in these words:

*Nec non & pecori est idem delectus equino
Tu modo quos in spem statuis, summittere gentis
Precipuum iam inde a teneris impende laborem
Continue pecoris generosi pullus in aruis
Altius ingreditur, & mollia crura reponit.
Primus & ire viam, & fluuios tentare minaces
Audet, & ignoto sese committere ponti:
Nec vanos horret crepitus, illa ardua ceruix
Argutumque caput, brevis alius, obesaque terga
Luxuriatque toris animo sum pectus honesti
Spadices glaucique color, deterrimus albis
Et giluo: tam si qua sonum procul arma dedere
Stare loco nescit micat auribus & tremis artus
Collectumque praeiens voluit sub maribus ignem
Deusa iuba & dextro tactata recumbit in armo
Ac duplex agitur perlumbos spina canatque
Tellurem & solido grauitur sonat ungula cornu.*

Virro sheweth that at the first foaling of a colt, a man may obserue by certain signes how he will proue when he is in perfection: for if he be cheareful, bold, and not terrified at any strange sight, if he run before the company, be wanton and contend with his equales in course, and ouer-run them: if he leape ouer a ditch, go ouer a bridge, or through water, and being prouoked appeareth mecke, these are the most true signes of an eleeable Colt.

Signs to chuse
a good Colt.

Also it is to be considered, whether they rise quickly, being stirrd from their rest, and run away speedily, if their bodies be great, long, full of muscles, and sharpe, hauing a little head, blacke eies, open and wide nostrils, sharpe pricked eares, a soft and broad neck, not long, a thicke mane curled, and falling on the right side, a broad and full breast, large shoulders, and shoulder-bones, round ribs, a little belly, a dubble backe-bone, or at the least not thin, banchie or extended; his loines pressed downwards, broad, and well set, little and smal stones, a long taile, with curled haire, highe, straighte and equal legges, round knees not great, nor bending inward, round buttocks, brawny and fleshy thighes, high, hard, hollow, and round hooes, well set to the crowne of their pasterne, hauing vaines conspicuous and apparant ouer all his body. That colt which at the time of his foaling hath the moste highest legges, is likelyest by common reason to proue most able and noble in his age, for of all the ioynts in the body the knees and legges grow least, and they which haue flexible ioynts in their infancy, will be more nimble and flexible in their age. And thus much for the parts of a colt. Now, in the next place we must likewise take consideration of a horse vntamed, and ready for the saddle. For the outward partes of his bodye saith Xenophon, yeeld euident signification of his minde, before he be backed.

Plato willet that the state of his body be straight, and articulate, his head bony, his cheekes little, his eies standing out, and not sunke into his head, flaming like blood, looking cruely if the body be blacke, but blacke eies if the body be white doe argue a gentler and bet-

Columella
Virro
Libertus.

Of the choise
of a horse vn-
backed or ne-
uer ridden.

better disposition: short and little eares, the crowne of his head greater then the residue, broad Nostrils, whereby he not onely looketh more terribly but breatheth more easily, for when one Horse is angry with another, in their rage they are wont to stretch out their Nostrils vehemently.

The beake or snout of a Horse, ought not to stand out like a swynes, but to bend downe a little crooked, the head to be ioyned to the necke, as it may bend more commodiously, that is, if the necke be small next to the head, so will the necke stand before the rider, and his eies appeare before his feet: and although he be full of stomacke, yet will he neuer be violent or stiffnecked. It ought also to be considered, whether his cheek-bones be sharpe, tender, or vnequall, standing one aboue another, for their imparity maketh the Horses necke to be hard, and stubborn.

The backe-bone aboue his shoulders higher commodious to set the saddle vpon, & his whole body the better compacted, if the backe bone be duble, and smooth; for then shall the rider sit more easily, and the forme of the Horse appeare more delectable. A large breast sheweth his comlineesse and strength, making him fit to take longer reaches without doubling of his Legges, because in a broad breast the Legs stand further asunder: large side or ribbes swelling out aboue the belly, for they shew the ability of the Horse both to his food and worke, a round euen belly and his loines being broad and short, causeth the forelegs to be lifted vp more easily, and the hinderlegs to follow, for the smal loines do not onely deforme, but enfeeble and oppresse the Horse, therefore the loines ought to be duble, the ribbes broad and fleshy, agreeable to the breast and sides, buttocks solide and broad, with a long taile reaching downe to the heeles of his hinder Legges. Thighes full of sinewes, the bones of his Legges thicke like the postes of the whole body, but that thickeesse ought neither to be of vaines nor flesh, for then they are quickly inflamed and wounded, when they traile in rough and sharpe waies: for if the flesh be cut a little, the commissures parte asunder, and causeth the Horse to halte, and aboue all other things haue a regard to his feet, and therein especially to his hoof, for being thicke, it is better then being thin, likewise if they be hard, causeth the pasterne to stand higher from the ground, for so in their pace the soft and hard parts of the foote doe equally sustaine one another, and the hard hoofe yealdeth a sound like a Simbal, for the goodnesse of a horse appeareth by the sound of his feet.

Now on the contrary side it is good also to set downe the faults and signes of reprobation in Horses, and first of all therefore, a great and fleshy head, great eares, narrow Nostrils, hollow eyes, a long necke, a mane not hairy, a narrow breast, hollow shoulders, narrow sides, and little fleshy sharpe loines, bare ribs, hard and beaue Legges, knees not apt to bend, weake thighes, not strong, crooked legs, thin, full fleshy, plaine and low hooes, all these things are to be auoided in the choise of your Horse.

Of the choise of Stallions and breeding Mares.



Now in the next place let vs consider the choise of Horses and Mares appointed for breede and procreation, and we haue shewed already that in a Stallion we are principally to consider the colour, forme, merit, and beauty. This Stallion is called in Italy *Rozzone*, in France *Estalon*, in Germany *Ein Springhengst*, and in Latine *Admissarius quia ad generandam sobolem admissus*, because he is sent to beget and engender. The Graeci *Anabates* or *Ocheutes*. First of all therefore to beginne with the colour: that Horse is best which is of one continued colour, although oftentimes (as Rufus saith) Horses of a despicable colour proues Noble as any other.

Of the color.

The cheefe colours are these; bay, white, carnation, golden; russet, mouse-colour, fleabitten, spotted, pale and blacke: of all these the blacke or bay is to be preferred. *Oppianus* maketh distinction of Horses by their colour in this manner, the gray or blewish spotted is fittest for the hunting of the Hart, the bright bay for the Beare and Leopards, the blacke with flaming eies against the Lyons. The naturall colour of the wilde Horses are

are an ashe colour with a blacke strake from the head along the backe to the taile, but among tame Horsses there are many good ones of Black, White, Browne, Red, and flea-bitten colour. But yet it is to be remembred that seldome or neuer Coultres be soaled white, but rather of other colour, degenerating afterward by the increase of their age, for such Horsses are more liuely, durable, and healthy, then other of their kinde, and therefore *Plutarch* commendeth a white Horss of *Sylla* for his swiftness of foot and stomacke: among al colours, first the blacke, then the bay, next the white, and last the gray are most commended.

Camerarius commendeth a certain colour cald in Latin *Varius* and may bee englished da-
ple gray, because of the diuers in-textures of colours, which although many nations doe disallow, yet vndoubtedly that colour (saith he) is a signe and argument of a good nature, constituted and builded vpon a temporate commixture of humors. Where black, white, and yellow haire appeare, so that the sight of one of these is nothing inferiour to the eque-
striall party coloured caparisons: Among Horsses which are diuers coloured, they which haue stars in their forehead, and one white foote, were most commended; such were the Thracian Horsses not admitted in copulation, of which *Virgill* speaketh in this manner;

Thracius albis

Portat equus buolor moculis vestigia primi

Alba pedum, frontemque ostentans arduus albam.

Blacke Horsses also which haue one russet or swart spot in their faces, or else a blacke tounge are highly commended for generation, but the pale coloured Horsses are no waies to be admitted to couer Mares, because their colour is of no account: & likewise it is seldome seen that the Foale proueth better then the sire. The bay colour hath bin receiued without exception for the best trauailers, for it is supposed that *Baudius* (amongst the Latines) is deriued of *Vadium* quia inter coetera animalia fortius vadat, because among other creatures he goeth most surelye.

It is also behoouefull that in a Stallion Horss, the mane bee of the same colour with the body. Horss-keepers haue deuised to make their Mares conceiue strange colours, for when the Mares would go to the horse, they paint a Stallion with diuers colours, and so bring him into the sight and presence of the Mare; where they suffer him to stand a good while vntill she perfectly conceiue in her imagination the true Idea and full impression of those pictures, and then they suffer him to couer her; which being performed she conceiue-
ueth a Foale of those colours: In like manner, Pigeons conceiue younge ones of diuers colours.

The Germans to mingle the colour of horses haire (especially to bring blacke among white) take the roots of fearue, and of sage, and seeth them together in leigh, and then wash their horses all ouer therewith. For the making of their horses white, they take that fat which ariseth from the decoction of a moule in an earthen pot, and there withal anoint the places they would haue white. Also they shau off the haire, and put vpon the balde place crude hony, and Badggers grease, which maketh the haire to arise white: and many other meanes are vsed by horss-leaches, as afterward shalbe shewed. In the olde age of a horss his hair doth naturally change white, aboue all other beasts that we know, and the reason is, because the brain-pan, is a more thin and slender bone, then the greatnesse of his body would require, which appeareth by this, that receiuing a blow in that place, his life is more endangered then by hurting any other member, according to the obseruation of *Homer*:

Et qua se h. erent capiti letaleque vulnus

Præcipue sit equis.

And thus much shall suffice for the colour of a Stallion: now followeth the form or outward proportion of the body, which ought to be great and solide, his stature answerable to his strength, his sides large, his buttocks round, his breast broad, his whole body full and rough, with knots of muscles, his foot dry and solide, hauing a high hoofe at the heele. The parts of his beauty are these, a little & dry head, the skin almost cleauing to the bone, short & pricked eares, greaieies, broad nostrils, a long and large mane and taile, with a solid and fixed rotundity of his hoofes, & such an one, as thrusteth his head deepe into the water when he drinketh, his ribs and loines like an Oxes, a smooth and straight backe, his
hanches of

or hippes long, broad, and fleshy, his Legges large, fleshy and dry, the sinnewes and ioyntures thereof great and not fleshy neare the hoofes: that the hinder part of his body be higher then his forepart, like as in a Hart, and this beauty better appeareth in a leane body then in a fat, for fatnesse couereth many faults; the former parts are thus expressed by *Horace*:

Regibus hic mos est ubi equos mercantur, opertos

Inspectant, ne facies ut saepe decora.

Mollis fulsa pede est, emptorem inducat hiantem

Quod pulchri clunes, breue quod caput ardua cernix.

If you will make triall of your Stallion whether he be fit for procreation, *Hipparchus* teacheth you this experiment: presse the genyall member with your two fingers, and with lockes of Woll draw out his seede which being so drawne out, if it cleaue and hang together, so as it will not be cut nor easily parted, it is a demonstration of a good Stallion, but if it hang not together like birdlime, but easily go asunder like milke or whay, such a Horss is not to be admitted to couer your Mares. When Horsses be olde among other faulces they engender Foales lame in their feete, and therefore they are to be kept and not to be admitted to copulation nor War, for his rage is like a weake fire among wet stuble according to these verses:

Morbo grauis aut segnior annis

Deficit, abde domo, nec turpi ignosce senectæ

Frigidus in venerem senior frustra que laborem

Ingratum trahis: & si quando ad prælia ventum est

Vt quondam in stipulis magnus sine viribus ignis

In cassum furit.

Therefore it behooueth that a Stallion Horss be not vnder three yeares old when he couereth a Mare, and it is best for him to beginne at siue, for so he will indure in generation not onely till he be twenty yeare old, but also to thirty or forty yeares, as in some countries hath bene often proued. They are not to be admitted to couer aboue fiftene in one yeare at the most, and a young Horss not aboue ten or twelue in one yeare; the residue may be suffered with obseruation of their strength and nature.

The King of *Babylon* beside his Horsses for War had eight hundred Stallions, which were admitted to couer sixe thousand Mares, so that euery one had twenty a peece, ther is also a place in *Syria* neare *Apamia*, where in one plot of ground were nourished thirty thousand Mares, & three thousand Stallions (as *Celius* saith) so that euery Stallion had an hundred Mares to couer (in that place) which number exceedeth the proportion of nature. It is also to be remembred that Stallions are to be seperated from Mares al the yeare long, except at the time of procreation, and then also he must be largely fed according to these verses.

Hic animaduersis, instant sub tempus, & omnes

Impendunt curas denso distendere pingui,

Quem legere ducem, & pecori duxere maritum:

Florentesque secant herbas, fluuiosque ministrant,

Farræque: ne blando nequeant superesse labori:

Inualidique patrum referant ieiunia nati.

Ipsa autem macie tenuant armenta volentes.

Atque ubi concubitus primo iam nota voluptas

Sollicitat, frondesque negant, & fontibus arcem.

Sæpe etiam cursu quatunt, & Sole fatigant:

Cum grauius tumis gemis arca frugibus: & cum

Surguntum ad Zephyrum paleæ iactantur inanes.

Hoc faciunt, nimio ne luxu obtusior usus

Sit genitali aruo, & sulcos obliuiscit inertes.

Sed rapiat sitiens Venerem, interiusque recondat.

It is also to be obserued, that the males which are designed for procreation be not ouer much labored, for then he wil be the more weake for generation, nor yet suffered to be
to

Horsses

Artificial
meanes to
make Mares
conceiue the
best coloured
Colts.

The forme

The beauty
of a Stallion.

Collumella.

Palladium.

Abstrus

to idle, for then a certaine fleamie humour is increased in them, which likewise disableneth them in copulation, and thus much for the males.

The choice
of Mares

Almost all the same things which haue bin said of the male, belong to the female, except the belly of the female ought to be greater, but if there be any whit speckles or spots in the sides of the female, such as are not contracted by accident, but breede in them by nature; such a one is refused for breede, for a Horſſe borne of ſuch a Mare, when he cometh to be olde, will likewise be affected with the ſame blindesse; but if it be a female, by reason of her yearly purgation, ſhe may peradventure auoid that miſchiefe.

The copulation
of horſſes
and Mares.

It behooueth therefore that the Mares appointed for race, be wel compacted, of a decent quality, being faire and beautifull to looke vpon, the belly and loines being great; in age not vnder three nor aboue ten yeares old. Concerning their admiſſion to generation, it is to be remembred, that the Latines haue a proper tearme to ſignifie the appetite of the female to the male, which they call (*Equire*) that is, (Horſſing) and they continue in their luſt ſixty daies together, the ſignes whereof are theſe: They forſake their company, turning not toward the Eaſt and Weſt, but the contrary, to the North and South: neither permit they any body to come neare them, vntill they either bee wearied or meeet with the male, and if they meeet with a female like themſelues, they ioine neare to her, and ſeeme to reioyce at her ſociety, liſting vp the taile, changing of the voice, and ſending forth of her ſecretes, a certaine thin humour, ſomewhat like the ſeede of a horſſe, which is called *Hippomanes*.

Aristotle.
Alberius.

They alſo make water more often then at other times, ſo that among al the females of the world, there is none beſide a woman, that is more greedy of procreation then a Mare, becauſe they want a menſtruous purgation and yet eat abundance of meat, which *Virgil* expreſſeth, ſetting downe their vnlimitable rage, which carrieth them ouer mountaines and riuers, in the time of this fury.

*Scilicet ante omnes furor eſt inſignis equarum
Et mentem Venus ipſa dedit, quo tempore Glauci
Potniades malis membra abſumpſere quadrigæ
Illas ducit amor trans Gargara, tranſque ſonantem
Aſcanium, ſuperant montes & flumina tranant.*

Alſo at that time, their genital hangeth forth more then at other times, but if their mares be ſhorne off, their luſt is extinguished. It is reported alſo by *Columella* that in Spaine, in the Mountain *Tagra* which reacheth into *Portugall* vpon the Ocean, there be Mares which rage ſo far in luſt, that by their ardent deſire of copulation they conceiue by the Southweſt wind, without the company of a horſſe, (euen as Hens do lay Egges being not trode by a Cocke) which are called *Hypenemia*, but thoſe Foales liue not till they be aboue three yeares old. And it is the property of theſe Mares (ſaith *Auicenna*) by kicking againſt the wind with their hinder legs, to open their owne wombe, and to receiue in that delectable aire, what withall they are ſatiſfied.

Alſo he ſaith, that he heard of an old man, which was borne in the Ile of *Pealupha*, that the Mares therof neuer ceaſe running, from thence end of the Iland to the other, when the rage of their luſt is vpon them; which thing is elegantly deſcribed by a Poet, how they turne themſelues to the Weſt, ſtanding vpon the rockes, and there draw in the cold aire, which oftentimes maketh them conceiue; wondering that they conceiue not rather by the eaſt ſunriſing or South, then by the weſterly wind bordering vpon the north, the Poets words are theſe:

*Continuoque audis vbi ſubdita flamma medullis,
Vere magis (quia vere calor redit oſibus) ille
Ore omnes verſum Zephyrum, ſtant rupibus altis
Exceptæque leues auras: & ſæpe ſine vllis
Coniugij vento grauidæ (mirabile dictum)
Saxa per, & ſcopulos, & depreſſas conualles
Diffugiunt, non Enre tuos neque Solis ad ortus:
In Boream Caurumq; aut vnde Nigerrimus auſter
Naſcitur, & pluuio contriſtat frigore calum.*

Some

Sometimes Horſſes and Mares admit copulation at two yeares old, but thoſe Foales neuer proue excellent, but at three yeares old or thirty monthes, they ſuffer coniunction ſafely and with profit, becauſe they ceaſe to looſe their teeth. They continue in their generation, bearing euery ſecond yeare, the male vntill he be thirty yeares olde, and the female as long as ſhe liueth; but the male ingendereth yearly; And it is reported of a horſe in *Oppus*, that couered a Mare after he was forty yeares old, being onely holp vp and down from the Mare.

A hiſtory of
a ſtallion to
his own dam

Pliny, *Oppianus*, *Alcianus*, and *Aristotle*, doe confidently affirme, that when the King of *Scythia* had all his generous breede of Horſſe deſtroyed by a peſtilence (except one of his beſt Mares and a Stallion which was a Foale of that Mares) being deſirous to continue the breede, cauſed his horſſe-keeper to put the Sonne and Mother together, but the Horſſe reſuſed copulation with his owne parents. Afterward the Horſſe-keeper couered the Mare with artificiall ſkinnes, and likewise deſſed the Horſſe in ſuch manner, as one could not know the other, wherupon being brought together the ſecond time, the Stallion couered his owne mother: Afterward the Horſſe-keeper diſcouered them, the one to the other, whereby they knew the fraude, and grew guiltye in themſelues of inceſtuous commixtion; Whereupon they tooke no other reuenge vpon themſelues, but ranne to the top of a high rocke, and there ſucceſſfully threw downe themſelues, one after another, ſo ending their miſerable daies, & preuenting their Maſters hopes; to teach al mankind, that they ought not to ſeek to thriue by ſins againſt nature; the like is before rehearſed of a male Camell.

The very like ſtory is reported of a Horſſe in the coaſts of *Rea*, yet this is not held to be general: for beaſts (as *Aristotle* ſaith) do promiſcuouſly couer one another; the father the Daughter, the Sonne the mother, the Brother the Siſter, and this maketh them to be perfect beaſts; and the ſtorie before recited may be true, yet are they extraordinary: otherwiſe the common rule of *Ouid* remaineth true. That it is not a filthy thing for beaſts to obſerue no degrees of nature.

*Coeunt ani malia mello
Cætera delectu, ne habetur turpe iuuenæ
Ferre patrem tergo, ſit equo ſua ſilia coniux.*

The beſt time of the yeare for the ioyning of Horſſes and Mares for copulation, is from the vernal æquinoctiall to the ſummer ſolſtice, becauſe then the Coultz which are ſoaled in due time, haue the Greene herbes and all the warme weather for the ſuccour of their infancy: and if the Mare (after ſhee hath bene once couered) reſuſe the male, let her reſt tenne daies, and then bring her to the male againe; if ſhee reſuſe the ſecond time, you may take it for granted, that ſhe is filled already. Wherefore ſeeing it is knowne certainly that a Mare goeth twelue monthes with young, it is an eaſie matter ſo to order the time of her copulation, that her foale may alwaies be deliuered in a warme and ſeaſonable time of the yeare: for which cauſe there is an invention for ſtiring vp of the luſt both in the male and female: the *Hymenæan* ſhepherds, by the ſweetneſſe of ſongs vpon their pipes, ſtirred vp their Horſſes and Mares to copulation, but the more aſſured way is, to follow the direction of *Columella* and *Abſyrus*, to prouoke them by naturall meanes, like as Bulls and Kync.

The meanes
to procure
horſſes to copulation.

And firſt of all for the male, giue him the taile of a Hart burned, mingled with wine, and annoint therewithall his ſtones and generall member, and ſo ſhal the dul Stallion be more prone to venery; alſo there is a kind of *Sativum*, which they giue to them in drinke, or the powder of a horſſes ſtones: likewise if the female reſuſe, take ſhrimpes beaten ſofte with water (as thicke as hony) therewithal touch the nature of the Mare in hir purgation, and afterwards hold it to her Noſe; or elſe take hennes dunge mixed with Rozen and Turpentyne, and annoint the ſecrets of the Mare, which ſhall ſo far increaſe her luſt, as it cureth the lothſomneſſe better then the ſhrimps, and increaſeth luſt.

But you muſt regard, that no leane and ill fauoured Mare be annointed, becauſe the horſe is quickly wearied from his luſt, and ſo delighteth only to be tickled therewith without doing any thing.

Other againe doe firſt of all bring ſome vulger horſſe to the Mare, who prouoketh and

and stirreth her to lust, and when he is neare the very acte of filling her, they lead her away, to a more generous Stallion, to be couered by him: And so if none of these means do preuaile with her, they doe rub her secrets with a Nettle, and that causeth her to suffer the Horse to enter.

Democritus also saith that it is in our power to cause our Horses to bring forth males or females; for if we suffer them to couple when the North winde bloweth, or the third day before the full Moone, or bind his least stone, hee shall get a male; but if when the South wind bloweth, or three daies after the full Moone, or binde the right stone of the Horse, it will proue a female.

Also if at the time of copulation, the Horse leape off from the Mare on the right side, it is a token it will be a male, but if on the left side, it will be a female. Carnall copulation is most acceptable to Horses, and lesse gricuous vnto them then to Neate, for there is no kind (man only excepted) that is so venereous and nimble in generation as is a Horse or Mare.

The males know their females with whom they liue, although they haue bine but a few daies together; and if strange females fall into their company, they expell them away by biting, feeding single and alone with their female by themselves; but if any male or other stone Horse come within their walke, then presently they make force at him; if their female stir from them, they restraine her by biting: and in this time of their rage, they neither regard the rider, nor their aduersary, nor the bridle, nor cruell stripes, nor steep hills, nor rocks, or caues of the earth, if they wind the amorous saueur of their fellowes; according to the saying of *Virgill* in these verses:

*Nonne vides, ut tota tremor pertentet equorum
Corpora, si tantum notas odor attulit auris?
Ac neque eos iam frena virum, nec verbera saua,
Non scopuli, rupesq; caue, atque obiecta retardant
Flumina, correptos vnda torquentia montes.*

It hath beene also receiued, that a barren mare shal conceiue if you take a bunch of leeks bruised small and put into a cup of Wine and twelue French flies called *Cantarides* in water, put them two daies together into the genitall of a mare, like a Glyster, and after wards put her to a Horse anointing her secrets with the said ointment two seuerall times, when the horse leaps down from her; or else they take Nyter, Sparrows dung, Rozen, and Turpentine, thrusting the same into the mares genitall, whereby it hath been proued, that fecundity oftentimes followed.

Also some vse Syler of the mountaines to procure conception in Mares and Cowes, and the true signe of conception is, when their nature (that is) the fluent humour, out of their secrets ceaseth for a month, or two, or three: and *Pliny* saith that when a mare is filled she changeth her colour, and looketh more red, which is to be vnderstood not of her haire, but of her skinne, lips and eies, her haire standing more full then before. Then let them be seperated from the males, exempting them from moist places, cold, and labour, for all these are enemies to her foaling, and cause abortement.

Likewise they must not haue too much meate nor too little, but onely a temperate dyet and soft lodging, their better ordering is elegantly described in *Virgill* in these verses

*Non illas grauib; quisquam iugare plaustros,
Non saltu superare viam, sit passus & acri
Carpere prata fuga: fluuiosque innare rapaces.
Satibus in vacuis pascant: & plena secundum
Flumina, & viridissima gramine ripa:
Spleuncaque regant: & sacra procubet umbra.*

This is most certaine that if a Woman in her flowers, touch a mare with foale (or sometimes doe but see her) it causeth to cast her foale, if that purgation, be the first after her virginity: In like manner, if they smell of the stinke of a candle, or eat bucke-mast or *Gartian*. The Egyptians when they wil describe a woman suffering abortement, they picture a Mare treading vpon a Wolfe, for if a Mare kicke at a Wolfe or tread where a Wolfe

hath trod, shee casteth her foale: If an asse couer a Mare, which a horffe hath formerly filled, there followeth abortment, but if a horffe couer a Mare, which an Asse hath formerly filled, there followeth no abortment, because the horses seed is hotter then the Asses, If a Mare be sicke of abortment or foaling, *Pollipody* mingled with warme water giuen hir in a horne, is a present remedy.

The Scythians when they perceiue their Mares to be quicke with foale, they ride vpon them, holding opinion that thereby, they cast forth their foales with lesse paine and difficulty. They carry their young one in their wombes as hath beene already said, twelue moneths, but sometimes they come at eleuen moneths and ten daies, and those are commonly males, for the males are sooner perfected in the womb then the females, and commonly the females are foaled at twelue months or ten daies, and those which tary longer are vnprofitable and not worth education. A Mare is most easily deliuered of her young among other beasts, and beareth most commonly, but one at a time, yet it hath been seen that twins hath proceeded from her. At the time of her deliury, shee hath lesse purgation of blood, then so great a molde of body can affoorde, and when she hath foaled, shee deuoureth her seconds, and also a thing that cleaueth to her foales fore-head, being a piece of blacke flesh called *Hippomanes*, neither doth shee suffer her young one to sucke vntill she haue eaten that, for by smelling thereunto, the young and old horses, or other of that kind would salmad, and this thing haue the imposters of the world, vsed for a Phyl-
30 re or amorous cuppe, to draw Women to loue them, *Virgill* speaketh thus of it;

*Quaritur & nascens Equi de fronte renulsus
Et matris praeceptus amor.
Hinc demum Hippomanes vero quod nomine dicunt
Pastores. Lentum distillat ab inguine virus
Hippomanes, quod sepe male legere nouerca
Misicueruntque herbas & non innoxia verba.*

And againe,

This poison made into a candle (*Anaxilais* saith) in the burning thereof, there shall bee a presentation of many monstrous horse-heads. There is verie great poison contained in this *Hippomanes*, for the *Arcadian* *Phormis* made a horse of brasse at *Olympia*, and put *Hippomanes* into the same, and if the horses at any time had seene this brazen horse, they weare so farre enraged with lust, that no halters or bands could hold them, but breaking all, runne and leaped vpon the said brazen horse, and although it wanted a taile, yet wold they forsake any beautiful Mare and runne to couer it; neither when they came vnto it, and found it by their heeles to be sounding and hard brasse, woulde they despaire of copulation, but more and more, with noise of mouth, rage, and endeavor of body, labor to leape vpon the same, although the slippery brasse gaue them no admission or stay of abod vpon the backe of that substance, neither could they be drawne from the saide brazen Image, vntill by the great strength and cruel stripes of the riders they were forcibly driuen away.

Some thinke this little peece of flesh to cleaue to the fore-head, others to the loynes, and many to the genitals: but howsoeuer it is an vnspokeable part of Gods prouidence, to make the Mares belly a sepulchre for that poison, for if it should remaine in the males as in the females, the whole race of horses wold vtterly perishe and be destroyed through rage of lust, for which cause the keepers and breeders of horses, do diligently obserue the time of their Mares-foaling, and instantly cut off the same from the Colte, reseruing it in the hooft of a Mare, to procure the Stallions to carnall copulation, and the Colt from which they cut this peece of flesh, they sacrificed it, for it is manifest saith *Elianus*, that the Mare will neuer loue that foale, from whence shee hath not eaten and consumed this peece of flesh.

And this poison is not onely powerful in brute beasts, but also in reasonable men, for if at any time by chance or ignorantly they tast heereof, they likewise fall to be so madde and precipitate in lust, raging both with gestures and voice, that they cast their lustfull eyes, vpon euery kind of Women, attempting wheresoever they meet them

D d

to

To ingender
a male or fe-
male.

Aristotle.
The time of
their going
with young.

Aristotle

The ordering
of a Mare
with foale.
Virgilio
Palladius.

Oris.

to rauish or ingender with them: and besides because of this oppression of their minde, their body consumeth and vaderth away: for three daies after the Colt is foaled hee can hardly touch the ground with his head. It is not good to touch them, for they are harmed by often handling, onely it is profitable, that it be suffered with the damme in some warme and large stable, so as neither it be vexed with cold, nor in daunger to be oppressed by the Mare thorough want of roome. Also their hooues must be looked vnto, least their dung sticking vnto them burne them, afterward when it waxeth stronger, turne him out into the field with his damme, least the Mare ouer-mourne her selfe for want of hir foale, for such beasts loue their young ones exceedingly.

After three daies let the Mare bee exercised and rid vppe and downe, but with such a pace as the foale may follow her, for that shall amend and encrease her milke. If the Colt haue soft hooues, it will make him runne more speedily vpon the hard ground, or else lay little stones vnder their feet, for by such meanes their hooues are hardened, and if that preuaile not, take swines greafe, and brimstone neuer burned, and the stalkes of Garlicke bruized and mingled all together, and therewithall anoint the hooues.

The mountaines also are good for the breeding of Colts for two causes, first for that in those places their hooues are hardened, and secondly by their continual ascending and discending, their bodies are better prepared for induring of labour: And thus much may suffice for the educating and nursing of foales. For their weaning obserue this rule, first separate them from their dams twenty foure houres together, in the next morning let them be admitted to sucke their belly full, and then remoied to be neuer more suckled: at moneths old begin to teach them to eat bread or hay, and at a yeare old giue them barley and bran, and at two yeares old, weane them vterly.

Of handling, taming, or breaking of Horses.



Hey which are appointed to breake horses, are called by the Græcians *Epedicæ*, *Hipodami*, and *Hipocomi*, the Latins *Equifones*, *Arulatores*, and *Cociones*; in Italian *so Cozone*. *Abysmus* is of opinion that foales are to be vfed to hand, and to be begun to be tamed at eightene moneths old, not to be backed but onely tied by the heade in a halter to a racke or maunger, so that it may not be terrified for any extraordinary noise, for which cause they vse them to brakes, but the best time is at three yeares old, as *Crescetiensis* teacheth in many chapters, wherefore when they begin to be handled,

let him touch the rough partes of his bodie, as the mane and other places, wherein the horse taketh delight to be handled: neither let him bee ouer seauere and Tyrannous, and seeke to ouercome the beast by stripes, but as *Cicero* saith, by faire meanes or by hunger and famine.

Some haue vsed to handle them sucking, and to hange vpin their presence bits and bridles, that so by the sight and hearing the gingling thereof in their cares, they might grow more familiar. And when they came to hand to lay vpon their backs a litle boy *stax* on his belly; and afterward to make him sit vpon him formally, holding him by the head, and this they do at three yeare old, but commit him to no labor vntill he be foure yeare old, yet domesticall and small horses for ordinarie vse are tamed at two yeare olde, and the best time for the effecting heereof, is in the moneth of March.

It is also good in riding of a young horse to light often, and to get vp againe, then let him bring him home and vse him to the stable, the bottome whereof, is good to be paved with round stones, or else planks of oake, strewing litter vpon it when he lieth down, that so he may lie soft and stand hard. It is also good to be regarded, that the planks bee so laid, as the vine may continually run off from them, hauing a litle close ditch to receiue it, that so the horses feet may not be hurt thereby, and a good maister of horses

must

must oftentimes go into his stable, that so he may obserue the vse of this beast. The manger also ought to be kept continually cleane for the receiuing of his prouender, that so no filth or noisome thing be mingled therewith: there ought also to be partitions in it, that so euery beast may eat his owne allowance; for greedy horses do not onely speedily rauene vp their owne meat, but also rob their fellowes. Others againe haue such weak stomakes that they are offended with the breath of their fellowes, and will not care except they eat alone.

The racke also is to be placed according to their stature, that so their throat may not be too much extended, by reaching high, nor their eyes or head troubled, because it is placed too low. There ought also to be much light in the stable, least the beast accustomed to darkenesse, be offended at the Sunnelight, and winke ouer much, being not able to indure the beams when he is led abroad, but yet the stable must be warme and not hot; for although heat do preserue farnes, yet it bringeth indigestion and hurteth a horses nature, therefore in the Winter time the stable must be so ordered, as the beast may not be offended or fall into diseases by ouermuch heat or suddaine cold. In the Summer time let them lodge both night and day in the open aire. This also in stabling of your horses must be auoided, namely the sties of Swine, for the stinke, the breath, the grunting of hogs, is abominable for horses, and nature hath framed no simpathe or concorde betwix the noble and courageous spirit of a horse, and the beaslly sluggish condition of a swine.

Remoue also far awaie from your horses stables all kind of fowle, which were wont to haunt those places, to gather vp the remnant-graines of their prouender, leauing behind them their little fethers, which if the horse lick vp in his meat, sticke in his throat, or else their excrements which procureth the loosenes of his bellie.

It must also be regarded, that the stable must be kept neat, sweet, and cleane, so as in absence of the horse, it may not lyke a place for swine: The instruments also, and implements thereof, such as are the horse clothes, the curri-combes, the mane-combes, saddles and bridles be disposed and hung vp in order behind the horse, so as it maie neither trouble him eating or lieng, nor yet giue him occasion to gnaw, eat, and deuour them to their owne damage or hurt, for such is the nature of some wanton horses, to pul assunder and dectroie whatsoeuer they can reach.

They are therefore oftentimes to be exercised and backed, and principally to be kept in a good diet, for want of food deiecteth the spirit of the noblest horse, and also maketh the meane horse to be of no vse; but on the contrary, a good diet doth not onely make a meane horse to be seruicable, but also continue the worth and value of the best, which thing Poets considered, when they fained that *Arion* the horse of Neptune and some others were made by *Ceres* the Goddesse of corne, which any meane witted man may interpret to signifie, that by abundance of prouender the nature of horses was so farre advanced above ordinary, that like the sonnes of the Gods they perform incredible things: whether therefore they eat chaffe, or hay, or grasse, or graine, according to the diuersties of countries, let it be wholesome, cleane, fresh, and sweet, without dust, grauel, mufines, or euill smell.

In the morning giue them barley or prouender, a litle at a time in distinct or seuerall portions, twice or thrice one after another, so as he may chew and eke digest it thoroughly, otherwise if he rauene it in, as he wil do hauing much at a time, he rendreth it in his dung whole and not digested. About three houres after he hath eaten his prouender, giue him a litle of hay, and three houres after that his dinners allowance of graine, as in the morning, and afterwards about two or three a clock hay againe, and then some drink: last of all giue him his allowance of prouender for Supper, with a bottle or two of hay, which ought to be more plentiful than the former seruings: & yet these rules are not to be vnderstood as though they might not be altered, for the times prefixed may be prevented if occasion require. Their best prouender is oats and barley, yet barley ingendreth the thinner and better blood, and therefore it is to be preferred, only the measure of the prouender is left to the discretion of the horse-keeper, and there is no meate more wholesome for a horse, than barley and chaffe, because it wil make him full of life, and also able to indure labor, yet not ouer fat.

In England in many places they giue their horses bread made of Fitches, beans, and peare. When one is to make a iourney on horse-back, let him not giue his horse to much prouender the noone before, but somewhat the more hay, and bread steeped in wine, and also let him serue him sooner at night than ordinary, that so the beast may take the more rest. There be which refuse to giue horses wet prouender or steeped bread, because they conceiue that it will breed in them loathsomnesse of meat; but the truth is, a reasonable horse-keeper preuenteth that mischeefe, and besides, the meat of a horse is altogether so drie, that the beast himselfe is indangered to be sicke of that disease; and therefore it is as safe to giue him moistened foode sometimes, as well as to giue him bread mingled with salt.

When a horse is weary or sweateth, let him not drinke nor eat prouender, but after he is walked a litle while, giue him hay, first of all couering him with a large cloath, and remember, that hay is not to be cast before a horse, as it is out of the reeke, but first of all, it must be pulled, and shaken betwixt the hands, for the auoiding of dust, and other filth. Restrain the horse as much as you may from eating the litter vnder his feet, for euen the best meat so defiled is vnhollesome. It is also good sometimes to suffer him to picke vp his meat on the ground betwixt his forelegs, that will make his necke to grow thinner, leaner, and more comely. Let his necke be fast bound in the stable with a Letherne collar, and bind with a manicle his fore-legge to the hinder leg on the contrary side, and so shal his legs be preserved in more health, because they cannot mooue out of their place but with difficulty.

Concerning the drinke of horses, something more is to be added in this place, and namely brackish and troubled water, such as runneth softly, as in great poudes, is fittest for horse, because that water, being hot and thicke nourisheth better, but the swift Water is colder, and therefore more vnhollesome, but yet in hot times (as in Summer) the sweet and clearer water is more conuenient if custome bee not against it. And because a horse (except he drinke freely) can neuer be fat, let his mouth oftentimes be washed within with salt and wine, and that will make him eat and drinke more liberally: and yet the running water is more whollsome for horses, because whatsoever is moueably fluent, is lesse subiect to poyson then that which standeth still; but if a horse sweat or be weary, it is not safe to let him drinke any thing, except he first itale, for in such cases followeth distention.

And it is better to turne or lead forth your horse to water, then to bring it vnto them. And if at any time necessity cause this to be done, then let the Water be very cleare and fresh.

His stable or lodging ought to be ordered, as neither it offend him by cold in winter, nor yet thorough heat in Summer, for both these extremities are pernicious: and therefore when the weather is extreame colde, then must the horses backe and belly be couered with a cloath, and when on the contrary it exceedeth in heat, then must his litter be taken away. Also in heate he must bee couered with linnen to auoide flies, and in cold with woollen to helpe nature: likewise it is good toward night to picke, cleanse, and open his hooes, with some artificiall instrument, and to thrust into the hollow couding, or in defect thereof horse-dung with a litle strawe, that so he may not shake it out againe, but this is not good to be done euery daye, but rather euery second day, and it is good to mingle therewith fewet or greace, or els a new laide Egge with warme shes. In auncient time they vsed not to shoo their horses with yron, vntill the daies of Carullus, who remembreth this custome, saying:

Ferreum ut soleam tenaci in voragine mula:

So that it seemeth that this deuise was first of all inuented for mules. These horse-shoes, ought to be round like his feet, and not heauy, lest the horses nimblenes be thereby hindered; & great care must be had in nailing or fering the on, least the tender and fleshy part of the foot be thereby pierced. Another charge of a horse-keeper is to keepe his horses lippes soft, tender, and gentle, so as he may more sensibly feele his bit: and for this cause let him often rub them with his hands and warme Water, and if neede require with oyle

Pollux.

also: and in handling of a horse this must be obserued for a generall rule, that neither he come to the horse right before his face, nor behind his taile, because both these are dangerous to the rider; least by his heeles or mouth hee harme him, but on his side he may safely set vpon him or handle his horse, and when he leadeth him, he must likewise goe on his side.

Likewise good and painefull dressing of a horse is no small meanes to retaine him in in sound and perfect health: and therefore he must often be touched with the curry-comb, and afterward with a handfull of strawe, so as the hand may follow the stroke to lay the haire smooth: and their fashion was in old time to brush ouer their horses with a litle linnen instrument made like a sword, whereby they excusse all dust from the beast: and herein it is wisdom to beginne at the head and mane, and so to descende to other parts, and to touch the horses backe gently: he may wash the head and mane because it being so bony it is dangerous lest the combe offend and greene the beast, except it be layed on very tenderly, but it is not good to wash the legges, because daily washing sofineth the hooe by sliding downe of the Water, and therefore it is sufficient onely to stroke them downe with his hands.

The neather part also of the belly is not to be kept ouer clean, for the more it is clenfed with water, the more is the horse pained therein: when a horse is dressed it is good to bring him out of the stable, that so in the open ayre hee may be tyed in a longer halter, and seeme to be at liberty, whereby he shall be brought to more cleanness and tractable gentleness, standing vpon some smooth stones, till all the dust and loose haire both by the combe and brush be driuen away, and in the meane time the stable be emptied, and this is to be performed before the horses watering. You must also regarde the skin wherein the horses yard runneth be kept cleane, for if it be stopped it hindereth vrine, and maketh the horse sicke, and when your horse is in dressing, let him haue before him no manner of meat either of hay or prouender.

Let them be ledde to the Water twice a day, and wash therein both legges and belly, except in the Winter time, wherein it is not safe to wet the beast so often: and if there be in them any appearance of sicknesse and infirmity, or if you haue any purpose to giue vnto them any kinde of medicine, then must you altogether forbear to Water them.

Some vse to wash their horses legges with warme wine-lees to refresh their ioyntes and sinnewes after hard iournies, which custome seemeth very allowable: other vse instead thereof warme dish-water out of the kitchen, and the backes they wash with colde water and salt.

Vnderneath their tails and neare their yards, you shal find them in the Summer time to be much annoyed with flies, and therefore it is a needefull part of the horse-keepers watch-fulnes to looke in those places and driue them away, for so his charge will take the better rest.

And euermore there must be nourished a mutuall beneuolence betwixt the horse and horse-keeper, so as the beast may delight in the presence and person of his attendant, and for this cause he may be kept from hunger, wet litter, cold in the winter, and flies in the Summer; and furthermore a dilligent caution must be had, that the beast be not prouoked thorough ouermuch severity, for if the horse by his keepers violence be often driuen to his racke and maunger to auoid stripes, either he hurteth his shoulders or legges by his owne weight or force, or els groweth into a trembling at the presence of a man, and so neuer yeeldeth any louing obedience; or els falleth into some furious and vnreclaimable euill qualities.

The master therefore ought often to enter into his stable, and take a view of his horses visage, whereby the beast will quickly take notice of him, especially if he haue but one, for it is a great follie and peece of ill husbandry to trust Seruantes and not to ouer-see them. *Cato* was wont to say:

Frons occipitis prior:

That is, As the forehead is before the nape of the necke, meaning thereby that nature hath

hath set him highest and formost, which should not hide himselfe, but take his place vpon him and discharge it, for it is not safe of any part of wisdom, to see by another mans eyes; or worke altogether by Deputies.

Men must also be afraid of lending their horses, for the Germans haue a pretty proverbe, that they will not trust their wiues at great feasts out of their sight, for commonly they learne some euill fashion or other more then they had before, and so much more horses (after lending) returne home againe to their maisters with alteration of strength and quality.

Of adorning and furnishing horses.



The furnishing
of a horse &
his trimming.

L Cannot approue them that cut off their horses taile, or fore-top; one receiued beginning from an ignorant perswasion of increasing the strength of the Horses backe, and the other from an imagined comelines, by trimming it with ribben or some deuised knot, or that it hindered the horses sight. In the first, the beast is wronged and deprived of his helpe against flies, and decency of his hinder parts, and in the second nature accused, for not adorning the horses forehead with more gawdy and variable coloured hairs, and providing a bunch of haire to weake his eyes: but neither of these are tollerable, for a wise man once to imagine, and therefore I will not spend any more time to confute this vaine adorning of Horses.

Let the horse-keeper take heed that he harme not the beast when he putteth on his bridle, for a little negligence quickly bringeth a great offence, by touching, wringing, and oppressing any tender part in the horses head or mouth. He must alway put on his bridle on the left side, and if the horse of his owne accord do not open his mouth to the bit, then must he gently open his mouth with one finger, and so put it vpon him; and if by that meanes he open not his mouth, then presse or wring his lip vpon his great canine tooth, which thing causeth any horse to open his mouth.

Also it must be regarded that the horse in leading be not drawne after you, for so will he be made hard headed, vnwilling to follow: againe his cheekes must not be pinched by the bridle, least the skin grow fencelesse, and also it must not hange long or loose in his mouth, for so he will be alway biting his bit, and giue lesse obedience to his Rider.

Camerarius writeth that he hath seene some put salt vpon their bits, whereof the horse licking or tasting, became more willing to take it into his mouth: and for the better performance heereof, it is necessary to obserue by often triall, what kind or fashioned bits best becometh and fitteth the horses mouth, and finding it, keepe him thereunto continually: and when it is put on, neither wring his cheekes, or let him rowle it betwixt his teeth.

The saddle also must be so fastned to his backe, as that it may not turne or rowle vpon the same; wherefore he which layeth it thereupon, most come on the left side, and gently without violence or noise, set it vpon the beast: so as neither girths, peytrill, stirrups, trappings, or crupyard, fall betwixt the backe and saddle, neither couering therewith the horses wither, nor yet touching his hips or loynes.

First of all let the peytrill on the breast be buckled, then the girths in order neere the forelegs, not vpon the belly, for vpon the belly they wil be sliding off, and that is against the rules of riding; for *Bene equitant qui bene cingunt*, that is to say; they ride well which bind fast: and this ought to be done in an open place, where both the rider and the horse may haue more liberty: wherewithal a generous and great stomacked beaste is much delighted: neither must he be tyed or drawne too hard till the rider be seated. Look also often to the girthes, that they wring not the sides, or pul of the skin.

Of

Of riding and sitting on horsebacke.



When you are to get vp and mount on horsebacke, take hold on the lower part of the bridle neere the bit, with the lesse hand, with such a distance as may both keepe him from rising, nor giue him offence if you take aduantage to get into the saddle, and with the right hand take the raines on the toppe of the shoulders and the mane, and so hold them: as you giue no checke to the Horses mouth in mounting: there are other rules for this among riders, wherewithall I will not meddle, onely it is good to vse your horse to backing, both saddled and bare, aswel from the plaine ground, as from blocks and risings, inuented for the ease of man.

Therefore before you goe to Horsebacke, first stroke your Horffe and make much of him with gentle words, or other conuenient found which the Horffe vnderstandeth, and so will he stand more willingly til you be on his backe: for this thing, there is in *Plutarch* an excellent story of *Alexander* the great, when *Bucephalus* was first of all presented to his father King *Phillip*, by a *Thessalian* (called *Philonix*): For when the King was perswaded to go forth into the fildes to try the qualities of this beast which was so highly comended for rare partes, and valued at such a price, as none but a King might yealde for him: then the Horffe beganne to snort, and kicke, and to admit no man to come vnto him within the length of the rains, but kept aloft like a wild and vtamed Horffe; yealding no obedience to voice or other signes of the riders: whereat the King fel exceeding angry: and bid them lead away the vnruely and vtamed Horffe: *Alexander* being present, complained of the ignorance and fearefulness of the riders, and that they were the cause why such a generous and gallant beast was no better manned. At the hearing wherof, King *Phillip* smiled, and yet so carried himselfe as though he had not heard the words of his Sonne, vntill *Alexander* repeated his saying the second time; whereunto his father replied, what (sir Boy) will you make your selfe more skilfull then these old cunning riders? will you lay on them an imputation of feare and ignorance? yes (saide *Alexander*) I will aduenture to handle this Horffe better then any other: yea but (saide *Phillip*) what punishment then wilt thou vndergoe if thou faile and performe not what thou hast said? What punishment (saide *Alexander*) why I will giue them the price of the Horffe: Whereat the King laughed and strok vp the Wager, and so had *Alexander* the raines of the Horffe deliuered to him, who presently turned him about against the Sun-rising, that so he might not be terrified with the shadow of the beholders, and so led him vp and downe softly two or three turnes, and at last wane the Horffe to hand, which he gently stroked and applauded: and when he had gotten perfect intelligence and vnderstanding of the Horses stomacke, he cast off his cloake, and addressed himselfe to mount on his backe, so holding the raines and bearing his hand and whole body as he did not checke or pinch the Horses mouth: so he inclined him first of al to lay away his stirred and angry minde, and afterward paced him to and fro gently which the Horffe indured: At last he put Spurs vnto him, and made him runne, leap, carrier, and curuet, to the terror at the first of all the beholders, & afterward to their singular admiration and praise of himselfe: which caused the company or traine to applaude this feat, and forced the old man his father, to send forth teares for ioy: and when *Alexander* defended from his Horffe, hee could not containe himselfe, but he must needs goe kisse and embrace such a Sonne; whereby it is manifest, that when a man is to ride on a generous (spirited Horffe, he shal bend him to endure the burthen by gentleness and familiarity, so as the beast may still know and loue his rider.

Likewise when the maister mounteth, it is requisit that the seruant be on the other side of the horse to hold the stirrop, for so shall he get vp more surely and set himselfe more softly.

Some Horses are taught to bend their knees to take vp their aged and sick Maisters, that so they may be the lesse offended in ascending to their backs, and this custom (saith *Pollux*) did first of al begin among the Persians.

The

The ancient Germans were so singularly exercised in Horfmanfhip, that standing vpon the ground and holding a Speare or launce in their handes, they mounted without other stirrop or vantage vpon their Horffes backs; and not onely when they were ordinarily attired in common garments, but then also, when they were armed (tho *Iulius Caesar* take from them all glory of chivalry) yet nowadaies the inuention of Saddles with stirrops, is most easie both for Horffe and Horfseman, being then better the *Pelethreman* inuention time.

When the Rider is in his Saddle, and is well seated, he must not sit as in a Chaire or chariot, bended together, but rather keepe his body vpright, onely bowing outwardly his knees, for so shal he be better able to defend himselfe, or offend his aduersary; for he must rather seeme to stand then to sit on horsebacke.

The Rider or maister of Horffes must spare his Horffe in the heate of Summer, (about Dog daies) and in the colde of Winter, and neuer at any time to ride past the twilight of the euening. The Horffe being empty, is more prone to make water then being full, and therefore must not be hindered in that desire: and alway after his staling, ride him not too fast, vntill his nerues which were extended to let forth the vrine be contracted, settled and drawne together againe.

If in the winter time a horffe be to passe ouer a foord of water (which wil ascend vp about his belly) let him stale first of al, least he fall into the strangury, and also be a little eased of his load.

There is no beast that reioyseth more in celerity and swiftnesse then a horffe, because so soone as he is turned out of hand, he instantly runneth away speedily, and dorth walke softly as at other times: and this is a pleasure to them, except when they are prouoked about their desires: and the counsel of *Xenophon* when you are to ride fast or for a wager, is this; bend the vpper part of the body forward, stretching out the hand that carrieth the raines; now drawing it in, and then letting it at length againe; and therefore it is good in such cases to vse short raines, and if the Horffe in his course stretch forth the raines of his owne accorde, then is it a signe of an vnskillfull Rider, or of a weake and tireable horffe.

Adde not Spurs but in great necessity, but guide and prouoke him with voice and riding rod, for quick and good metled Horffes, are by the Spur made fierce; and gentle neuer: red beastes made sluggish like Asses, which by often beating seem to neglect and dispise stripes.

You must also shorten and lengthen your iournies and times of ridings, so as they may neither be certaine to the beast, nor yet ouer long; and specially after a long iourney, take a shorter if you ride vpon the same horffe.

First of all let him be vsed to plaine and equal waies, and if he be to leape or goe vpper hill, it was a precept of the old Græcians, that then the Rider must lay the raines in his necke.

If the Horffe at any time be either more fierce or sluggish then ordinary, he may be help by these meanes. Wildenesse and fiercenesse of Horffes, is like to anger and rage in men, and therefore occasions of offence in word and deede must be auoided: therefore as soone as the Rider is vpon his backe, let him rest a little before he set forward, and then also let the horffe moue but his own pace: for as men are offended with sudden violence and imperious gestures, so also are horffes: but if the horffe being stirred to his race, bee more forward and whot then ordinary, he must be gently restrained by the bridle; and it is better to qualifie their rage in long and spacious direct iournies, then in often windings and turnings.

But if any man be so simple as to thinke that by length of iourney or race, his horffe wil be more meeke, because he may be tyred, hee deceiueth himselfe, for as rage in man inuenteth hurtful reuenge, and turneth into malice by continuance, so also in horffes it procureth a headlong ruine (if it be not preuented) both to horffe and rider: and therefore if your horffe be of a generous spirit, neuer prouoke him to ferocity, for as they are wilde and fierce, so are they wicked and harmefull.

It is also better to vse light and gentle bridles then heauy and sharpe, except

the rider can by his art so frame the sharpe, as the gentle bite: and also the rider must so frame himselfe in his art of ryding, that in the commotion of his Horffe, hee may not touch any member or part of him, but onely his backe whereupon he sitteth.

He must also learne his different termes, to incite and stir vp his Horffe to run forward, which the Græcians call (*Clogmos*) or else to restraine him and keepe him in which they call (*Poppymus*) the one closeth the lippes, and the other toucheth the palat.

If the Horffe be fearefull of any thing, you must shew the thing to him plainly, that so by custom he may learne not to be skittish, and let him smell thereunto, till he learne not to be afraid, but if men beate them, they do but feare them more; for while they are so ill handled, they suspect that the things wherof they are afraid are the cause of their stripes. In like sort when they go on the one side, or turne back againe, it is good to vse the spurs, because they increase their terror and perversenesse; and therefore as peaceable encouragement and friendly perswasion is the best meanes to perswade a man in his feare, the like course must be taken with a Horffe, that so he may goe straight on without doubt or trembling; and learne not to account any thing horrible to his nature.

When a Horffe is so tyred and wearied in his iourney that a man would iudge him vnfit for any labour, take off his Saddle and burthen, and put him into some stable or greene field, where he may tumble and rowle ouer and ouer, and he shall easly recover. In ancient time, if horffes were to be trauailed through snow, they made them booties of sackcloth to weare in their iourney.

Of the disposition of horffes in generall.



Among the flocks or herdes of Horffes, there is not a Capitaine or leader going before or governing the residue, as among Oxen, Sheepe, and Elephants; because the nature of these is more instable and moueable it being a swift and high spirited beast, and therefore hath receiued a body furnished with such members as are apt to be swaied by such spirit: for *hastantius* truly obserueth in them a desire of glory, because after victory, the conquerours exult and reioyce, but the conquered or ouercome, mourne and hange downe their heades: which thing *Virgill* expresseth in this verse;

Insultare solo, & gressus glomerare superbos.

But more plainly *Ouid*, the triumph of the conquering horffe, saying:

*Hic generosus honos & gloria maior equorum
Nam capiunt animis palmā, gaudentque triumpho
Seu septem spatij: circo mexuere coronam.
Nonne vides victor quanto sublimius altum
Attollat caput, & vulgi se venditet aura,
Celsaque cum cæso decoratur terga leone
Quam tumidus, quantoq; venit spectabilis æquus:
Compestatque solum, generoso concita pulsu,
Vngula sub spolijs grauius redemitis opimis.*

And *Pliny* affirmeth that when they are ioyned together in chariots, they vnderstand they encourage themselves of glory and commendation: and therefore there is not any beast of so high a stomach as a horffe.

Of the naturall disposition of horffes.

They loue wet places and baths, for which cause they are called *Philolatra*, they also loue musick as hath bene already declared, and the whole host or Army of the

the *Sybarites*, taught their Horses to daunce at the sound of a Pipe: and *Celins* writeth heereof in this manner; So great (saith he) was their riot and wantonnesse of the *Sybarites*, that at their common feastes they brought in horses to daunce before men; which thing being knowne by the *Crotoniatae*, they offered them Warre, and agreed vpon the sight: whereupon, in the day of battell, the *Crotoniatae* brought with them diuers Pipes and Minstrels, who vpon a signe giuen to them, sounded their instruments, whereupon the *Sybaritan* horses came running & dancing among their aduersaries, and so bestrid them selues and their riders to the enemy.

The like story is reported by *Athenius*, of the people (called *Cardians*) for they also taught their Horses to daunce vpon their hinder Legges, and to worke many strange feates with their forefeete, at the hearing of certaine measures played vpon Pipes.

The *Bisaltians* waged Warre against the *Cardians*, and they had to their Capitaine a certaine man (called *Onaris*) who when hee was a Boy was sold to *Cardia*, and there hee serued with a Barber: In the time of his seruice he oftentimes heard, that the Oracle had foretold, how the *Cardians* should be ouercome by the *Bisaltians*, and therefore he to preuent the worst ranne away from his maister, and came home safe to *Bisalta* his owne country, and was by his countrymen created Capitaine of all their warlike forces: he vnderstanding what trickes the *Cardians* taught their Horses in dancing, brought out of *Cardia* certaine Pipes, and taught diuers *Bisaltians* to found and play the measures vpon them, which the *Cardians* taught their Horses: whereupon when as they ioyned battell with the *Cardian* Horses (for all the force of the *Cardians* lay in their Horses) he commanded his piping *Bisaltians* to founde their musicke, which the Horses vnderstood, who presently stood vp vpon their hinder legges, and would not fight any more or goe any further, so they were ouerthrowne by their aduersaries.

They haue also a singular pleasure in publike spectacles; and therefore haue beene obserued to be prouoked not only by pipes or such instrumentall musicke, but also by songs or vocall harmony, by variety of colours, and by burning Torches: *Dionallo* writeth that he saw a Horse taught to know and to do reuerence to a king.

And *Textor* affirmeth that he saw a Horse at *Paris* at the triumphs, tilt, and Turnaments made for the marriage of *Lewes* the twelue to *Mary*, a Lady of Brittain, which being commaunded by his Ryder to salute the Queene, presently did bend both his knees vnto her, and then rose againe running away as fast as a bird could flye.

Homer seemeth also to affirme that there are in Horses diuine qualities, vnderstanding things to come, for being tyed to their mangers they mourned for the death of *Patroclus*, and also fore-shewed *Achilles* what should happen vnto him: for which cause *Pliny* saith of them, that they lament their lost maisters with teares, and foreknow battailes, *Virgill* writeth thus of the horse of *Pallas*: *Post bellatrix equus, positus insignibus Aethon*

Lachrymans, quisque humectat grandibus oris.

Acornsius affirmeth, that *Cesar* three daies before he died found his ambling Nag weeping in the stable, which was a token of his ensuewing death, which thing I should not beleue, except *Tranquillus* in the life of *Cesar*, had related the same thing, and he addeth moreover, that the Horses which were consecrated to *Mars* for passing ouer *Rubicon*, being let to run wilde abroad without their maisters, because no man might meddle with the horses of the Gods, were found to weepe abundantly and to abstaine from all meat. Whereof their could be no cause giuen, but the loue of their former maisters. It is also reported of *Rodatus*, a captain to *Charls* the great, who after the death of the Emp. was made a Monk, his horse would neuer suffer any to come on his back except his maister, who likewise had abstained from riding many yeares: But it happened that certaine Pagans, brake in vpon the said monastery, whereupon poore *Rodatus* went vnto his horse, who after many years discontinuance, willingly tooke vp his aged maister vpon his back, and so caried him vntil he triumphed ouer his aduersaries, and no manuaile for dogs and horses are most louing to men, if they be brought vp carefully, and liberally, they recompence the good turnes of their benefactors. It is obserued in the nature of horses that they seldom hurt a man or child, except in their madnes, yet are there malicious horses, as well as men. It is reported by *Pliny* and *Tzetzes*, that when a foale hath lost his dam, the residue of the Mares which giue suck, bring it vp, and that they are seldom found at variance, except the barren mares pull away the foales from the naturall dams.

For

For there is no creature so louing to their young ones, as are Mares, neither any so desirous of young: for which cause, when they are barren themselves, they labour to steale them away from others.

They which were wont to runne rases, would performe it vpon Mares, newly deliuered of Foals, they tyed vp the Foals at home, and led the Mares to the begining of the race, making the end thereof at the Foales stable; and so putting the Beast forward, the runneth homewardest more speedily for the remembrance of her Foale.

Of the feare of Horffes and their enemies in nature.



Horses are afraid of Elephants in battaile, and likewise of a Cammell, for which cause when *Cyrus* fought against *Crasus*, he ouerthrew his Horse by the sight of Camels, for a Horse cannot abide to looke vpon a Camell. If a Horse tread in the foot-path of a Wolfe, he presently fallerth to be astonished; Likewise, if two or more drawing a charriot, come into the place where a Wolfe hath trod, they stand so still as if the Charriot and they were frozen to the earth, sayth *Aelianus* and *Pliny*. *Aesculapius* also affirmeth the same thing of a Horse, treading in a Beares footsteps, and assigneth the reason to be in some secret, betwix the feete of both beastes.

We haue shewed already, that if a Mare strike a Wolfe, or tread in the footstappes thereof, she presently casteth her Foale; and therefore the Egyptians, when they signifye a Woman suffering abortement, picture a Mare kicking a Wolfe. The *Dextarian* Horses being not gelded, dare fight with Lyons, but being gelded, like al other Horses, they are so afraid of Lions, that no stripes, nor Spurs, is able to bring them in their presence, the *Caropion* Horses excepted.

Alkind of Swine are enemies to Horses, the Estridge also is so feared of a Horse, that the Horse dares not appeare in his presence. The like difference also is betwixt a Horse and a Beare. There is a bird which is called *Anclorvus* which neyeth like a Horse, flying about, the Horse doth many times driue it away, but because it is somewhat blind, and cannot see perfectly, therefore the horse doth oftentimes ketch it, and deuoure it, hating his owne voice in a creature so vnlike himselfe.

It is reported by *Aristotle*, that the Bustard loueth a Horse exceedingly, for seeing other Beastes feeding in the pastures, dispiseth and abhorreth them, but as soone as euer it seeth a Horse, it flyeth vnto him for ioy, although the Horse run away from it: and therefore the Egyptians, when they see a weake man driuing away a stronger, they picture a Bustard flying to a horse. Horses are also taught to leape, if a man take him by the reins, and go ouer the ditch before him, holding him fast, and pulling him to him. But if he be vnwilling, then let another come behinde him and strike him with a Whip, or with a rod, so will he leape ouer without delay; and thus when you haue vsed him to leape empty, likewise accustome him loaded. First ouer smaller and then ouer greater hedges. But at the beginning let him leape in soft ground, and being wel practized in harder, and when he beginneth to leape, let the Rider put Spurres vnto him, for so will he performe his leape with more safety to himselfe and the rider; and by custome hee may leape, and runne as wel downe the hill as vp hil; and therefore the *Persians*, and *Nodrisians* vse and accustome their Horses to run both down hill, and vp hil.

These Epethits following, do serue and expresse the nature of Horses: ful of stomach, generous, magnanimous, strong, ardent, sharpe, couetous, fierce, bolde, threatening, terrible, foaming; such were the Horses of *Arcanania*, *Argose*, *Mysene*, *Aria*, *Elis*, *Epida*, *Spaine*, *The salt*, *Farsalis*, of which country was *Bucephalus*, the Horse of *Alexander*. *Ballasia*, a prouince addited to *Mahomet*, hath many of these excellent great, and swift horses, whose hooves are so hard, that they neede no yron shooes, although they trauaile ouer rocks and mountaines.

The

The Arabians also haue such horses, and in the kingdom of *Senega*, they haue no breed of Horses at all, by reason of the heate of their Countrey, which doth not onely burne vp all pasture, but also cause Horses to fall into the strangury; for which cause they doe buy Horses very deare, vsing in stead of hay, the stalkes of Pease dried and cut asunder, and Millet seede, in stead of Oates, wherewithall they grow exceeding fat, and the loue of that people, is so great to Horses, that they giue for a Horse furnished, nine bond-slaves, or if it please them well, fourteen; but when they haue bought their Horses, they send for Witches, and obserue therein this ceremony.

They make a burning fire with stickes, putting therein certaine fuming Herbes, afterwards they take the Horse by the bridle, and set him ouer this smoking fire, anointing him with a very thinne oynment, muttering secretly certaine charmes, and afterwards hanging other charmes about their Necke in a red skinned, shut them vp close for fifteene daies together: then did they bring them forth, affirming that by this meanes, they are made more valiant, and couragious in war.

The loue and knowledge of Horses to men.



And to this discourse of Horses belongeth their nature, either of louing or killing men. Of the nature of *Alexanders* Horse before spoken off called *Bucephalus*, is sufficiently said, except this may be added, that so long as he was naked and without furniture, he would suffer any man to come on his backe, but afterwards being saddled and furnished, hee could endure none but *Alexander* his maister: For if any other had offered to come neare him, for to ride him, he first of all terrified him with his neighing voice, and afterwards trod him vnder foot if he ran not away. When *Alexander*

was in the Indian Warres, and ryding vpon this Horse in a certaine battaile, performed many valiant acts, and through his own improuidence, fell into an ambush of his foes, from which he had neuer bin deliuered aliue, but for the puifancy of his Horse, who seeing his maister beset with so many enemies, receiued the Darts into his owne body, and so with violence pressed through the midst of his enemies, hauing lost much blood, and receiued many woundes, ready to die for paine, not once staied his course till hee had brought his maister the King safe out of the battell, and set him on the ground; which being performed in the same place hee gaue vpp the ghaost and dyed, (as it were comforting himselfe with this seruice) that by his owne death hee had saued the life of such a King: for which cause, after *Alexander* had gotten victory, in that very place where his Horse died he built a city and called it *Bucephalon*.

It is also reported that when *Linus* the Emperour would haue had his Horses to reare in pieces his Daughter, because she was a Christian, he himselfe was by one of them bitten to death. *Nocles* the Sonne of *Themistocles* perished by the biting of a Horse: neither heerein onely is the nature of Horses terrible, because also they haue been taught to reare men in pieces: for it is said that *Bufris* and *Diomedes* did feede their Horses with mans flesh, and therefore *Hercules* tooke the like reuenge of *Diomedes*, for hee gaue him to his Horses to be eare: of *Diomedes* were these verses made,

*Vt qui terribiles pro gramen habentibus herbis,
Impius humano viscere pauit equos.*

The like also is reported of *Glaucus* (the son of *Sisyphus*) who fed Horses with mans flesh at *Potnia* a city of *Baotia*, and afterward when he could make no more provision for them, they deuoured their maister: whereof *Virgill* writeth thus;

*Et mentem Venus ipsa dedit quo tempore Glauci,
Potniades malis membra absumpere quadriga.*

But this is thought a fiction, to expresse them which by feeding and keeping of Horses, consume their wealth and substance: and thus much for the natural inclination of Horses.

Of severall kindes of Horses.



Here be severall kinds of horses which require a particular tractate by themselves, and firste of all the martiall or great warlike horse, which for profit the poet coupleth with sheepe:

Lanifera pecudes & equorum bellica proles.

The parts of this horse are already described in the Stallion, the residue may be supplied out of *Xenophon* and *Oppianus*. He must be of a singular courage and docibility, without maime, fear, or other such infirmity.

He must be able to run vp and down the steepest hills, to leap, and bite, and fight in battail, but with the direction of his rider: for by these is both the strength of his body and mind discovered; and aboue al, such a one as will neuer refuse to labor, though the day be spent: wherefore the rider must first look to the institution and first instruction of his horse, for knowledge in martiall affaires is not naturall in men or horses, and therefore except information and practise adorne nature, it cannot be, but either by feare or heady flatteries, they will ouerthrow themselves and their riders. First of all they must not be geldings, because they are fearefull, but they must be such as wil reioyce and gather stomacke at the voice of musicke, or trumpets, and at the ringing of armour: they must not be afraid of other horses, and refuse no combate, but be able to leape high and far, and rush into the battell, fighting (as is said) with heeles and mouth.

The principall things which he must learne are these: first to haue a lofty and flexible necke, and also to be free, not needing the spur; for if he be sluggish and need often agitation too and fro by the hand of the rider, or els if he be full of stomacke and sullen, so as he will do nothing but by flattery and faire speeches, he much troubleth the mind of the rider: but if he run into the battell with the same outward aspect of body, as he doth vnto a flocke or company of Mares, with lowde voice, high necke, willing minde, and great force, so shall he be both terrible to looke vpon, and valiantly puissant in his combate. Wherefore the rider must so cary his hand, as the reynes may draw in the horses necke, and not so easily, as in a common traouelling gelding, but rather sharply to his greenance alittle, by which he wil be taught as it were by signes and tokens to fight, stand still, or run away.

The manner of his institution may be this: after the dressing and furnishing of your horse as aforesaid, and likewise the backing, first of al moue, stir, or walk your horse gently, vntill he be wel acquainted with the carriage of your hand and whole body, and afterward accustome him to greater and speedier pace or exercise, vse him also to run longer races, and also by drawing in your hand to stay or stop suddenly: for there are horses so instructed that they can stay themselves in their speediest course vpon an instant, without any circumambulation, shaking off the violence of their course, like an ordinary trotting nag, by mounting vp a little with their forefeet.

And alway it is to be remembred that after the mounting on horse-backe, you must first of al begin on the left hand, bending your hand that waie, and also to the right hand when you would haue your horse to turne on that side. And aboue all other things horses are delighted with crooked, bending and round courses, such as are in circles and Rings, and he must be accustomed to run from other horses, leauing them behind him, and likewise turning toward them and making at them with his face to them: but headlong and precipitate courses, such as hunters make without guiding body, hand or horse, are euermore to be avoided, for manie men haue perished from their horses, as the Poets witness of *Nipheus* *Lencagus*, *Liger*, *Clonius*, *Remulus*, *Amycus*. And also among the Historiographers. *Agnor*, *Fulco* of *Ierusalem*, *Phillip*, son of *Ludemicus Crassus* king of *France*, and *Bela* king of *Pannonia*.

Xenophon.

The institution of a warlike horse.

Men haue perished by rashnes in riding.

Of Horffe-men, and the orders of Chivalry and Knight-hood.



The honour
of horffe-
manhood.

The principal horffe-men of the world celebrated in stories, for training, ruling, and guiding their horffes according to the art of warre, may for the dignity of Knight-hood (where withall they are honoured) and from whom that Equeſtrial order is deriued, be recited in this place. It is manifeſt by *pontinus* that the Romaine Equeſtrial order, was in the middle betwixt the Senatours and the common people, for at the first there was no difference betwixt *Equites* and *Indeſes*, for both of them had for a badge, cognaſaunce, or note of their honour, power to weare a ring of gold, and in the con-

ſulſhip of *Marcus Cicero* the title was turned to Equeſtriall or name of a knight or man of Armes, by that meanes reconciling himſelfe to the Senate, and affirming that he was deriued from that order, and from that time came the *Equeſter ordo*, being as is ſaid before the people, and recorded after the people, becauſe of the latter creation thereof: yet had they not their beginning at this time, but onely now they firſt came into the orders of the common-wealth; for they were called (*Celeres*) vnder *Romulus*, of one *Celer*, who at the command of *Romulus* ſlew *Remus*, and he was made the chief iudge of three hundred. They were afterward called *Flexumines*, eyther becauſe they ſwayed the minds of them whom they iudged, or elſe which is more probable, becauſe of martialling and inſtructing their horffes for war: afterward becauſe they tooke a great company of horffe-men, without all aide of footmen, at the city *Troſulum* in *Thuſcia*, they were called *Troſulati*, and *Troſulti*, and yet ſome ignorant perſons honored with the title of *Troſoli* in remembrance of that victory, were aſhamed thereof as vnworthy their dignities.

They were forbidden to weare purple like as were the Senators, and their golden Ring was a badge both of peace and war. The maiſter of the horffe among the Romans called by the Græcians *Hipparchus*, and by the Latines *Magiſter Equitum*, was a degree of honor next to the *Dictator*, and *Marcus* the *Dictator* made the firſt maiſter of horffe-men, who was called *ſpiritus*, and ſet him in place next to himſelfe. Theſe Equeſtrial men or knights of ſtate were wont to be publicans at the leaſt, and it was ordained that no man ſhould be called into that order, except both he, his father, and grand-father, were free men, and were worth in value, twenty thouſand pound; *Turan* and *Tiberius* made this law, but afterward it grew remiſſe and not obſerued, whereby both bond men and Scribes were rewarded with this dignity from the Emperour, for Orations and pleaſing ſpeeches: yet were the Decuriall iudges choſen out of this rank; for indeed by primary and inſtitution, they were the flower and ſeminary of the Roman gentry. *Pliny* complaineth that this dignity which was wont to be a reward for military men, who had aduentured their liues for the honor of their country, was now beſtowed corruptly, and for money vpon meane bribing perſons. It ſhould ſeeme they had euery one a horffe of honor giuen to him for his note, for if one of them had grown fat and vneleedy, not able to manage and gouern this horſe, it was taken from him. And *Cato* took away the horſe from *Scipio Aſiaticus*, becauſe he had intercepted money, & from hence came the terms of their allowance, as *Equiſtra* *as*, for that money which was paid for a horſe to one kni. & *pararium* *as*, for a double fee to an Equeſtrial man. Among the Athenians the higheſt order was of them which were called *medimni*, which had plowd ſo much land as had ſowd in *C. l. m. as* of corn, & the next degree were their *Equites*, knights, or horſemen, becauſe for the defence of their city, they were able euery one to noriſh a horſe of war. There wer of theſe in ancient time but 600. and afterward they were increaſed vnto 1200. and the ſacrifices which wer made for their pomps and triumphs, were called *Hippades*: and they had liberty to noriſh their long horſe, which was forbidden to other men, and their tax to the ſacrifice was at the leaſt halfe a talent, (which is at the leaſt 300. crowns) and this ſacrifice was made for the health of the horſes.

The Athenian
orders.

Aristophanes
Cicero
Strabo.

horſſes: there were two maiſters created ouer theſe, to wage and order war, and ten inferior gouernours or wardenſ to look to the prouiſion and noriſhing of horſſes. Among the *Lacedæmonians* they had foure gouernments. The monarchy for the kings, the *Arctiſtoray* for the old men, the *Olygarchie* for their *Ephori* or commiſſioners, the *Democratie* for their young men, which gouerned, managed, and inſtructed horſſes. Noſay that ancient knight was commended for this ſkill, and had therefore giuen him the title of *Hippotes*.

Among the *Chaldeſians* there was not a rich man but they took him into this order, and the *Cretians* likewiſe did euer highly account hereof, and made it their higheſt degree of honor, for euen the Romans did ſometimes gouern whole prouinces with no other then theſe, and *Egipt* had this in peculiar, that no other order, nor not a Senator might be preſident or gouern among them. The *Acheans* had this degree in high eſtimation, like as the *Germanians* their *Batavi* or ſtates. The Citizens of *Capua* were and are diſguiſed with a perpetuity of this honour, becauſe in the Latines war, they did not reuolt from the Romans, and among all other the *Gaditani* wer moſt honored herewith, for at one time and for one battle they created 400. This title hath ſpred and adorn'd it ſelfe with many more degrees, as that among the French *Caballarij* and *Equites aurati*, and ſuch as are knights of *Ieruſalem* and diuers other, ſome for religion, and ſome for feats of armes: whereas the *Persians* vſed a certain kind of garment in warre, called *Munduas*, from hence commeth the knights vper garment to be called a mantel, for al the *Persians* were horſſemen. The nobleſt horſſes and ſuch as coulde run moſt ſpeedily and ſwiftly were ioyned together in chariots for races, courſes, ſpectacles, games, and combats, for great values and prizes.

Nempe volucrum
Sic laudamus equum: facili cui plurima palma
Ferret, & exultat rauco victoria circo.

And againe *Ouid* ſaith:

Non ego nobiliū venio ſpectator equorum
Nec te nobiliū fugiat certamen equorum
Primus in certamine.

There was one *Anniſeris* a *Cyrenian* moſt ſkilful in this praſiſe, and according to the vain humors of men, was not a little proud heerof, and for his loae to *Plato* would needs in the *Academy* ſhew him and his ſchollers his ſkill, and therefore ioyning his horſſes and chariots together, made many courſes with ſuch an euen and delineat proportion, that his horſſes and wheelles neuer wandered a hair bredth from the circle or place limited, but alway kept the ſame road and footſteps, whereat euery one marueiled: but *Plato* reproued the dubble diligence and vaine praſiſe of the man, ſaying to him in this manner: It cannot be, that a man which hath trauelled and laboured ſo much in an art or ſkil of no worth or vſe in the common wealth, that euer he can addict his mind to graue, ſerious, and profitable buſineſſe, for while he applyeth all his parts and powers of body and ſoule to this, he is the leſſe able and more vnapt to thoſe thinges which are alone more worthy of admiration.

The ancient cuſtome was to vſe other mens horſſes in this combate, and therefore in the funerall of *Patroclus*, *Homer* bringeth in *Menelaus* vſing the horſſe of *Agamemnon*. There were foure ſeueral places wherein theſe games of horſſes and chariots were wont to be obſerued and kept, and they were called after theſe places, *Olympia*, *Pythia*, *Nemea*, and *Iſthmia*, and of all theſe the *Olympiads* were the cheefe whereof all ſtories are full, for they were celebrated in *Olympus* euery fiſte yeare in cluſiue, that is, after the end of euery fourth yeare.

The writers of Chronicles do agree that the games of *Olympus* were firſt inſtituted by *Hercules* in the 2752. yeare of the world, beginning the worlde from *Noahs* flood, and they beginne to record and number the firſt *Olympiad* to be about the 3185. yeare of the world, about ſeuenteene yeare before the building of Rome.

There were of theſe *Olympiads* 328. and the laſt of theſe by computation or account fell about the yeare of our Lord 534. after the birth of *Ieſus Chriſt*, the bleſſed Sauior of the world.

The perfection of these games began the twenty five Olympiad, at what time *Pagondas* the Theban was pronounced victor: for then were swift horses brought into the games, and were called (*Teleioi*) that is, perfect in agility and growth: and these are called by *Pindarus* (*Monampyeia*;) afterwarde came in *Synoris* with two horses, and in succession both Colts, Mares, and Mules: their courses are thus expressed by *Virgill*,

*Ergo animos avumque notabis,
Et quis cuique dolor victo, qua gloria palma.
Nonne vides? cum praeipiti certamine campum
Corripuere, rursusque effusum carcere currus:
Cum spes arrecta inuenit: exultansque haurit
Corda pauor pulsans, illi instant verbera torto,
Et prouident lora: volas visceribus axis.
Iamque humiles, iamque elati sublimis videntur
Aeraper vacuum ferri atque assurgere in auras,
Nec mora, nec requies: ut fulua nimbus arena
Tollitur: humescunt spumis, statque sequentium:
Tantus amor laudum tanta est victoria cura.
Sed ad bella magis studium turmasque feroces:
Aut Alphae rotas prelabi flumina Pise.
Et Iouis in laco, currus agitare volantes
Primus equi labor est animos atque arma videre
Bellantum lituosque pati tractus, gementem
Ferre rotam & stabulo frenos audire sonantes*

And *Horace* expresseth it in this manner:

*Sunt quos curriculo paluerem Olympicum
Collegisse iuuat, metaque farindis
Euitata rotis palmaque nobilis
Terrarum dominos euehit ad deos.*

Women were wont to be excluded from these games, vntill *Cynisca* the daughter of *Archidamus* king of the Spartans, first of all other women nourished and trained horses for these charrule and Chariot games, and when she brought her horses to *Olympus*, she obtained the prize, therefore her horses were consecrated to *Iupiter Olympus*, and their figures remained in brasse in his Temple.

It is also said that *Echerates* a Thessalian ouercame in the *Olympian* games with a Mare great with foale: And it is also reported that *Miltiades* the son of *Cimon Stesagora* (one of the tenne captains of *Athens*) ran away from *Pisistratus* the Tyrante, and in the time of his absence, he was twice victor at *Olympus* by foure Mares, the first time he bestowed the glory vpon his cozen *German Miltiades*, his mothers brothers sonne, and the second time he tooke it to himselfe, for which cause he was slaine by the sons of *Pisistratus*, his Mares were also buried ouer against him, with an inscription that they had won four games in *Olympus*, so that it appeared, hee ranne diuers times and neuer missed victory. At *Athens* they obserued these courses with horses in honor of *Theſeus*, and called the place of the running, *Hippodromus*.

The Latines call it *Stadium*, and *Curriculum*, and it was appointed in some plain valley, according to the prouerbe; *Equus in planiciem*, in the middest whereof was a building called (*Circus*) whereon the beholders stood to looke vpon the pastime, and there were also places to containe the horses and Chariots, till they were turned out to run, (called *Carceres*) according to the verses of *Silius*

*Sic ubi prosluit piceo de carcere preceps
Ante suos it victor Equus. And Horace also
Vt cum carceribus missos rapit ungula currus
Instat equis auriga suos vincentibus, illum
Preteritum temens exstremos inter Ennotom.*

And heereof came the prouerbe (*A carceribus ad calcem*) signifieng, from the beginning of the

the race to the latter end. *Euristhionius* inuented a chariot called *Harma*, and was the firste that euer ran in *Olympus* with foure horses in the same, of whom *Virgill* writeth thus:

*Primus Euristhionius currus & quatuor ausis
Iungere Equos rapidisque insistere victor.*

And from hence came the tearme *Quadriga* for a chariot with foure horses. There was a chariot in *Athens* drawne by one horse, and the games thereof were called *Polemysteri*. Likewise at *Rome* in the Conſuall feasts celebrated for the honour of *Neptune*, they ran with horses both ioynd and single.

There were likewise games at *Rome*, called *Aequitia*, and *Equiria*, celebrated every yeare, the twelfth of the calendrs of *May*, wherein after the horses they coursed Foxes eyed to peeces of wood set on fire, this is called in Latine also, *Tarneamentum*, and in Italian by *Scoppa*, *Hagiostra*, and in French *Formierum*. There is also a playe with horses for children cald *Troya*, first inuented by *Ascanius* when he besieged *Alba*, & by him brought and taught to the Romaines, of which *Virgill* speaketh, saying:

*Incedunt pueri, pariterque ante ora parentum
Frenatis lucent in equis,
Cornea bina ferunt praefixa hastilia ferro:
Pars laues humero pharetras.
Tres equitum numero turma, ternique vagantur
Ductores: pueri bisseui quonque secuti.
Signum clamore paratis
Aepyides longe dedit, insonnitque flagello,
Olli discurrere pares, atque agmina terni
Diductus soluere choris, rursusque vocati
Conuertere vias, infestaque tela tulere.
Inde alios ineunt cursus, alioque recursus
Aduersis spatij, alternosq; orbibus orbes
Impediunt pugnaeque cident simulacha sub armis.
Et nunc terga fuga nudant: nunc spicula vertunt
Insensit: facta pariter nunc pace feruntur.
Hunc morem cursus, atque has certamina primus
Ascanius, longam muris cum cingeret Albam
Retulit, & priſcos docuit celebrare Latinos.
Hinc maxima porro
Accepit Roma, & patrium seruaui honorem:
Troiaque nunc pueri, Troianum dicitur agmen.*

Of the greatest Horſſe-maiſters, and nourishers of Horſſe.



It is reported of King *Salomon*, that he had forty thousand stables of horses, for chariots, and twelue thousand for warre. The *Lybians* when they went to warre, did fight out of their chariots, and therefore they were said to fight vpon two horses. The *Centaures* were the first that euer taught men to fight on horse-back, and the Roman *Turnus* consisted of two and thirty horse-men, the Captaine whereof was called *Beeurio*. The people of *Nomades* called *Surgatij*, brought eight thousand horsemen at one time into the field, which neither vsed armor, nor brasse, nor yron, except only their daggers, and a rope of leather thonges, wherewithall they entred the battaile, and ioyning with their enemy, they made certain gins, or loopes thereupon, which they cast vpon the necks of horses and men, and so with multitudes drew them vnto them, in which draught they strangled them.

The *Indians* vse the very selfe same Armour on horse-backe that they do on foot, but yet they lead empty horses and chariots to leape vp and down vpon, and to refresh their fighting

fighting horses, and the number of their horse-men were at one time, fourescore thousand.

When *Pharnuches* the Arabian, was riding on horse-backe, there was a Dogge ran betwixt his horses legges, wherewithall the horse being amazed, suddainly leaped vp-right, and cast off his Rider, who being brused with the fall, fell into a consumption: whereupon the Seruantes at the commaundement of their Maister, brought the faide horse into the place where he cast his Rider, and there cut off his legges about the knees. There was also a fashion for horses to fight in battailes without bridles: For *Felinius Flaccus*, when the *Romains* ouerthrew the *Celtiberians* in *Spaine*, caused them to pull off their bridles from their horses, that so they might runne with all voilence, without restraint of Riders vpon their enemies; whereupon followed victory: for many times it falleth out that the horse hath more courage then his Rider, wherefore a good horse-man must haue skill to annoy his enemy, and defend himselfe; and likewise, to make his horse to come off and on without feare or dread, according to necessity.

There is a prouerbe in Greeke, (*Choris hippeis*) that is, (*Scorim equites*) the horsemen are assunder, whereof *Suidas* giueth this reason: when *Darius* invaded the territory of the Athenians ranging and destroying at his pleasure, no man daring to abide his forces, at his departure, the *Ionians* climed vp into trees, and signified vnto the Athenians, that the horsemen had broken ranke and were assunder. Whereupon *Miltiades* set vpon the scattered company, and obtained a noble victory.

Of fighting in warre vpon Horses.



The most cruell and fearefull kind of fight, is the arming of horses, which were called in auncient time *Catafracti*, and *Clibanarij*, and *Acatafracti*, and *Ferentarij*, fighting first of all with speare, and afterwarde with sword and shielde, casting sometimes also Darts at one another, and bearing bowes to shoot arrowes, their horses making roome for them, which way soeuer they went: for with sharpe pikes and other crooked-keene-cutting-instruments, fastened to their armour or Chariot-wheeles, in the violence of their course, they wounded, killed, ouer-turned, or cut assunder whatsoeuer flesh came in their reach.

The auncient horse-men of the Romaines had no breast-plates, (as *Polibius* affirmeth) and therefore they were naked in their fore parts, providing for the daunger that was behind them, and defending their breasts by their owne celerity: their shieldes were made of Oxe skinnes plighted and pasted together, being a little round in compasse like the fashion of a mans belly.

There was also great vse of swift horses in Warre, for the Romaine souldiors caryed with them two horses a peece, being taught and exercised like Indians, when they had neede to flie, to leape vpon their empty horse, for the sparing of their other: and they were therefore called *Amppiphi*, being apt to carry their maisters out of danger, and from hence *Aelianus* saith the Romaines tooke the patterne of their *Phalanx*, (called *Anisomus* which they vsed to terrifie the Barbarians, setting their horses in a double front, so as they appeared headed both waies: and this was also the custome of all the Germanes, when the number of their horse-men was not equall, they mingled the foot-men, with their light horses, who being experienced to runne suddainly with the horse-men, leaped into the battaile, and surprized the enemies flying away: and the same fashion did the Spaniards also vse (*Strabo* saith, for the terrifieng of their enemies, making the foot men to fall into the battell among the horse-men.

Those which did shoot Darts on horsebacke, were called *Hippotoxotie*, and therefore *Aristophanes* in his discourse of byrds, calleth Hawkes by that name, for the resemblance betwixt them and horses, bearing these Riders. The hawkes are so called in the swiftnesse of their

their course; & because the talants of the Hauke are crooked like bowes. *Arianus* writeth that the horse-men of Alexander carried speares in their handes, fourteene cubits long; wherunto I cannot consent, for eight cubits is a common size, as much as any Souldier on horse-backe is able to vse.

In battaile there are wings of Horse-men, which are so called, because like Wings they couer and protect the Army. And there were also Legionary Horse-men, because they were joynted to the Legions of Souldiers, and the company of Elephants, Foot-men, and Horse men which were wont to goe before the King, were called *Agema*. A company of Horses set like a Tower in a Quadrangular forme in a field, was called (*Pergus*). The Armour of Horses on his front or fore-part, is called (*Prometopidia*) vpon the eares (*Parotia*) vpon the cheekes (*Paria*) vpon the breast (*Prasernidia*) vpon the sides (*Parapleuridia*) vpon the loines (*Parameridia*) vpon the Legges (*Paracnemidia*). And the time of arming a Horse is knowne of euery Souldier.

Of Riding.



The Medes, Persians, and Armenians, were the first that inuented the art of riding and shooting, (as *Strabo* saith,) *Pausanias* cald *Neptune Hippeas* for no other cause, but that it was supposed he was the first inuented the art of riding. *Pollidorus* ascribeth it to *Bellerophon*. *Lyfias* the Orator saith that the Amazonian Women were the first of all mortall creatures that first aduentured to backe Horses. Others ascribe it to the *Centaur*s: But to leaue the inuention, and come to the Art. *Damis* in the life of *Apollonius*, setteth downe the sum of the Art of riding, which briefly is this. To sit straight vpon his Horse, to rule him valiantly, to turne him with the bridle which way soeuer he pleaseth, to beate him when hee is stubborne, to auoyde Ditches, Gulles, and Whyrpooles when he rideth through Waters; going vp a hill, to lengthen the raines, and to restraine and draw them in going downe the hill; now and then to stroke his haire, and not alwaies to vse stripes.

Martial hath an excellent Epigrame vpon one *Priscus* a rash-headed-hunter, who neither feared Hedges, Hills, Dales, Ditches, Rockes, Riuers, nor other perils; vsing a bridle to his Horse but none to his affections, and therefore he telleth him, that he may sooner break a Hunters necke, then take away a Hares life: for ther are deceits in the rocks, hills, and plaine fieldes, to shake the rider from horsebacke to the earth. Thus followeth the Epigram.

*Pavcius utaris moneo rapiente veredo
Prisee, nec in leopores tam violentus eas.
Sæpe satiscit præde venator, & ævi
Decidit excussus nec rediturus equo.
Insidias & campus habet: nec fussa, nec agger,
Nec sint saxa licet, fallere plana solent.
Non deerunt qui tanta tibi spectacula præsent:
Inuidia fatigæ leuiore cadunt.
Si te delectant animosa pericula, Thuscis
(Tutior est virtus) insidiemur apris.
Quid te frenâ iuuant temeraria? Saptus illis
Prisee datum est equitem rumpere, quam leporem.*

The best place for riding, is a barren and plaine Country. It is reported of *Clandius*, that when he had roade a great way in the Country vpon his enemies and met nobody, he returned backe againe into his owne Campe, and blamed the sluggishnesse of his enemies, because no one of them was seene abroad.

It is reported by *Aristotle*, that the further a man rideth, the more apt hee shall be to weep;

weepe; and the reason is, because of all the motions of the body, riding is the wholsomeſt, both for the ſtomach, and for the hippes; for a man muſt not ſit on horſebacke, as if hee were carried in a coach; but rather keepe his backe-bone vpright, not onely to be moued by his Horſe that beareth him, but alſo by himſelfe; and therefore hee muſt ſit cloſe to the Horſes hips, extending his Legges to the vttermoſt, vſing not onely his eies to looke before him, but alſo liſting vp his neck to help his ſight: for ſo the ſoft pace of the Horſe doth corroborate the ſpirit aboue al other exerciſes; likewiſe, the body and ſtomack; alſo it purgeth the ſenſes, and maketh them ſharp: yet ſometimes by the violent courſe of a Horſe, the breſt of a man, or ſome other part about the raines receiue damage, (as ſome haue obſerued:) yet is it not ſo much to be aſcribed to the motion of riding, as to the vneſie pace, or rather to the vneſie ſeat of the rider.

The *Scythians* aboue all other Nations haue the looſeſt and broadest bodies; and the reaſon is, becauſe they wrap not their children in ſwaddling cloathes as other people, and likewiſe becauſe they haue no regard vnto their ſitting vpon horſeback, and laſtly for their continual ſtoath and eaſe: for the men vſe much to ride in Chariots, and Litters, before they get on horſebacke, but after they are accuſtomed thereunto they ride ſo much, that their hips and bones ſal ſul of ache, and they are alſo thereby made vnſit for generation, becauſe in a iourney of an hundred Miles they neuer light to eaſe themſelues and their beaſtes.

Theſe men hereafter named, were excellent riders & tamers of Horſes. *Antomedor*, ſeruant of *Achilles*, *Idem*, ſeruant to *Paraimus*; *Metiſeus* ſeruant to *Turnus*; *Myrtilus* ſeruant to *Oenomaus*; *Ceberes* ſeruant to *Darius*; *Anniceris*, ſeruant to *Cyreneus*; *Picus* to *Mæſapus*; and *Laufus Silius* remembreth *Cyrnus*, *Durius*, *Atlas*, and *Iberus*.

The instruments of Riding appertaining to a Horſe.



Good rider muſt conſider the hardneſſe or ſofterneſſe of his Horſes mouth, that ſo hee may temper his bit; for a ſtiſſe necked horſe, is not ſo much to be guided by rod and Spur, as by bit, and bridle: wherefore it muſt ſometime be hard, & ſometimes gentle. The hard bits are called *Lupati*, becauſe they are vnequal, and indented like to a wolues teeth, wherevnto the Horſe being accuſtomed, groweth more traſtable and obedient to a gentle bit. According to the ſaying of *Ouid*: *Tempore pareat equus, lentis, animoſis habenis*
Et plucido duos, accipit ore lupos.

And *Virgill* againe ſpeaketh in like effect: *prenſiſque negabunt*
Verbera lenta pati, & duris parere lupatis
Aſper equus, duris contunditur, ora lupatis.

And *Silius* ſaith:

Quadrupedem ſeſcit, non cedens virga lupatis.

There is alſo another inſtrument made of yron or Wood (called *Pastomis*) and engliſhed (*Barnacles*) which is to be put vpon the horſes Noſe, to reſtraine his tenacious fury from biting, and kicking, eſpecially at ſuch time, as he is to be ſhod or dreſſed. The Indians were wont to vſe no bridles, like the Græcians and Celts, but only put vpon their horſes mouth a piece of araw Oxe ſkin, faſtened round about, containing in it certaine yron prickes ſtanding to the Horſes lips, putting a long round trench through his mouth, to the edge whereof they faſten the raines, wherewithall they guide the beaſt. The Turkiſh Horſes, and Spaniſh Iennets haue bits, with open circles in the middle, conſiſting of leather, or Iron, to reſtraine the Horſes fury. The raines are (called *Habena*) becauſe they make the horſes, *Habeles*, that is, traſtable, and rulable, to be turned, reſtrained, or put forward, at our pleaſure, according to the ſaying of *Cilius*;

Ferrato calce, atque effuſa, lurgus habena,
Cunctantem impellebat equum.

And *Virgill*: *Iſpe ter aduſta, circum caput egit habena.*

Nei-

Neither is there any Horſſe, ſwift, or ſlow, noble, or vnnoble, that can be guided without theſe, which muſt be held continually in the hand of the rider, they muſt not be vnequal, one longer then another, neither thicke, neither weake, nor bricke.

There was a certaine Golden chaine (called *Ampix*) wherewithall the fore-tops of Horſes were wont to bee bound or tyed vp, and thereupon *Homer* calleth the Horſſe of *Mars*, (*Cryſſampix*) and from hence came that cuſtome of womens frontlers, to be adorned with gold and pretious ſtones. There are alſo other ornaments of Horſes called trappings, and in Latine (*phalera*) deriued from *Phalon* in Greeke, ſignifying bright, becauſe they were wont to put a great deale of Gold and Siluer on them, (as *Liuius* ſaith) which Horſſes ſo trapped, were preſents for great Princes: And there is a kind of *Achates* ſtone, wherewithall the Indians do adorne their Horſſe trappings: and it was apparent in *Homers* time, that they vſed little Bels, or ſounding pieces of Braſſe to bee faſtened to their horſſes bridles and trappings; they hanged likewiſe Iewels, and pearles to the breſt of their Horſſes, which *Virgill* expreſſeth in this manner:

Inſtratos oſtro alipdes, pictiſque tapetis
Aurea pectoribus, demiffa monilia pendent.

Tecti auro, fuluum mandunt, ſub dentibus aurum.

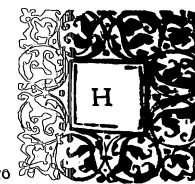
A good horſe-man muſt alſo haue a paring knife, wherewithall to purge and open his Horſſes feet; this is called by *Rufus* (*Roffnera*) and by others *Scalprum*. There is a kind of Manicle for the paſternes of Horſſes, (called *Namella*.) Moreouer a good rider muſt provide him ſtirrups, (called *Subſellares* and *Staphæ*) which although it bee but a new deuife, yet are they ſo neceſſary for euery Ryder, as without them they cannot long continue. They muſt not be made to ſtraight for the foot, becauſe that then they doe not onely hinder motion in that part, and ſo make it benumbed and colde, but alſo giue occaſion of great hurt to the Ryder in caſe the Horſſe fall, except he can ſo temper himſelfe to put but a very little part of his foote therein.

There are alſo Spurs requiſite to a Rider (called *Calcaria*) becauſe they are faſtened to the heele of a man, wherewithall he pricketh his dull Horſſe when he would haue him haſten the iourney; and the Greekes deriue it from *Muops*, ſignifieng a pricking flye, from imitation of which creature it may ſeeme they tooke this inuention: but this muſt bee remembered, that they are prepared for the dull and ſluggiſh Horſſe, and not for the free and full of life; for ſuch a Horſſe being pricked therewith, runneth forth rather with rage & diſdaine then for loue of the iourney, and many times the torment thereof maketh him by kicking out of his heeles to caſt off his rider.

Laſtly, he muſt haue regard to his Saddle, whereon hee muſt ſit: for the Barbarians did vſe to ride vpon bare Horſſes backes, but ſince that time, the wiſer ſort of horſe-men haue inuented a ſeate for their owne ſecurity. *Martiall* writeth heereof thus:

Stragula ſuccincti, venatur ſume veredi,
Nam ſolet a nudo, ſurgere ſicns equo.

Of hunting Horſſes.



Vnting Horſſes becauſe of their ſwifterneſſe, were wont to be called (*Veredi*) according to the ſaying: *Sunt et veredi, curſu pernices*; Although they vſe this kind alſo for poſts, and performance of ſpeedy iournies. The males are much better then the females, and therefore they ſeldome vſe Mares in hunting, becauſe they are not ſo well able to leape, or endure the woodes, for which cauſe *Gratius* writeth in this manner of them;

Reſtat equos finire notis, quos arma Dianæ
Admittant: non omne meas genus audeat in artes
Eſt vitium ex animo: ſunt quos imbellia fallant:
Corpora: praueniens quondam eſt incommoda virtus.

Oppianus in his diſcourſe of hunting horſſes, (as wee haue ſaid already) aduiſeth to make choiſe

choise of them by the colour, vnto whom *Gratius* consenteth saying :

Venanti melius pugnare color, optima nigri.

They that are of blewish colour, hauing variable spotted Legs (he saith) are fittest to hunt Harts: they that are of a bright gray, to hunt Bears, and Leopards; they that are bay, or of a readish colour, to hunt the Boars; they that are blacke, hauing glazen eyes, are good against Lyons: and thus much for the hunting Horses.

Of coursers or swift light running Horses.



After the vse of Wagons, and Chariots, which men had inuented for their ease in trauel, & growing to bee weary thereof, by reason of many discomforts, they came also to the vse of single Horses, which therefore they called coursers, and now a daies a Horse for Saddle, whereupon men performe their iournies; and the Poets say the inuenter heerof, was *Belerophon* the Son of *Neptune*, to whom his father gaue *Pegasus* the flying Horse, which therefore they describe with winges, and place for a star in heauen like an Angell, because of his incredible celerity: others attribute it to the inuention of *Sesous*, otherwise called *Sesonchosis*, a K. of Egypt, some to *Orus*, when he waged war against his brother *Typhon*; For these horses, are no lesse profitable in war, then in peace, although none vse them in these daies, but common Souldiers, yet in ancient time the greatest nobles rode vpon them. The Emperor *Probus* had one of these Horses, which was nothing comely nor very highe, yet would he endure ordinary iournies, to run a hundred mile a day, whereupon his maister was wont to say merily, that hee was better for a flying, then a fighting Souldier. The Horses of Spaine are of this kinde, which they call *Jennets*, of *Gembus* theyr knees, because when the rider is on their backs, he must hold his knees close to the Saddle and sides, for his better ease. Like vnto these are the Barbary Horses, whom they geld, to keepe them from the hardnesse of the Nerues, which happeneth vnto them in their heate and trauell. There are a kinde of Horses called *Lycospeles*, and the reason of this name is, as some say; because when they were Foales, they escaped the teeth of *Volues*, being set on by them: and therefore they run the more speedily to their dying day, for the wounds of *Volues* makes a Horse light-footed; but this is not likely, for feare can not put that into them which is not bred of nature, euen as we say that *Ulysses* by auoyding *Circes* cup, or *Cyclops*, was therefore made wise, but rather on the contrary, because he was wise, therefore hee did auoide *Circes* cup; so likewise wee say, that these Horses are not lighter of foot, nor fuller of courage, because they were set vpon by *Volues*, and deliuered by feare, but because nature hath framed them, nimble, valiant, and couragious; therefore they did auoide the Wolfe.

Aelianus also saith that these Horses, had a wonderfull knowledge, and sagacity, to discern betwixt Gracians and other nations; for when a Gracian came vnto them, they loued them, stood still, and tooke meat at their hands, but if a Barbarian, or stranger came vnto them, they discerned them by their nose, as a dog doth the foot-steps of a beast, lifting vp their voice, they ranne as fast away from them as they would from any rauening beast. These loued not onely their familiars, but aboue all other things, to be neate, fine, and cleane in Chariots: For if at any time they came through water, drawing of a Chariot they tooke a pride in cleansing themselves from all durte and filthinesse cleauing to their legs or face. And that which is more strange, they were vnwilling in race, to be staid or taken out the rof, as appeared by this story, related by *Festus*. There is saith he in Rome a great gate called *Ratumena*, which tooke his name from the death of a young man, an *Aetruian*, whose perished there in a race of chariots, being conqueror, because his horses would not stay vntill they came into the Capitoll, and saw the framed earthen Chariots which were placed in the porch of *Iupiters* Temple by the Romans, and were appointed to be fasti-

fashioned in earth by the hand of a cunning potter, the which being wrought in earth, and put into the furnace, they grew so great that they could not bee taken out whole; at the sight of these, the Horses of *Ratumena* stood still, but first of all, their maister was slain in the course by falling off.

The horses of *Tartaria* are so incredibly swift, that they will goe twentye Germaine miles in one day. There was a race of Horses at *Venice* (called *Lupifera*) which were exceeding swift, and the common fame is, that they came vpon this occasion. There was a certaine merry fellow which would become surety for euery man, for which hee was commonly Iested at in the whole City. It fortun'd on a day, as he trauailed abroad in the Woodes, that he met with certaine hunters that had taken a Wolfe, they seeing him asked him merrily if he would be surety for the Wolfe, and make good all his damages that he had done to their flocks, and Foales, who instantly confessed hee would undertake for the Wolfe, if they would set him at liberty, the hunters tooke his word, and gaue the Wolfe his life, whereupon he departed without thanks to the hunters.

Afterward in remembrance of this good turne, he brought to the house of his surety a great company of Mares without marke or brand, which hee received, and branded them with the image of a Wolfe, and they were therefore called (*Lupifera*) from whom descended that gallant race of swift horses among the *Veneti*: vpon these ride the postes, carrying the letters of kings and Emperors to the appointed places, and these are said to refuse copulation with any other Horses that are not of their owne kind and linage.

The Persian horses are also exceeding swift, which indeede haue giuen name vnto all others. The messengers of the great *Cam* King of *Tartaria*, haue their postes so appointed at euery fife and twenty miles end, of these running light horses, that they ride vpon them, two or three hundred miles a day; And the *Pegasarian* coursers of France, by the like change of horses, run from Lyons to Rome in fife or sixe daies.

The Epethits of a swift running corser are these, winged or wing-bearing, Larke-footed, breathing, speedy, light, stirred, couetous of race, flying, sweating, not slow, victorious, rash, violent, and *Pegasaau*. *Virgill* also describeth a swift and sluggish horse most excellently in these verses; sending one of them to the Ring, and victory of running, without respect of Country or foode, they are to be praised for enriching his maister, and the other for his dulnesse to the mill, the verses are these following,

Nempe volucrum.

*Sic laudamus equum, facili cui plurima palma
Fernet, & exultat vincto victoria circo.
Nobilis hic, quocunque venit, de gramine cuius
Clara fuga ante alios, & primus in aequore pulvis
Sed venale pecus Corithae, posteritas &
Hirpini, strava, iugo victoria sedit,
Nil tibi maiorum respectus, gratia nulla
Vmbraurum, dominos pretijs mutare iubentur
Exiguus, tritoque trahunt Epirhedia collo.
Segnipedes, dignique malam versare Nepotia.*

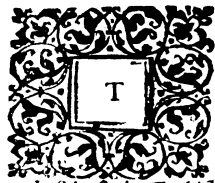
One of these swift light horses is not to be admitted to race or course vnill he be past three yeare old, and then may he be safely brought to the ring and put to the stretching of his legs in a composed or violent pace as *Virgill* saith:

*Carpere mox gyrum incipiat gradibusque sonare.
Compositis, sinuetque alterna volumina crurum.*

Pliny affirmeth that if the teeth of *Volues* be ryed to these horses it wil make them neuer to giue ouer in race, and when the *Sarmatians* were to take long iournies, the day before they gaue their horses very little drinke and no meat at all, and so would they ride them an hundred and fifty miles out right.

The Arabians also in many regions vse to ride vpon Mares, vpon whom they perform great iournies, and King *Darius* did also fight his battailes vpon Mares which had foales; for if at any time their affaires went to wrack & they in danger, the Mares in remembrance of their foales at home would carry them away more speedily then any other horse, and thus much for the light or swift horses. Of

Of the Gelding.



They haue vsed to lib their Horses and take away their stones, and such an one is caled in Latine *Canterius* or *Cantherius*, which is deuined of *Canterium* because they were seared with whet irons, or else from the stronger boughes or branches of Vines so called because they were pruned. In French *Cheual Ogre*, *Canier*, *Cheuron*, and *Soppa* doth interpret the Spanish *Janetto* to be a Gelding. It is said of *Cato Censorius* that he was carried and rode vpon a Gelding, and of these the Turkish Horses receiue the greatest commendations.

Grapalus.

Forasmuch as many Horses by their seeds and stones are made very fierce, truculent, and vnruely, by taking away of them, they are made seruiceable and quiet which before yealded vnto man very little profit: and this inuention may seeme first of all to be taken from them which feed diuers together in one heard, being taught the intollerable rage of their stoned Horses towards their Colleagues and guides; for abating wherof they tooke from them their male parts.

Camerarius.

Of the manner heereof you may reade plentifully in *Rufius*; and hee affirmeth that the *Scythians* and *Sarmatians*, who keepe all their Horses in heardes, were the first deuilers thereof: For these people vsing to robbe and forrage, were many times by the neighing of their vnruely Horses discovered; for their property is to neigh not onely at Mares, but also at euery stranger that they see or winde, and for Males they were so head strong that they would chuse time eary away the ryder perforce and against his will to his owne destruction, in the rage of their naturall lust.

Camerarius.

If they be gelded vnder their dams when they sucke, it is reported by some, that from such their teeth neuer fall away, and beside in the heate of their course their nerues are not hardened, for which cause they are the best of all to run withall.

Latinus.

They vse to geld them in March in the beginning of the spring, afterward being well nourished they are no lesse strong, able and couragious then other vnlibbed, also there is a pretty prouerbe *Cantherius in Fossa*, a Gelding in a Ditch, which is then to be vsed, when a man vnder taketh a busines which he is not able to manage, for a Horse can do much in a plaine, but nothing at all in a Ditch. It is reported that *Tubellius*, *Taurea*, and *C. Asellius*, fought a combat on Horse-backe neare the City (*Capua*); and when one had prouoked another a good while in the plaine fieldes, *Taurea* descended into a hollow way, telling his fellow combatant, that except he came downe vnto him, it would be a fight of Horses and not of Horse-men, Whereunto *Asellius* yealded and came downe into the Ditch: at whom his aduersary iested, asking him if he did not know that a Gelding could do nothing in a ditch, from whence came the common prouerbe aforesaid.

Rufius.

There is also another prouerbe (*Antherius in Porta*). A Gelding in the gate, to signifie a man who after he had vnder taken the performance of some great exploit, his hart faileth in the very entrance, for it is reported of one (*Sulpicius Galba*) who riding out of the City, his horse tyred in the gate.

There is likewise another adage in *Plautus* which is this: *Crete hac mulier cantherinoribus astans somniat*. That is to say, this Woman sleepes standing like a new dressed Horse, and is applied against them which in a kind of foolish iecture shut their eyes when they talke or worke: and thus much for the Gelding.

Of carrying Horses for pompe or Triumphe.



The nature of these Horses is to lift vp themselves and rise before, standing vpon their hinder Legges, which is not possible for any to doe without a generous and gallant spirit, and also nimble and strong loines to beare vp the hinder Legges, for it is not as many suppose that this power of rising before from the softnesse of his Legges, but rather from his loines and hips.

hips betwixt his hinder Legs, for when his mouth is a little checked with the biddle he presently bendeth his hinder pasterns and Ancles, and so lifteth vp his fore parts, that his belly and yard doe appeare, and in doing heereof the rider must not beare his hand hard, but giue him the bridle, that so he may doe it willingly and with greater grace of the beholders.

There are some which teach Horses to lift vp themselves by knocking their pasterns with a rod, which the Horse vnderstandeth as well as he doth his race, when hee is stroked on the back by the rider. And in teaching of a Horse this feat, it must be obserued, that he neuer haue rest vntil he haue learned it, and that at certain signes and tokens, he be taught of his owne accord to performe diuers and sundry iestures: but if after long riding and copious labor, he begin to vnderstand his maisters pleasure, and rise twice or thrice together, then you may giue him the raines, nothing doubting but that hee vnderstandeth and will be obedient to the pleasure of the rider. And in this kind he is accounted the best carrying Horse, which will rise high & oftest together; neither is there any quality so commendable in a Horse as this, or that so draweth and (as it were) so imprisoneth the eyes of old & young, and other beholders, for which cause Marshall Horses for seruice of war, are to be instructed herein; And thus much for this Horse.

Of load or Pack-horses.



Here they keep Horses in heardes and flocks, they haue some which are not fit for the saddle, nor for the wars, and therefore are to be employed for the carrying of burthens, or to the cart, although as *Festus* saith moles were first vsed for carrying and draught; but for as much as all Nations haue not Mules, they are therefore enforced to vse Horses, and for this purpose the Geldings are much better then the stoned Horses; wherefore the countrymen of most nations take Horses, for this purpose, after they be old, past breeding, or haue some other blemish in winde or lim, whereby they are disabled to traueil vnder a man: for so great is the greedines of our age, that horses are not spared so long as they be able to liue; according to the common prouerbe (*Asinis equis. Mulis seria nulla*) Horses, Mules, and Asses, keepe no hollidaies: where the law of God concerning the Sabbath is not obserued; for the nourishing of horses doth counteruaile the charges. Among these may be remembered those little Nags called *Hinni* & *Ginni* spoken of already in the discourse of Asses, wherof some are generated betwixt a Horse and an Ass, and others fall to be very little, through some sicknesse which happeneth vnto them in their dams belly: these are vsed with thorne manes according to the saying of *Propertius*: *huc mea detonsa aucta est Cynthia manus*. They are vsed for pleasure, to carry the young sonnes of noble men and Gentle men. There are also horses called *Equi funales*, because in their triumphs they were led with a halter next after the triumph.

Of wilde Horses, the Sea-horse, and the Hunt-horse
(called *Hippellaphus*.)

In the daies of *Gordianus* there were brought to Rome forty wilde Horses, and in the map of *Gordianus* wood, there were pictured three hundred. They are called in Latine *Equi feri*, and in Greek *Hippagroi*, they abound in Spain, & in the Alpes, and in the deserts of *Aethiopia* there are many of them, which haue two long venomous teeth standing out of their mouth: they differ also in their hooves from other Horses, for they are cloven-footed like Harts, and they haue a long mane growing all a long their backe to their taile: And if at any time the inhabitants take them by gins and other slights, they fall so fullen that they abstaine from meate and drinke disdainng to be kept in any seruitude or bondage, the Wilde Horses

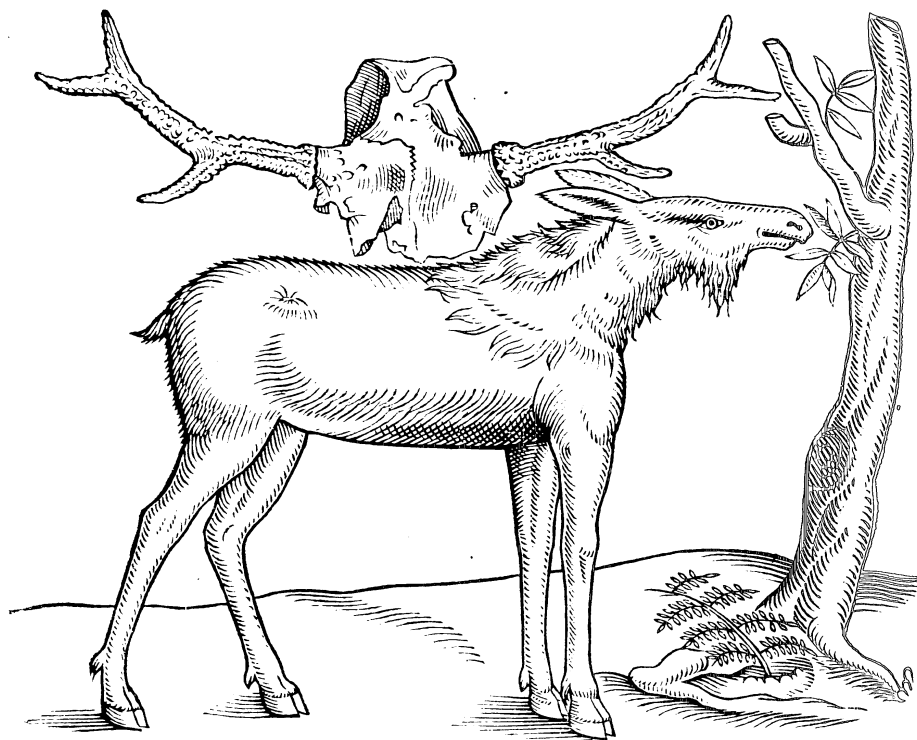
Albertus.

of India haue but one horne: In the Alpes they are of an ash-colour, with a blacke list do one their backs. The wilde horses of Scythia, neare the Riuer *Hypanis*, are cleane white. The wilde horses of Syria liue in flockes and heardes together, and in euery hearde they haue one Capitaine or Maister ouer the residue, and if it Fortune that any of the younger horses leape vpon a Mare, this capitaine-horse runneth after him, neuer giuing ouer till he hath bit off his stones.

Aristotle.

There are wilde horses in *Brusbia* which are like to other horses in all parts, excepting their backs, which are so soft and weake, that they cannot endure to be sat vpon, neither are they easily tamed, and the people of the country eat their flesh: In Polonia there is a kinde of wilde horse which hath hornes like a Hart, and therefore I take it to be the same which is called *Hypellaphus*, whose picture is heere described as it was taken heerein England, by that learned Physitian *Docter Cay*.

The figure of HIPELLAPHVS.



His beast was brought out of *Norwy*, hauing a mixt form, betwixt a Hart and a Horse, hauing a wel composed body, a long and leane leg, a clo-uen hoofe, a short tale, and in all parts you would iudge him to be a Hart, but in his head and eares you would iudge him to be a mule, & in his hornes a Roe, the vpper lip hanging ouer the neather almost as much as an Elkes: his mane like a horses, but thinner and standing more vpright, without other alteration: from their shoulders to their taile, they haue a like bristling mane growing on the backe bone, as long as their other haire, a bunch vnder their chappes, and vpon that a bunch or shagie haire, the hair about their shoulders is more longer than ordinary, but

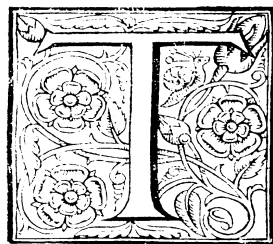
but their neckes so short that they can neither drinke their drinke nor eat their meat vpon the ground, except they bend downe vpon their knees. The males in this kind doe onely beare hornes, and such as do not grow out of the Crownes of their head, but as it were out of the middle on either side, a litle aboue the eyes, and so bend to the sides: They are sharp and full of bunches like Harts, no where smooth but in the tops of the speers, and where the vaines run to carry nutriment to their whole length, which is covered with a hairye skin: they are not so rough at the beginning or at the first proffes specially in the fore-part as they are in the second, for that onely is full of wrinkles; from the bottom to the middle they growe straight, but from thence they are a litle recurued; they haue onely three speers or proffes, the two lower turne awry, but the vppermost groweth vpright to hea-
 10 uen, yet sometimes it falleth out (as the keepers of the saide beast affirmed) that either by sicknes or else through want of food, the left horn hath but two branches: In length they are one Roman foot and a halfe, and one finger and a halfe in bredth, at the roote two Roman palmes. The top of one of the hornes is distant from the top of the other three Ro-
 20 man feet and three fingers, and the lower speere of one horne is distant from the lower of the other, two Roman feet measured from the roots: in substance and collor they are like to Harts hornes, they waied together with the dry broken spongy-bone of the forehead, five pound and a halfe, and halfe an ounce, (I meane sixteene ounces to the pound;) they fall off euery yeare in the month of Aprill like to Harts, and they are not hollow. The
 30 bredth of their fore-heads betwixt the hornes is two Roman palmes and a halfe, the top of the crown betwixt the hornes is hollow on the hinder part, and in that sicell lieth the brain which descendeth downe to the middle region of the eyes.

Their teeth are like Harts, and inwardly in their cheekes they grow like furrowes, bigger then in a Horse; the tooth rising out sharp aboue the throat, as it should seeme that none of his meate should fall thereinto vnbruised. This beast in his young age is of a moue or Asse colour; but in his elder age it is more yellowish, especially in the extreame partes of his body: the haire smooth but most of all on his legges, but vnder his belly, in the inner part of his knee, the top of his Neck, breast, shoulders, and back-bone, not so smooth: In
 40 heighth it was about 22 handfuls and three fingers, being much swifter then any horse, the female beareth euery yeare as the keeper said in Norway two at a time, but in England it brought forth but one.

The flesh of it is blacke, and the fibre broad like an Oxes; but being dressed like harts flesh and baked in an Ouen, it tasted much sweeter. It eateth commonly grasse, but in eng-land seldome after the fashion of horses, which forbeare hay when they may haue bread; but leaues, rindes of trees, bread and Oats, are most acceptable vnto it. It reacheth natu-
 50 rally thirty hand breadths high, but if any thing be higher which it doth affect: it standeth vp vpon the hinder legs, and with the forelegs there imbrafeth or leaneth to the tree, and with his mouth biteth off his desire.

It drinketh water and also English Ale in great plenty, yet without drunkenesse; and there were that gaue it wine, but if it drinke plentifully it became drunk. It is a most plea-
 60 sant creature being tamed, but being wilde is very fierce, and an enemy to mankind, per-secuting men not only when he seeth them by the eye, but also by the sagacity of his nose following by foote more certainly then any horse, for which cause they which kept them neare the high waies, did euery yeare cut off their hornes with a saw: It setteth both vpon horse and foot-men; trampling and treading them vnder foot whom he did ouermatch, when he smelleth a man before hee seeth him, hee vttereth a voice like the gruntling of a Swine being without his female: it doth most naturally affect a woman, thrusting out his genital (which is like a Harts) as if it discerned sexes. In Norway, they cal it an *Elke* or *Elend*, but it is plaine they are deceived in so calling it, because it hath not the legges of an Elke, which neuer bend, nor yet the hornes, as by conference may appeare. Much lesse can I
 70 beleue it to be the *Hippardius*, because the female wanteth hornes, and the head is like a Mules; but yet it may be that it is a kind of Elke, for the hornes are not alwaies alike, or rather the Elke is a kind of Horse-hart, which *Aristotle* calleth *Archofimus* of *Arctotos* a re-gion of *Assya*, and heerein I leaue euery man to his iudgment; referring the reader vnto the former discourses of a *Elke* and the *Tragelaphus*.

OF THE SEA-HORSE.



The Sea-horſſe, called in Greeke *Hippotomus*, and in Latine *Equus Fluuiatilis*; It is a moſt vgly and filthy beaſt, ſo called becauſe in his voice and mane he reſembleth a Horſſe, but in his head an Oxe or a Calfe; in the reſidue of his body a Swine, for which cauſe ſome Graecians call him ſometimes a Sea-horſſe, and ſometimes a Sea-oxe, which thing hath moued many learned men in our time to affirme, that a Sea-horſſe was neuer ſeene; whereunto I would eaſily ſubſcribe (ſaith *Bellonius*) were it not that the auncient figures of a Sea-horſſe, altogether reſembled that which is here expreſſed; and was lately to be ſeene at Conſtantinople, from whom this picture was taken. It liueth for the moſt part in *Nilus*, yet is it of a doubtful life, for it brings forth and breedeth on the land, and by the proportion of the Legges it ſeemeth rather to be made for going, then for ſwimming: for in the night time it eateth both Hay and frutes, foraging into corne fieldes, and deuouring whatſoeuer cometh in the way; And therefore I thought it fit to be inſerted into this ſtory. As for the Sea-calfe, which cometh ſometimes to land onely to take ſleepe, I did not iudge it to belong to this diſcourſe, becauſe it feedeth onely in the waters.

This picture was taken out the *Coloſſus* In the *Vatican* at Rome, repreſenting the Ri-⁴⁰ uer *Nilus*, and eating of a Crocodile: and thus I referue the farther diſcourſe of this beaſt vnto the Hiſtory of Fiſhes, adding only thus much, that it ought to be no wonder to conſider ſuch monſters to come out of the Sea, which reſemble horſſes in their heads, ſeeing therein are alſo creatures like vnto Grapes and ſwords.

The *Orſean Indians* do hunt a beaſt with one horne, hauing the body of a Horſſe, and the head of a Hart. The *Aethiopians* likewise haue a beaſt, in the necke like vnto a Horſſe, and the feet and legges like vnto an Oxe. The *Rhinocephalus* hath a necke like a Horſſe, and alſo the other parts of his body, but it is ſaid to breath out aire which killeth men. *Pauſani-⁵⁰as* writeth, that in the Temple of *Githales* there is the picture of a Horſſe, which from his breſt backwards is like a whale. *Empſacenus* writeth, that in the Scythian Ocean, there are Ilands wherein the people are called *Hippopodes*, hauing the bodies of men but the feet of Horſſes, and the *Zanyas* hereafter to be declared, hath the feete of a Horſſe, but in other things the members of a Goat: and thus much for the ſeueral kinds of Horſſes, both for them that are properly ſo called, and alſo for any other which like baſtards retainē any reſemblance of nature with this Noble and profitable kind of beaſt.

Of

Of the diet of Horſſes and their length of life.



Hauing thus diſcourſed of the kinds of horſſes, and their ſeueral accidents, and vies, both for War, and peace, pleaſure, and neceſſity; now likewiſe it followeth, that we ſhould proceed to their dyet, and manner of feeding: wherein wee are firſt of all to conſider, that the naturall conſtitution of a Horſſe, is whor and temperate. Whor, becauſe of his Leuity, and Veloc-¹⁰ ity, and length of life; temperate becauſe he is docible, pleaſant, and gentle towards his maſter and keeper. Hetherefore that will keepe Horſſes, muſt provide for them abundance of meate, for all other cattell may be pinched without any great danger, only horſſes can endure no penury. (*Varro* ſaith) that in feeding of Horſſes, we muſt conſider three things; firſt of all what fooode the country wherein wee liue doth yeald; ſecondly when it muſt be giuen: thirdly, by whom, but ſpecially the place of feeding Horſſes is to be conſidered, for although Goates can liue in the Mountaines, better then in the greene fieldes, yet Horſſes liue better in the greene fieldes, then they can in the Mountaines. For which cauſe when we chuiſe paſture for horſſes, we muſt ſee that it be fat, ſuch as groweth in med-²⁰ dows, that in the winter time it may be ſunny, & in the ſummer it may be open and cold, neither ſo ſoft vnder foot, but that the Horſſes hooves may feele ſome hardneſſe, for horſſes, Mules, and Aſſes, do loue wel greene graſſe, and frutes, yet principally they grow fat with drinking; Vhen they are in the ſtables, let them haue dry hay. A Mare when ſhee hath foaled giue her barley, and generally at all times in the Winter ſeaſon *Bullimung*, or a mixture of al kinds of graine is fit for them in the houſe, according to theſe verſes of *Ne-³⁰metian*:

*Inde ubi pubentes, salamos durauerit aſtas
Lactenteſque vrens herbas ſiccauerit omnem
Menſibus humorem, culmiſque armarit, aſtas
Ordea tum, paleaſque leues, prabere memento
Pulvere quin etiam, puras ſecernere fruges
Cura ſit, atque toros, manibus, percurrere equorum
Gaudeat, ut plauſu, ſonipes, letumque, relaxet,
Corpus, & altores, rapiat per viſcera ſuccos,
Id curent famuli, comitumque animoſa iuuentus.*

We haue ſhewed already, that they muſt haue ſtraw, or litter to lie vpon, and *pollux* doth ſet downe the kinds of meates for Horſſes, as Barly, Hay, or French wheat, riſe, and hay; for hard and dry meat is fitteſt for Horſſes, becauſe it doth not fill them with wind; but al green meat is the leſſe aproued, by reaſon of inflammation. Three-leaud-graſſe is alſo good⁴⁰ for horſſes, eſpecially if they be young, for chaſſe, hay, graſſe, and Oats, are their natu-⁴⁵ ral and pleaſing fooode: and although graſſe be moiſt, yet in the young age of a Horſſe, he delights in moiſt meates, for they ſtretch out his belly, and encreaſe his growth, but when he is elder, then ought he to be nourished with dryer fooode; as chaſſe, barly, Oates, and ſuch things. For although chaſſe, by reaſon of their drynes make not a Horſſe fat, yet doe they preferue him in perfect ſtrength, for al hard things which are diſolued with difficulty, do retaine their force of nutriment longer, but ſofter meats do not ſo; therefore the beſt diet or habitude for Horſſes is to retaine the meane betwixt fatneſſe and leannes. For fat-⁵⁰ neſſe miniſteth many humors to the nourishment of ſickneſſe, and leanneſſe diminitheth naturall ſtrength, maketh the body deformed. In ſome countries they giue their horſſes vine branches in the Autumne, to moue their bellies, and increaſe their ſtrength.

The hearb *Medica* which aboundeth in *Media*, is very nourishable to Horſſes, but the firſt ſtalkes are reſuſed, ſaith *Ariſtotele*, the reſidue being watered with ſtinking Water, is⁵⁵ moſt commodious. In Italy they fat their horſſes with *Trifoley*, in *Calabria* with *Sulla*, or *Achritica*, and the *Thraſians*, neare the Riuer *Strymon*, with a greene Thistle.

Ff 3

In

In the spring time giue your younger Horses *Bullimung* for many daies together, for that will not onely make them fat, but also purge their bellies: for this purgation is most necessary for Horses, which is called soyling, and ought to continue ten daies together, without any other meat, giuing them the eleuenth day a little Barly, and so forward to the fourteenth; after which day, continue them in that diet ten daies longer, and then bring them forth to exercise a little, and when as they sweat, annoint them with Oyle, and if the weather bee colde, keepe a fire in the stable: And you must remember when the Horse beineth to purge, that he be kept from Barley and drinke, and giue him greene mear, or *Bullimung*, wherof that is best that groweth neare the Sea side.

But if the Horse goe to soile in Aprill, after siue daies, bring him forth, and wash him 10 all ouer with Water, then wiping his haire from all wet and filth, and loose haire, poure vpon him Wine and Oyle, pressing it smooth vpon his backe, downe to his skinn, so let him be wiped all ouer againe and carried into the stable, to be dieted with *Mafline*, or *Bullimung* as before, except he be troubled with the Glaunders, and then he must not feed on it in the daye time, least through the heate of the Sunne, he fall into the Mange or into madnesse.

It is also requisite that while we feede our Horses with green Corne, they be let blood in the vaines of the breast, and also cutte in the roofof their mouths, that so those places being emptied which were stuffed with corruption, the vacuety may be replenished with better blood; a Horse thus dieted shall not onely liue in more health and free from sickness, but also be more stronge to vndergoe his labour.

With the blood that commeth out of him, mingled with Niter, Vineger, and Oyle, you shall annoint him all ouer, if so be he bee subiect to the Glaunders, or to the Mange, and then keepe him in the stable siue daies together, suffering no curri-combe to come vpon him, vntill the sixt day, feeding him in the meane time with greene Corne, or *Bullimung*; and then bring him forth againe, washing him al ouer with water, and rubbing him with a hard whisp, vntill the humor or moistures be wholly wiped off, and he fed as before fourteene daies together.

If you please not to keep him in the stable, then in the spring time, turne him out in some meddow, or greene pasture, and there let him feed at his owne pleasure; for it hath bin often 30 te, proued, that such a dyet hath recovered many sicke Horses.

It is reported of the *Horat*, and *Gedrusij*, and men of *Freeceland*, the *Macedonians*, and *Iudians*, doe feede their Horses with fishes: Likewise the *Paonians* which inhabit about *Pratius* neare the Mountaine *Orbelus*, doe feede their Horses and all cattell which they yoke with fishes.

Concerning the drinke of Horses we haue spoken elswhere, and therefore we shal not need to say any thing of it heere, except that the drinking much, and the horse thrusting his head in deepe into the troubled water, is an vnfallible signe of his goodnesse; and the custome of some is, for to giue their horses mashe made of water and corne sod together or else, Beare, Ale or Wine, by drinking whereof, they encrease their spirits and 40 stomach.

Albertus saith, that some to make their Horses fat, take Snailles, and beate them in pieces, so putting them into their meates whereby they grow to a false fatnesse, which is easily dissolved. By eating of blacke Hellibor, Oxen, Horses and Swine, are killed: and thus much for the foode of Horse.

Concerning the voice of Horses, the Latines call him *Hinnitum*, and the Graecians, *Phrynia*, and *Phrymaestus*; but this is certaine, that from their very foaling, the females haue a shrill and sharper voice then the males, which is fuller, and broader, vntill they be 50 two yeare old, and after copulation their voice encreaseth, so continuing vntill they bee twenty yeare olde, after which time, it falleth, and decreaseth againe.

The length of a Horses life, (according to *Aristotle*) is eighteen or twenty yeares, and if they bee well intended and regarded in their youth: It hath bene found, that some haue liued vnto siue and twenty, or thirty yeare old. The femals liue longer then the males, because of their generation, for the immoderate lust of Horses, shortheneth their daies. And it hath bene found that a Mare hath liued to forty, or fifty yeares, and a Horse to 30 three

three and thirty: wherefore I do leaue the relation of *Pliny* and *Athenens*, to be censured by the Reader, who affirme, that horffes in their time, liued threescore or seauenty yeares.

Albertus also affirmeth, that a Souldiour told him for a certaine truth, that he knew a horffe which liued till he was three score yeares olde, and at that age, did seruice in the field. And *August. Niphus* also affirmeth, that the Riders of *Ferdinand* the first, told him, there was a horffe in their maisters stable of seuentie yeare old. The age of a horffe may be known by his teeth, and the *Persian*, *Bohemian*, *Eptian*, & *Syeltian* horffes, liue longer then the *Spanish* or *Numidian*. In their yeares, the female neuer groweth after siue, nor the male 10 after 6. in height or length, so as the male are soner perfected in the womb then the females, on the contrary the females do sooner grow to their perfection after their foaling then the males.

The males haue more teeth then the females, and in each sex, they which haue fewest teeth, liue not so long, and in their old age, their teeth grow white. Now their age is discerned by their teeth on this manner, the first foure, that is two aboue, and two beneath, be changed, after they be thirty yeare olde, and a yeare after the foure next are changed in like manner, againe after another yeare, foure more are chaunged, so that after foure yeare, and six months, he loofeth no teeth, except the canine, which commeth again in the fit and sixt yeares; so that afterwards their age cannot be discerned, because in the seauenth yeare, they are all filled; An other vnstained note of their age, is the hollownesse 20 of their temples, and their eye-lids beginning to wax gray, and their teeth hanging out of their mouths. They also haue little blackes in the middle of their teeth. Some trye the age of their horffes, as a wise and learned man writeth, by considering twelue teeth, fixe aboue, and six beneath, for the old horffes haue longer and thinner teeth, which are black at the top, and there are certaine broaches or wrinkles in their teeth, which being filled, the marke is said to be out of their mouth.

Some trye the age of their horffes by their cheekes, for they pull vp the skin from the bones, and if it will quickly fall backe againe into his former place, they take it for an assured token of the horffes youth: but if it stande out and fall slowly downe, then on the 30 contrary, they iudge the horffe to be old, and thus much for the age and dyet of horffes.

Of the vses of Horffe-flesh, Mares milke, and other parts.



There were certaine people in Scythia, which were called *Hippophagi*, because they liued vpon horffe-flesh; such also were the *Sarmarians* and the *Vandals*: likewise in *Scythia* the lesse, neare *Taurica Cherfonnesus*, the people do not onely eat the flesh of horffes, but also their milk, and make cheese thereof. *Athenens* also affirmeth, that the manner of the ancient *Persians* was, vpon the feasts of their natiuities to roast an Oxe, an Asse, a Horffe, and a Cammell whole, and so set them before their guests.

Inlike sort, they eat horse-flesh and Camels-flesh at *Damascus*, and in *pollonia* wilde horffes, especiallye that part, which groweth vnder the mane. The *Sarmatians* make meat of Miller seed, and mingle it with Mares milk, or with blood taken out of the vaines of their legs, wherewithall they make puddings, and this is their chiefe food. So likewise doe the *Tartarians*, who hauing a horffe sicke, cut off his vicer or wound, and so kil him and eat his flesh. The *Gothes* also in the daies of *Virgil* did 50 drinke the blood of horffes, as appeareth by these verses:

*Profuit incensio, sitis auertere & inter
Ima ferre pedis, salientem sanguine venam
Bisalta, quo more solent, acerque Gelonus
Cum fugit in Rhodapem, atque in desertum Getarum
Et lac concretum, cum sanguine potat equino.*

The

The poets do also faine, that *Pelias*, the Sonne of *Tirus* and *Neptune*, was educated by a Mare, and *Metabus* brought vp his Daughter *Camillus* with Mares milke, because she was borne wilde, hee also bredde her among the bushes, according to these verses:

*Hic nat. amindumis, interque horrentia lustra
Armentalis equae, & lacte ferino
Nutribat, teneris immulgens ubera labris.*

The Tartarians drinke Mares milke, which they dresse like white wine, and call it *Chenais*, whereof *Paulus Venetus* rehearseth this story. The king of *Tartar* saith he, nourisheth about ten thousand milke white horses and Mares, and euery yeare, vpon the eight and twenty day of August, they obserue a solemne feast, wherein the milke of these white mares is drested and set forth in comely vessels.

Afterward the king taketh a bowle full thereof, and poureth it on the ground rounde about him, being so taught by his *Magicians*, to offer sacrifice to the goddess of his country: For they perswade him, that the gods like vp that milke spilt on the ground, and afterwards the king drinketh vp the residew, and besides him no body that day, except it be of the kings lineage, or of the country of *Horiash* (for the people of that country, haue liberty to tast thereof that day,) because of a battaile which once they obtained for the great *Cam*.

The property of this milke is to loosen the belly; and because it is thin and hath no far in it, therefore it easily descendeth, and doeth not curdle in the stomacke, and it is sayde that the Scythians can keep it twelue daies together, therewith satisfying their hunger, & quenching their thirst, and thus much shall satisfie for the naturall discourses of horses; heereafter followeth the morrall.

The morrall discourse of Horses, concerning fictions, pictures, and other deuises.



And first of al for the morrall dignity of horses, ther is a celestiall constellation called *Hippos*, according to these verses of *Aratus* thus translated:

*Huic Equus ille inbani quatiens fulgore micanti
Summum contingit caput alio stellaque iungens una.*

The Latines call this starre *Pegasus*, and they say that hee is the sonne of *Neptune* and *Gorgon*; *Medusa* with striking his foot vpon a Rock in *Hellicon* a mountaine of *Beotia*, opened a fountaine, which after his name was called *Hippocrene*. Others tell the tale in this sort, at what time *Bellerophon* came

to *Pratus* the sonne of *Abas* the king of the *Argiues*, *Antia* the kinges wife fell in loue with her ghuest, and making it knowne vnto him, promised him halfe hir husbands kingdome if he would lie with her, but he like an honest man abhorring so foule a fact, vtterly refused to accomplish the desire and dishonesty of the lustfull Queene; whereupon shee being affraid lest he should disclose it vnto the king, preuented him by her owne complaint, enforming the king that he would haue rauished her: when the king heard this accusation (because he loued *Bellerophon* wel,) would not giue punishment himselfe, but sent him to *Schenobee* the father of Queen *Antia*, that he in defence of his daughters chastity might take reuenge vpon him, who presently cast him to *Chimera*, which at that time depopulated all the coast of *Lycia*: but *Bellerophon* by the helpe of the horse *Pegasus* did both overcome and auoide the monster, and being weary of his life perceiuing that there was no good nor truth vpon the earth, determined to forsake the world and flye to heauen: who comming neare to Heauen, casting downe his eyes to the earth, trembled to see how farre hee was distant from it, and so his heart fainting for feare, fell downe backward and perished, but his horse kept on his flight to heauen, and was there placed.

placed among the stars by *Iupiter*. *Euripides* telleth the tale otherwise, for hee saith that *Chiron* the *Centaure* had a Daughter nourished in the mountaine *Pelion* which was called *Theas* and afterward *Hippe*, because of her exceeding hunting on horse backe, shee was perswaded by *Aeolus* (the sonne of *Hellen*, a Nephew of *Iupiter*, to let him lie with her, whereupon shee conceiued with child, and when the time of her deliuerance cam, she fled from her father into the woods, for feare the losse of her virginity should be knowne vnto him, but hee followed her to see what was the cause of his Daughters departure, whereupon shee desired of the Goddess that her father might not see her in trauaile, her prayer was graunted, and shee after her deliury, was turned into a mare, and placed among the stars.

Others say that shee was a propheresse, and because shee reuealed the counsels of the Goddess, was therefore metamorphized in that shape in the place aforesaid. Others say, that because shee gaue ouer to worship *Diana*, shee lost her first presence: but to returne to the first tale of *Bellerophon*, who after the death of *Chimera*, growing proud for his valor attempted to fly to heauen, but *Iupiter* troubled his horse with a fury, and so hee shook off his rider, who perished in the field, *Aleus* apostrophized *Aleus*, because of his error: and *Pegasus* was placed in heauen.

But to comenearer to the description of the poetical horse, *Albertus Magnus* and some others say, that it is a beast bred in *Aethiopia*, hauing the head and feete of a horse, but horned, and wings much greater then the winges of an Eagle, which hee not doth lift vp into the aire like a bird, but onely stretcheth them out when hee runneth, whereby his only presence is terrible to all creatures, vnto whom hee is enemy, but especially to men: but for the truth hereof (although *Pliny* and some others seeme to affirme as much) yet will I set downe nothing for trueth and certaintie, because as the poets call euery swifte horse *volutes*, and *Alipedes*, so the errour of that figure, hath rather giuen occasion to the framing of this newe Monster *Pegasus*, then anye other reasonable Ali-gory.

Likewise I knowe no cause why the poets shoulde faine, that *Ceres* was turned into a Mare, and hidde hir selfe in the heards of *Oncius*, *Neptune* falling in loue with her, followed her to those fields, and perceiuing that hee was deceiued, turned himselfe also into a horse, and so had to doe with her, whereat *Ceres* was greuously offended, and fell into a very great fury, for which cause shee was called *Erinnis*: yet afterwarde shee washed her selfe in the Riuer *Ladon*, laying aside al her rage and fury, at the fulnes of time shee brought forth *Arion*.

And the *Arcadians* also had a certaine Denne, wherein they had a great remembrance of this rauishment of *Ceres*, sitting in a Denne, wherein they say she hidde hir selfe from all creatures, and whereunto they offer diuine worship. They picture her in a colts skinn, sitting like a woman in all parts, with a long garment downe to her ancles, but the head of a horse with the pictures of many Dragons, and other such wilde beasts, holding in one of her hands a Dolphin, and in the other a Doue.

By all which it is not easie for euery man to knowe and conceiue their meaning, that plenty of food signified by *Ceres*, doth not only maintaine men, Fowls, Beasts, and Fishes, but also the immoderate vse thereof draweth men to inordinate lust and concupiscence, and that the Goddess of the Heathen were more rather to be accounted beastes then men.

Diana also among the *Arcadians* was called *Eurippa*, for the finding out of those Mares which *Flysses* had lost: which *Flysses* erected a statue for *Neptune* the greatesse Ryder, and they say that *Hippolitus* being torne in pieces by Horses through the loue of *Diana*, and skill of *Aesculapius*, by the vertue of certaine Hearbes hee was restored vnto life againe: Whereupon *Iupiter* being fore vexed and angry with *Aesculapius* for

for such an inuention, deluding as it were the fury of the Goddess, killed him with lightning; and thrust him downe to hell, because no wretched man would feare death if such deuises might take place: which fact *Virgil* describeth in these verses:

*At Trinia Hippolitum secretis alma recondit
Sedibus & nymphæ Aegerie memorique relegat
Solum ubi in siluis Italis ignobilis æuam
Exigerit, versoque ubi nomine viribus effect
Vnde etiam Trinia templo lucisque sacris
Cornipedes arcentur equi quod litore currum
Et iuuenem Monstris pauidi effudere marinis.*

The Poets also do attribute vnto the night, blacke horses, and vnto the day white. *Horace* saith, that the names of the day-horses are *Lampus* & *Phæthon*, to the moon they ascribe two horses, one blacke and another white, the reason of these inuentions, for the day and the night is, to signifie their speedy course or reuolution by the swiftness of horses, and of the darkenes of the night by the blacke horses, and the light of the day by the white, and the Moon which for the most part is hidde and couered with earth, both encreasing and decreasing, they had the same reason to signifie her shadowed part by a black horse, and her bright part by a white one.

The like fiction they had of *Hecate*, whom *Ausonius* calleth *Tergemina*, because shee is describ'd with the heade of a Horse, a Dogge, and a wilde Man, the horse on the right hand, the Dogge on the left hand, and the wilde man in the middle: whereby they declared, how vulgar, illiterate, and vnciuilized men, do participate in their conditions, the labors and enuy of brute beasts.

We may also read in the *Annales* of *Tacitus*, that in his time there was a Temple raised to Equestriall fortune, that is, for the honor of them which managed horses to their owne profit, and the good of their countrey, and that *Fulvius* the Prætor in Spaine, because he obtained a victorie against the *Celtiberians*, by the valiant diligence of his horsemen, was the first that builded that temple. Likewise, there was another temple in *Baotia* for the same cause dedicated vnto *Hercules*.

The auncient Pagans call the Godde of Horses *Hippia*, as the Godde of Oxen *Bona*. It is also apparant, that many Nations vse to Sacrifice horses, for at *Silentinum* a horse was cast alive into the fyre and offered to *Iupiter*. Likewise the *Lacedæmonians* sacrificed a horse to the winds at Rome also they sacrificed a horse to *Mars*, & thereof came the reime of *Equus October*, which was sacrificed euery year in October in *campus Martius*. This horse was often taken out of a chariot, which was a Conqueror in race, & stood on the right hand, as soon as he was killed tom one caried his taile to a place called *Regia*, and for his head there was a continuall combate bewixt the inhabitants of the streetes. *Suburra* and *Scrania* which of them should possesse it: for the *Suburans* would haue fastened it to the wal of *Regia*, and the *Scranians* to the Tower *Mamillia*.

The reason why they sacrificed a horse, some haue coniectured because the Romans were the off spring of the Troyans, and they being deceived by a horse, their posterity made that Sacrifice for punishment of horses: but it is more reasonable, that because they Sacrificed a conquering horse, they did it onely for the honour of *Mars* (the god of victorie) or els because they would signifie, that flying awaie in battell was to be punished by the example of sacrificing of a swift horse.

The *Carmians* did also worship *Mars*, and because they had no horses to vse in warre, they were forced to vse Asses, for which cause they Sacrificed an Ass vnto him. There is another fable amongst the Poets, that the *Methimneans* were commaunded by the Oracle to cast a Virgin into the Sea to Neptune, which they performd: now there was a yong man whose name was *Enmallus* which was in loue with the said Virgin, and seeing hir in the Waters, swam after her to saue her, but both of them were couered with the waters of the Sea, yet after a certaine space, *Enmallus* returned backe again, and brought newes that the virgin liued among the pharies of the Sea, and that he after that he had kept Neptunes horses, by the helpe of a great waue, escaped awaie by swimming; for the poets saie that Neptunes chariot was drawn by horses of the sea, according to these verses of *Gilbert*:

*Non aliter quotiens perlabitur æquora currus
Extremamque petis Phæacæ cubilia Tethyn
Frangitis neptunum equis.*

They also saie that the Sunne is drawne with two swift white Horses, from whence came that abomination, that the Kings of *Iudea* had erected Horses and Chariots in honor of the Sunne, which were set at the entrance of the Temple of the Lord; which Horses were destroyed by *Iosias*, as we read in holy Scripture. And the manner of their abomination was, that when they did worship to the Sunne, they rode vpon those Horses from the entrance of the Temple to the chamber of *Nethan-melech*. The Persians also sacrificed a Horse to *Apollo* according to these verses of *Ouid*:

*Placat equum Persis, radij hyperiona cinctus
Ne detur sceleris victima tarda deo.*

And for this cause the *Mages* sacrificed a horse (the swiftest of all Beasts) vnto the sun, the swiftest of all the Gods. *Philostratus* also recordeth, that *Palimedes* gaue charge to the Græcians to sacrifice to the Sunne rising a white horse. The *Rhodians* in honor of the Sun did cast yearly away into the Sea, the Chariots dedicated to the Sunne, in imagination that the Sunne was carried about the World in a Chariot, drawn by sixe Horses.

As the Army of the Persians did proceede forward on their iournie, the fire which they did (call holy and eternally) was liued vp on Siluer alters: Presently after this, there followed the Wife-men, and after those wife-men came 165. young men, being cloathed with as many red little-garments as there are daies in the year: Instantly vpon the same, came the holy Chariots of *Iupiter*, which was drawne by white Horses; after which, with a resplendant magnitude the Horse of the Sun was seene to appeare (for so it was called) and this was the manner of their sacrifice.

The King of *Indians* also (as is said) when the daies began to waxe long, he descended downe to the Riuer *Indus*, and thereunto sacrificed black Horses and Bulls, for the Bulls in ancient time were consecrated to the riuers, and horses also were throwne therinto alive, as the *Troians* did into *Xanthus*.

The *Veneti* (which worshiped *Diomedes* with singuler honor) did sacrifice to him a white horse: when the *Thebans* made war on the *Lacedæmonians*, it is said that *Cadmus* appeared in a vision to *Pelapidas*, one of the *Theban* Captaines, and told him that now the *Lacedæmonians* were a *Leuctra*, and would take vengeance vpon the *Thebans*, and their Daughters; Whereupon *Pelapidas* to auert that mischiefe, caused a young foale to be gallantly attired, and the day before they ioyned battel, to be led to a Sepulcher of their virgins, and ther to be killed and sacrificed.

The *Thessalians* obserued this custome at their marriages and nuptial sacrifices, the man tooke a Horse of War armed and furnished, which he led into the Temple, after the sacrifice ended he deliuered the raines of the bridle into the hands of his Wife who led the same Horse home againe, but for what signification or cause this rite was obserued, *Aelianus* which relateth the story sheweth not, but saith he referreth himselfe to the *Thessalians* to declare their owne reasons of this obseruation, and thus much shall suffice concerning the sacrificing of Horses.

Another moral-honor done vnto them was their burial; For we haue shewed already that *Vulcer* the Horse of *Venus* the Emperour was honourably buried, the Mares of *Cimon* which had won three games at *Olympus*, were likewise interred neare his owne body. The *Scythians* at the burial of their kings vsed for to strangle one of his harlots, his cupbearer, his Cooke, his Horse-keeper, his messenger, and also Horses and other cattell; and after a year they do this the second time, taking fifty of his dearest seruantes which were natural *Scythians* and strangled them; Likewise fifty of his best Horses, out of whose bellies they pul out their bowels and guttes, and filling their bellies vppon againe with chaffe, they sowe them vp: then make they halfe an arch vpon two posts standing vp right, and likewise the other halfe vpon two other postes ouer the kings graue; Likewise fastening in the earth diuers other sharp posts vpon which they put the fifty horses, so fastening them with thicke pieces of timber al along their neck and back, so that the shoulders of the horses rest vpon the fore-arch and their bellies on the hinder, their legs standing vpward, then bridic

Idolatri by the pictures of Horses

Assusler.

The ceremony of the Persians going to war

Civitas

Varrus

Strabo

Plutarch.

The burial of Horses

bridle they the horses, and stretch forth the reins of their bridles vnto the postes of the earth, afterwards vpon euery one of the dead horses they lay a dead man, putting a stake through his backe out of his necke, and the neather part of the said stake they fasten in the postes, which pierceth or goeth thorough the horse, and thus hauing compassed about the graue of their king, with such horses and horse-men, they depart, leaving both one and the other to the consumption of nature, and after this manner did they bury all their kings.

Adrian buried his hunting horse, *Enomus* his Mares, *Partheria* and *Eripba*. Like-wise *Miltiades*, *Enagoras*, and *Augustus* the Emperor: At *Agrigentum* also there are many pyramids erected vpon the sepulchres of horses, and thus much shal suffice for the buriall of horses.

We haue shewed you already how men and women haue bin transformed into horses, according to the fiction of the Poets, as of *Saturne*, *Iupiter*, *Neptune*, *Ceres*, *Hippes*, and *Ocyrrhoes* the daughters of *Chiron*. In like sort there haue bene predictions or ostentations of things to come, taken from a Wolfe, a Fox, and a Serpent, and a Horse, which were called *Aspicea Pedestria*.

Dreames also haue bene declared by horses, for *Publius Vatinius* in the Macedonian warre, coming towards Rome in the night time, supposed he saw two yong men of excellent beauty to meet him, and tell him that *Perfes* the king was taken by *Paulus*, which thing he declared to the Senate, but was by them put into prison as a contemner of the Majesty and honor of that Capitaine, but afterwards it appeared by the letters of *Paul* that *Perfes* was taken that very day, whereupon *Vatinius* was deliuered out of prison, and rewarded with land and liberty.

It also appeareth that the same day that *Castor* and *Pollux* washed away the sweat of them selues and their horses, in the lake of *Inturne*, that they watched for the safety of the Roman Empire, and their Temple which was ioyned to the same fountain being fast locked, vpon a suddaine flew open without the hand of man.

Aeneas also in *Virgill* saith, that he knew war would follow by the appearance of foure horses, which in a green field set vpon a whole campe, whereupon in *Virgill* he speaketh thus to *Anchises*.

Quatuor hic, primum omen Equos in gramine vidi
Tres dentes campum late candore nouali
Et pater Anchises bellum o terra hospita partes
Bello armantur equi, bellum hac armenta minantur
Sed tamen eadem olim curru succedere fecti
Quadrupes & frons iungo concordia ferre
Spes est pacis atq.

Lucan also speaketh to the same purpose that horses presage warre;
primum ab aquorea percussis cuspide saxi
Thessalici sompes bellis ferilibus omen
Exiluit.

Alexander also writeth, that the Germans were wont to bring vp white horses which were neuer vfed to labour, by whose neighing they were forewarned of warres, and of other strange euentes. It is vulgarly knowne how *Darius* came to the kingdome of Persia, after it was agreed amongst the seven princes, that he whose horse did first neigh in the morning in a place appointed, should be saluted king, *Ebares* his rider in the night time tooke one of the Mares which he knew his maisters horse loued, and led her into the suburbs, and there tied her, afterward he brought thither *Darius* his horse, and led him about hir 2. or three times, and at length suffered him to couer her, and so ledde them both away together.

In the next morning the princes met as soone as day brake, and road vp and down the suburbs, vntill at last they came to the place where the Mare of *Darius* was tied the night before, whereunto the horse of *Darius* ran neighing strongly, and presently it thundered and lightened in a cleere day: whereupon the residue of the princes alighted from their horses, and did reuerence to king *Darius*, whom by diuine appointment was thus aduanced to the Scepter.

Althogh

Although there be some that say *Ebares* by handling of a Mares genitall and keeping his hand warme, vntill they came to the place aforesaide, there stroking the Nostrils of his maisters horse, caused him thus to neigh and win the kingdome, yet I rather incline to the former opinion which was related by *Herodotus* in his Thalia.

There haue also bene horses of strange fashions, for as we haue shewed already, that a Mare did bring forth a Hare, so also (*Liuy* saith) an Oxe did bring forth a Foale. *Nero* did shew certaine *Hermaphrodite* mares, wherewithall his chariot was drawne, which was a thing worth the sight, that the Monarcke of the worlde should sit vpon Monsters.

Julius Caesar had a horse which had clouen hooues like a mans fingers, and because he was soaled at that time when the south-sayers had pronounced that hee should haue the gouernment of the world, therefore he nourished him carefully, and neuer permitted any man to backe him but himselfe, which afterwards he dedicated in the Temple of *Venus*, for he conceived, that such a strange beast bredde in his owne flocke was a prediction vnto him of great honor. The *Palatine* of *Vilius* had a horse soled with fise legs, and *Henry* the count *Palatine* had likewise a horse with sixe legs: Thus much may suffice for the monster horses.

In the next place it is good to enquire what the *Centaures* are, who are described by the Poets to haue their forepart like men, and their hinder part like horses, the occasion wherof is thus related by *Pindarus*: that *Centaure* the Sonne of *Ixion*, committed buggery with the mares of *Mignertia*, vnder the mountaine *Pelias*, from whence came that monstrous birth in the vpper part resembling the father and in the neather the mother. These saith he possessed the mountaines and desert places of *Thessaly*, being giuen to all manner of *Latrociny* and *Deprauidation*. They were called also *Hippocentaurs*: And some saye that they were first of all nourished by the Nymphes in the mountaine *Pelias*, who afterwards being the first that tamed horses, were thought to be halfe men, and halfe horses, because they were seene backward, and from hence came the fable that they were tamed by *Hercules*, which was one of his greatest labours: But yet that no man may wonder or thinke it impossible that such monstrous creatures should haue existence in nature, these authorities following may perswade sufficiently.

Plutarch in his banquet of wisemen, affirmeth, there was a horse-keeper which brought into the house of *Periander* an infant or rather a monster which he had got vpon a Mare, which had the head, necke, hands and voice of a child, and the other partes like a horse, *Diocles* presently iudged it to bee a monster, and signified contentions and strifes in the world. But *Thales* told *Periander* he was of another opinion, namely, that it was no monster, but a meere naturall birth from such a copulation, and therefore aduised *Periander*, that either he should keepe no riders, or els let them haue wiues.

Claudius Caesar also writeth, that in the time of his raigne there was such a one borne in *Thessaly*, which dyed the same day it was borne: and *Pliny* that he afterwards saw it seasoned in hony, brought out of Egypt to be shewed to the Emperor. These *Centaures* *Hommer* calleth *Feray*, that is *Fere*, wilde persons. The *Lapithae* and the *Centaures* are said to be very like the one to the other and were also once very louing, but they fell afterwards to deadly war, by reason the *Centaures* in a banquet being drunk, offered to rauish the famals of the *Lapithae*, for which cause the *Lapithae* slew them in their ielosie, wheron fell a mortal war, whereby the poets signifie how intemperancy in men & beasts doth not only bring with it other sins, but also causeth much slaughter. And so I conclude the story of *Centaures*, holding it possible that such should be generated by vnclene and vnaturall copulation, but vnpossible that they should liue long after birth, and therefore the *Centaurs* of the Poets are nothing els but men sitting on horsebacke, mistaken for one entire creature which were diuided, and so I conclude with the verse of *Horace*:

Humano capiti cernicempictor Equinam
Hoc monstrum puto Centaurus foret.

Gg

Of

Of the statues and figures of Horses.



It was no small dignity that the ancient *Cephaleges* did stamp their money with the picture of a horse, for surely from them it came, that coine was first of all called *currant*, because of the ymage of a speedy horse, wherewithall it was imprinted. *Textor* also writeth, that amongst the auncientes there was a custome to make the Character of a horse in the forehead of a bound slave, there was also ymages of horsemen and horses renowned in many countries for the honor of both, such were the statues of the Amazons (cald *Hippiades* (who by *Lysias* the

Orator are laide to be the first that ever backed horses: Such was the statue of *Clalus*, *Quintus Marcius*, *Tremulus*, *Demitrianus*, and manye other both men and women: for the Romans had the Equestriall statues in great reuerence and ceremony, no doubt in imitation of the Græcians, but with this difference, that they pictured none but the swift horses, but the Romans, horses and chariots, and from hence came the custome to haue chariots in triumph.

But this custome to haue six horses in a chariot was brought in last of all by *Augustus*. *Aristotellus* pictured the chariots and wageners. *Pisicrates* the woman *Pitheo*, with a wagon. *Euthicrates* the sonne of *Lysippus* expressed the Equestriall combat at the Oracle of *Trophonium* with singular art, also many Chariots of *Medea*, the horse and his cariage: there were also manye chariots at Rome in the porch of *Iupiters Temple*, as we haue shewed before in the discourse of chariots.

When *Constantinus* the great took a view of the cite of Rome, and passing from place to place, came at length to *Forum Traiani*, the most exquisite building of all the world, he stood amazed at the admirable frame of *Giants*, which were lineally deciphered therein, whereof disparing to imitate any part of that worke, he chose only to erect the picture of such a horse & prince, as in the middle of the same was erected, in remembrance of *Troiane*, and so much he intimated to his followers: close by him stood that princely *Hormisdas* (a perian) who made the Emperor this answer; *Ante imperator stabulum tale condibetostabiles: Equus quem fabricare disponis ita late succedat ut isse quem videmus: O Noble Empe. before you make such a horse. first of all builde such a stable; that your worke in all parts may be correspondent to this which you propose vnto your selfe to imitate.*

Alexander the Macedonian raised two porches which were compassed about with two horses, without inscription or dedication, which now are compassed with the porches of *Olympia*, & the row of Equestriall statues in the front of the said buildings, now the greatest ornament of that place, he also brought out of Macedonia. And it is said that *Alexander* the great caused *Lysippus* (that singular workeman) to frame the pictures of all those knights which in his company were slaine at the Riuer *Granicum*, and also to place his owne picture amongst them.

In the city of Rome there are two mountaines called *Equilini*, in one of them are the bushes of *Dioclesian*, and the great Marble horses, with two men halfe naked, holdinge their reines, being most singular workmanship, whereof one hath this inscription in latine letters *Opus Praxitelis*, the worke of *Praxitiles*, the other *Opus Phidie* the worke of *Phidias*: and it is cleare, that they were brought thither by *Tyridates* king of *Armenia*, for whose entertainment *Nero* caused the Theatre of *Pompey* to be covered all ouer with gold in the space of one daie. The story of the Trojan horse is vulgarly known, which is also called *Equus Durantis*, or *Purens*, wherein the Græcian princes hid themselves, when they soooke Troy, according to these verses:

*Nec cum durans Trojanis pergamam partu
Inflammascit Equus nocturno graiugenarum.*

The truth whereof it standeth thus, the Græcians making shew that they had vowed a vow vnto *Pallas*, framed a horse of so great bignes, that it coule not be taken into Troy, except

cept the gates were pulled downe; and this they placed hard to the wals of Troy: *Sinon* (the counterfet runagat) being then within the wals among the Trojans, perswaded them to pull downe their wals and pul in that wooden horse; affirming that if they could get it, *Pallas* would stand so friendly to them that the Græcians should neuer be able to moue warre against them: wherefore they pull downe their gates, and part of their wall, and by that meanes do bring the horse into the city: while the Trojans were thus reueling and making merry with themselves, and not thinking of any harme might ensue vpon them, the leaders of the Græcian army who by deceit all this while kept themselves close hid, (euer since which time the Græcians are termed of all nations deceitfully) on a suddaine rose out of their lurking places, and so going forward inuaded the city, being destitute of any defence, and by this meanes subdued it.

Others are of opinion, that the poets fiction of the Trojan horse, was no other but this, that there was a mountaine neare Troy called *Equus*, and by aduantage thereof Troy was taken, whereunto *Virgill* seemeth to allude, saying;

*Instar montis Equum diuina Palladis arte
Aedificant.*

For they saie that *Pallas* and *Epheus* made the horse, and therefore I coniecture, that the Trojan horse was nothing else but an engine of war, like vnto that which is called *Aries*: For *Pausanias* saith that *Epheus* was the inuenter thereof. And *Higimas* saith, that the Trojan horse was *Machina oppugnatoria*, a deuise of war, to ouerthrow the wals.

Of this horse there was a brazen image at Athens in *Acropolis*, with this inscription, *Charidemus, Fuangeli filius calenentius dicauit.* When *Alexander* looked vpon his own picture at *Epheus* which *Apelles* had drawne with all his skill, the king did not commend it according to the worth thereof: It fortuneth that a horse was brought into the roome, who presentlie neighed at the picture of *Alexanders* horse, smelling vnto it as to a liuing horse, where at *Apelles* spaketh thus to the king:

*Homen Hippos eoice sou graphicoteros
Cata polu.*

That is to say: the horse is a better discerner of truth then you.

There was one *Phormis* which went from *Manalus* in *Arcadia* into *Scicilia*, to serue *Celon* the Sonne of *Dinomenes*, vnder whom and his brother *Hiero* he arose to great estate of wealth, and therefore he gaue many gifts to *Apollo* at *Delfhos*, and made two brazen horses with their riders at *Olympia*, setting *Dionisius* the Græcian vpon one, and *Simon Egegentas* vpon the other.

Aemilius Censorinus (a cruel Tirant in *Scicilia*) bestowed great gifts vpon such as could inuent new kind of Torments; there was one *Aruntius Paterculus*, hoping to receiue from him some great reward made a brazen horse, and presented it to the Tirant: to include therein such as he should condemne to death: at the receipt whereof *Aemilius* which was neuer iust before, first of all put the author into it, that he might take experience how cursed a thing it was to minister vnto crueltie.

Apelles also painted *Clytus* on horse-backe hastening to war, and his armour bearer reaching his helmet vnto him, so liuely, that other dumb beasts were afraid of his horse. And excellent was the skil of *Nealees* who had so pictured a horse foaming that the beholders were wont to take their handkerchiefs to wipe it from his mouth: and thus much for the morrall vses of horses.

Of the seuerall diseases of Horses and their cures.

In this discourse I haue principally aymed at the pleasure, delight, and profite of Englishmen, I haue thought good to discourse of the diseases of horses and their cures in the words of our owne countrymen *M. Blundevile*, and *M. Markham*, whose works of these matters are to be recorded like the *IlIads* of *Homer* in many places and seuerall Monumentes, to the intent that enuy or Barbarisme may neuer be able to burie them in obliuion, or neglect to root them out of the world, without the losse of other memorable labors. Gg 2 Where-

Wherefore good Reader, for the ensuing Tractate of diseases and cure; compiled by them, after that I had read ouer the labors of *C. Gesner*, and compared it with them, finding nothing of substance in him, which is not more materially, perspicuously, profitably, and familiarly, either extracted or expressed by them, in a method most fitting this History, I haue thought good to follow the in the description of the disease and the remedy, first according to time, declaring them in the words of *M. Blund.* and afterwards in the words of *M. Marcam* methodically one after the other in the same place: wherewithal I trust the living authors will not be displeased, that so you may with one labour examin both; and I hope, that neither they nor any of their friends or Schollers shall receiue any iust cause of offence, by adding this part of their studies to our labors, neither their bookes imprinted, be any way disgraced or hindered, but rather reuiued, renobled, and honoured. To beginne therefore (saith Maister *Blundeuill*) after the discourse of the nature of a horse followeth those things which are against nature, the knowledge whereof is as need fully profitable as the other. Things against nature be those whereby the healthfull estate of a horse's body is decayed, which are in number three. That is, the causes, the sicknesses, and the accidentes; of the two first in order, and the other promiscuously as need requireth.

Of causes and kinds thereof.

Blundeuille



The causes of sicknesses be vnaturall affects, or euill dispositions preceding sickness, and prouoking the same, which of themselues do not hinder the actions of the bodye, but by meanes of sickness comming betwixt. Of causes, some be called internal, and some External. Internal be those that breede within the body of the beast, as euill iuice. External be those that chance outwardly to the body, as heat, cold, or the stinging of a Serpent, and suchlike. In knowing the cause of euery disease, consisteth the chiefe skill of the Ferrer. For vnlesse he knoweth the cause of the disease, it is

impossible for him to cure it wel and skilfully. And therefore I wish al Ferrers to be diligent in seeking to know the causes of all diseases, as wel in the parts similer, as instrumentall, and to know whether such causes be simple, or compound: for as they be simple or compound, so do they engender simple or compound diseases.

Of sickness what it is, and how many generall kinds there be, also with what order the diseases of Horses are herein declared. And finally, of the foure times, belonging to euery sickness.



Sickness is an euill affect contrary to nature, hindring of it selfe, some action of the body. Of sickness there be three generall kinds, whereof the first consisteth in the parts similer; the second in the parts instrumentall; and the third in both parts together. The first kind, is called of the Latines *Intemperies*, that is to say, euill temperature, which is either simple or compound. It is simple, when one quality onlie doth abound or exceed too much, as to be too hot or too cold; it is compound, as when manie qualities do exceed, as when the body is too hot and too drie, or too cold and too moist. The second kind is called *Mala constitutio*, that is to say, an euill state or composition, which is to be considered, eyther by the shape, number, quantity, or sight of the member, or part euell affected or diseased. The third kind is called *Vitatis solutio*, that is to saie, the loosening or diuision of the vnitie, which as it may chauce diuerslie; so it hath diuers names accordinglie: for if such solution or diuision be in a bone, then it is called a fracture, if it be in anie fleshie part, then it is called a wounde or vlcere; in the vaines a rupture, in the sinewes a conuulsion or crampes, and in the skin an excoriation.

Againe,

Againe, of diseases, some be called long, and some sharpe and short, called of the Latines, *Morbi acuti*, which be perillous, and do quickly kill the body. The long, do tarrye longer by it. Yet moreouer there is sickness by it selfe, and sickness by consent. Sickness by it selfe, is that which being in some member, hindereth the action thereof by it selfe. Sickness by consent, is deriued out of one member into another, through the neighborhood and community that is betwixt them: as the pain of the head which commeth from the stomacke.

Thus the learned Physitians which write of mans body, do diuide sickness. But *Abstrusus* writing of horse-leach craft, saith of that sickness or rather malady (for so he termeth it), vsing that worde as a general name to all manner of diseases that be in a horse) there be foure kinds: that is to say, the moist malady, the dry malady, the malady of the ioynts, and the malady betwixt the flesh and the skin. The moist malady is that which we call the Glanders: the dry malady is an incurable consumption, which some perhaps would call the mourning of the cheine, but not rightly, as shall well appeare vnto you hereafter: The malady of the ioynts comprehendeth all griefes and forances that be in the ioyntes: And the malady betwixt the flesh and the skin, is that which we call the scab: vnto which foure kinds of maladies *Vegetius* addeth three others, that is, the Farine, the paine of the Reynes or Kidneys, and the cankered Mangeness, most commonly called of the old writers the Leprosie; and so maketh seauen kinds of maladies, vnder which all other particular diseases are comprehended.

Againe, *Laurentius Rusius*, vseth an other kind of diuision of sickness. Of horses diseases (saith he) some be naturall, and some accidentall. The naturall be those that do come either through the excessse, or lacke of engendering seed, or by error of nature, in misforming the young, or else by some defect of the damme or sire, in that perhaps they be diseased within, and haue their seed corrupted.

The accidentall diseases be those that come by chaunce, as by sursetting of cold, heat, and such like thing. But forasmuch as none of these writers doe follow their owne diuisions, nor handle the partes thereof accordingly: to auoide their confusion, and to teach plainly: I thought good and profitable therefore to vse this my owne diuision and order heere following.

First then, of diseases some be inward, and some be outward. The inward be those that breede within the horses bodie, and are properly called maladies and diseases, whereof some do occupy al the whole bodie, and some particular parts or members of the body.

Of those then that occupie all the body, and not be accident to any priuate member, I do first treat, as of Agues, of the Pestilence, and such like, and then of those that be incident to euery particular member, beginning at the head, and so proceede orderly throughout all the members, euen downe to the sole of the foot, obseruing therein so nic as I can, the selfe same order that Galen vseth in his booke, *De locis male affectis*, declaring first, what manner of disease it is, and how it is called in English, and also in Italian, because the Kings stable is neuer without Italian riders, of whome our Ferrers haue borrowed many names, as you shal perceiue heereafter. Then the causes whereof it proceeds, and the signes how to know it, and finally, the cure and diet belonging to the same, and because I find not inward diseases enow to answer euery part of the body, I doe not let to interlace them with outward diseases, incident to those partes, yea rather, I leaue out no outward disease belonging to anie particular member, and to the intent you maie the better know to what diseases or forances euery part or member of the horses bodie is most commonly subiect. And note by the way, that I call those outward diseases that proceede not of any inward cause, but of some outward cause, as when a horse is shouldered by meanes of some outward cause, or his backe galled with the saddle, or his sides spurgalled, or his hooe cloyd with a naile, and such like, which properly may be called forances or griefes.

Thirdly, I talke of those diseases as wel outward as inward, that maie indifferently chauce in anie part of the bodie, as of Impostumes, cankerous Vlcers, Woundes, Fistules, Burnings, Brouinges, Breaking of bones, and such like. Fourthly, because most diseases are healed either by letting of blood, by taking vp of vaines, by purgation, or els by cauterisation

riuation, that is to say, by giuing the fire: I talke of those foure necessary things severally by themselves; and finally, I shew you the true order of paring and shoeing all manner of hooves, according as the diuersity of hooves require: and to the intent you may the better vnderstand mee, you haue the perfect shapes of all necessary shoes, plainly set forth in figures before your eyes. Thus much touching mine order which I haue hitherto obserued.

Now it is necessary to know, that to euery disease or malady, belongeth foure severall times, that is to say, the beginning, the increasing, the state, and declination, which times are diligently to be obserued of the Ferrer, because they require diuers applying of medicine: for that medicine which was meete to be vsed in the beginning of the disease, perhaps is not to be vsed in the declination thereof: and that which is requisite, and very needfull, to be applyed in the state or chiefest of the disease, may be very dangerous to be vsed in the beginning. And therefore the Ferrer ought to be a man of iudgement, and able to discern one time from another, to the intent he may apply his medicines rightly. Higher of causes and sickness in generall. Now it is also meete, that we speake in generall of signes whereby sickness is knowne.

Of the signes of sickness in generall.

Blancerville



Sickness according to the learned Physitians, is knowne foure manner of waies: first by inseparable or substantiall accidents, as by the shape, number, quality, and sight of the part or member diseased. For if it bee otherwise formed, or more or lesse in number or quantity, or else otherwise placed then it ought to be, then it is not well. Secondly, sickness is knowne by alteration of the quality, as if it be too hot, or too cold, too moist, or too dry. Thirdly, when the action of any member is hurt or letted, as when the eye-sight is not perfect, it is a manifest signe that the eye is euill affected or sicke. Likewise, when there breedeth no good blood in the body, it is an euident token that the liuer is not well. Fourthly, sickness is known by the excrements that come from the beast, as by dung, or stale: for if his dung be too strong of sent, full of whole Cornes, or of Wormes, too hard or too soft, or euill coloured, it is a token that he is not well in his body: so likewise if his stale be too thicke, or too thinn, too white, or too red, it betokeneth some surfer, raw digestion, or else some griefe in his reynes, bladder or stones. But *Vegetius* saith, that it is best knowne, whether a Horse be sicke or not, or toward sickness, by these signes heere following: for if he be more slow and heavy in his trotting, or gallopping, harder of Spurre, then he was wont to be, or spreadeth his litter abroad with his feete, often tumbling in the night season, fetching his breath short and violently, loud snuffling in the Nose, and cutting out vapors at his Nostrils, or lyeth downe immediatly after his prouender, or maketh long draughts in his drinking, or in the night season is now downe, and now on foot, or if in the next morning he be very hot in his pasternes, or betwixt his eares, or that his eares hang more then they are wont to doe: againe, if his eye-sight be dim, and his eyes hollow in his head, his haire standing right vp, and his flanks hollow and empty, whensoever two or three of these signes doe concur together, then it is to be thought, saith *Vegetius*, that the Horse is not well, and therefore hee would haue him immediatly to be separated from his companions that bee whole, and to be placed by himselfe vntill his disease bee perfectly knowne and cured, and especially if it bee any contagious disease.

I haue scene diuers Ferrers heere in England to vse that for the triall of a Horses sickness, which I neuer read in any Author, that is, to feele his stones, whether they be hot or cold, and to smell at his nostrils, and so by the fauour thereof to iudge what sickness the Horse hath. Truly I thinke that no euill waie, if they can discern with their sense of smelling, the diuersity of fauours, that commeth out of his Nostrils, and then apply the same to the humours whereof such fauours bee bred, and so orderly to seeke

our

out the originall cause of his sickness. But I feare mee, that more Ferrers smell without iudgement, than with such iudgement, and no maruell why, sith that few or none be learned, or haue beene brought vp with skilful maisters. But from hence forth I trust that my grauaile, will cause such Ferrers as can read, and haue some vnderstanding already, to bee more diligent in seeking after knowledge then they haue bin heretofore, whereby they shall be the better able to serue their countrey, and also to profit themselves, with good fame, whereas now for lacke of knowledge they incurre much slander.

Of the Feauer and the diuers kinds thereof in a horffe.

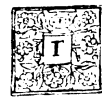
I Thinke it will seeme straunge vnto some, to heare that a horffe shoulde haue an Ague or Feauer, but it was not strange vnto the men of old time, as to *Abfirtus*, *Hierocles*, *Xenophon*, *Vegetius*, and such like olde Souldiors, thoroughlie experimented in horffes griefes. A Feauer, according to the learned Physitians, is an vnaturall and immoderate heat, which proceeding first from the hart, spreadeth it selfe throughout all the arteries and vaines of the bodie, and so letteth the actions thereof.

Of Feauers there be three generall kindes, whereof the first, is that which breedeth in the spirites, being inflamed or heated more than their nature requireth. The second breedeth in the humors, being also distempered by heat. The third in the firme parts of the body, being continually hot. What spirites and humors be, hath bene told you before in the keepers Office. Of these three generall kinds doe spring many other speciall kinds, as Quotidian, Tertian, Quartan, Feauers Hectique, and very many others, whereunto mans body is subiect, whereof none of my Authors do treat, vnlesse *Vegetius*, who speaketh somewhat of a Feauer Quotidian, of a Feauer continuall, and also of a feauer Accidentall. He speaketh also of Summer, Autumne, and Winter Feauers, without making any great difference betwixt them, more then that one is worse than another, by reason of the time and season of the yeare, so that in effect all is but one Feauer. Wherefore according vnto *Abfirtus* opinion, I will breiefely shew you first the causes whereof it proceedes, and then the signes how to know it, and finally how to cure the same.

The Feauer chaunceth sometime by sursetting of extreame labour or exercise, as of too much travelling, and especially in hot weather, of too swift gallopping and running, and sometime by extreame heat of the Sunne, and also by extreame cold of the ayre, and sometime it breedeth of crudity or raw digestion, which many times happeneth by ouer greedy eating of sweet green corne, or of such prouender as was not thoroughly dried nor clenfed: for after such greedy eating, and specially of such meat, neuer followeth perfect digestion. The signes to know a Feauer be these. The horffe doth continually hold downe his head, and is not able to lift it vp, his eyes are euen blown so as hee cannot easily open them: yea and many times they be watering, the flesh of his lippes and of all his bodye is lush and feeble, his stones hang low, his body is hot, and his breath is very horre and strong, he standeth weakly on his legges, and in his going draweth them lazily after him, yea hee cannot goe but very softly, and that staggering heere and there he will lie downe on his side, and is not able to turne himselfe or to wallow; he forsaketh his meat both hay and prouender, and is desirous of nothing but of drinke, which as *Abfirtus* saith, is an assured token of a Feauer: he also sleepeeth but little. The cure and diet. Let him blood in the face and Temples, and also in the palleate of his mouth, and the first day giue him no meat, but onely warme drinke, and that by little and little. Afterward giue him continually grasse, or else very sweet hay wet in water, and let him be kept warme, and sometime walke him vpp and downe faire and softly in a temperate ayre, and then let him rest, and when you see that he begins to amend, giue him by little and little at once barly faire sifted and wel sodden, and also mundified, that is to say, the huske pulled awaye, like as when you blanch Almonds.

of

*Of diuers sorts of Feuers, according to Vigetius, and first
of that which continueth but one day.*



He Feauer of one day called by the Greeke name *Ephemera*, or els by the Latine name *Diaria*, chaunceth many times through the rashnesse and small discretion of the keeper, or some other that letteth not to ride a horffe vnmeasurably, either before or after watering, whereby the horffe afterward in the stable enteth into an extreame heate, and so falleth into his Feuer, which you shall know partly, by his waterish and bloodshot eyes, and partly, by his short, violent and hoarse breathing, and panting.

Moreover, he will forsake his meate, and his Legs wil wax stiffe and feeble. The cure. Let him haue rest all the next day following, and be comforted with warme meate, then let him be walked vp and downe saite and softly, and so by little and little brought againe to his former estate.

Of the Feauer continuall.

The Feuer continuall, is that which continueth without intermission, and is called in Italian by the Latine name *Febris continua*, which springeth of some inflammation or extreame heate, bredde in the principall members or inward partes, about the heart, which is knowne in this sort. The Horffe doth not take his accustomed rest, whereby his flesh doth fall away euery day more and more, and sometime there doth appear hot inflammations in his flanks, and aboue his withers. The cure. Purge his head by squinging into his Nostrils mansvrine, or the Water of an Ox that hath bene rested a certaine time, to the intent such water may be the stronger, and then giue him the drinke written in the next Chapter.

*Of the Feuer taken in the Autumne, that is to say, at the
fall of the leafe.*

If a Horffe chance to get a Feauer at the fall of the leafe, cause him immediatly to be let blood in the necke vaine, and also in the third furrew of the roofof his mouth, and then giue him this drinke. Take of Iermader foure ounces, of Gum dragant, and of dried roses, of each one ounce, beat them all into fine powder, and put them into a quart of Ale, adding thereunto of Oyle oliue foure ounces, and of Hony as much, and giue the Horffe lukewarme.

Of the Feuer in Summer season.



Feuer taken in Summer season is much worse then in any other time, and especially if it be taken in the Dogge daies, for then the accidents be more furious. The signes be these: his artires wil beate euidently, and hee will shed his seede when he stealeth, and his going wil be vnorderly. The cure. Let him blood in a vaine that he hath in his hinder hanch, about foure fingers beneath the fundament, or if you cannot finde that vaine, let him blood in the necke vaine, toward the withers, and if it be needefull you may giue him also this drinke. Take the iuyce of a handfull of Parslein mingled with Gum dragant, with Ensens, and a fewe Damaske roses, beaten all into fine powder, and then put thereunto a sufficient quantity of ale made sweete with Hony.

Of the Feuer in winter.



Or the Feauer in Winter, it shall be good to take the powder of the drugs last mentioned, and with a quill or reede, to blowe it vp into his left Nostrill to make him to neefe. It shall be good also to let him blood in the necke vaine, and in the palat of the mouth, and then to giue him one of these drinke heere following. Take of Ireos sixe ounces, of round Pepper one ounce, of Bay berries, and of the seede of Smallage, of each one ounce, and let him drinke them with foddren Wine. Or else take a pint of good Milke, and put therein of Oyle foure ounces, of Saffron one scruple, of Myrthe two scruples, of the seede of Smallage a spoonefull, and make him drinke that: or make him this drinke. Take of Aristoloch, otherwise called round Hartwort one ounce, of Gention, of Isop, of Wormwoode, of Sothernwood, of each one ounce, of dry fat Figs sixe ounces, of the seede of Smallage three ounces, of Rue a handfull, boile them all in a cleane vessell with Riuer Water, vntill the third part be consumed, and when you see it looke blacke and thicke, take it from the fire, straine it, and giue the Horffe to drinke thereof lukewarme.

Astouching his dyet, let his water be alwaies lukewarme, wherein would be put a little Wheat meale, and remember to giue him no meate so long as his fit continueth. And because in all Agues it is good to quicken the naturall heate of the Horffe, by rubbing and fricting his body, it shall not be amisse in some faire day to vse this friction, called of the ancient writers *Apotorapie*, which is made in this sort. Take of Damaske Roses one pound, of olde Oyle a pinte, of strong vineger a pinte and a halfe, of Mintes and Rue beaten into powder, of each one ounce and a halfe, together with one olde dry Nut, beate them and mingle them together, then being strained and made lukewarme, rub and chafe the horses body therewith against the haire, vntill he beginneth to sweate, then set him vp in the warmest place of the stable, and couer him well.

*Of the Feuer which commeth of raw digestion,
or of repletion.*

You shall know if the Feuer proceedeth of any such cause, by these signes heere following. The Horffe wil blow at the nose more then hee is accustomed to doe, seemeth to fetch his winde onely at his nose, and his breath will bee short, hot and dry; you shall see his flanks walke, and his backe to beate. The cure. Cause him to be let blood abundantly in the head, and palat of his mouth, and by squirting warme vineger in the morning into his nostrils, force him to neefe: and if hee bee costiue, let his fundament be raked, or else giue him a glister to ease the paine in his head. And as touching his dyet, giue him but little prouender, or hay, neither let him drink much nor often, but betwixt times. But in any wise let him be well rubbed and chafed, and that a good while together, and if you vse the friction declared in the last chapter before in such sort as there is said, it shall do him very much good.

*Of the Feuer accidentall comming of some vlcet in the
mouth or throat.*

The Horffe not being well kept and gouerned, after that he hath bene let blood in the vpper partes: yea, and also besides that of his owne nature is subiect vnto the distillation in his throate, or partes there about, the painefull swelling or vlcet wherof, causeth the Horffe to fall into a grievous Ague. Whereof, besides the former remedies apt to purge humors, it shall be necessary also, to let him blood in the vaine of the head, and in the palat of his mouth, and to bee short in all those places where the disease causeth most griefe. And if the Horffe bee so fore pained as he cannot swallow downe his

his meate, it shall bee good to giue him lukewarme water, mingled with Barly meale, or wheat meale, and besides that, to make him swallow downe seuen sops sopped in wine one after another, at one time: some vse at the second time to dip such sops in sweete sallet oile. Thus far *Vegetius*.

Of the Pestilent Ague.

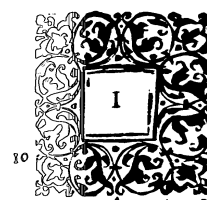
Blunderville **I**T seemeth by *Laurentius Rusticus*, that Horsses be also subiect to a pestilent feuer, which almost incurable, is called of him *Infirmus Epidemialis*, that is to say, a contagious and pestiferous disease, whereof there dyed in one yeare in Rome about a thousand Horsses, which as I take it came by some corruption of the aire, whereunto Rome in the chiefe of Summer is much subiect, or else corrupt humors in the body ingendered by vnkinde food, by reason perhaps, that the City was then pestered with more horse-men then there could be conveniently harbored or fed. *Laurentius* himselfe rendereth no cause thereof, but onely sheweth signes how to know it, which be these. The Horsses holdeth down his head, eateth little or nothing, his eyes waterish, and his flanks doe continually beat. The cure. First giue him this glister. Take of the pulpe of *Coloquintida* one ounce, of *Dragantum* one ounce and a halfe, of *Centuary* and *Wormwood*, of each one handfull, of *Castoreum* halfe an ounce, boile them in water, then being strained, dissolve therein, of *Gerologundinum* sixe ounces, of salt an ounce and a halfe, and halfe a pound of Oyle olive, and mixt. nister it lukewarme with a horne, or pipe made of purpose. Make also this plaister for his head: take of *Squilla* five ounces, of *Elder*, of *Castoreum*, of Mustard seed and of *Enforbium*, of each two ounces, dissolve the same in the iuyce of *Daffodill*, and of *Sage*, and laie it to the Temples of his head next vnto his eares, or else giue him any of these three drinks here following; take of the best *Triacle* two or three ounces, and distemper it in good wine, and giue it him with a horne; or else let him drink euery morning the space of three daies, one pound or two of the iuyce of *Elder* rootes, or else giue him euery morning to eate, a good quantity of *Venus* haire, called of the Latines *Capillus Veneris*, newly and fresh gathered, but if it be old then boile it in water, and giue him the decoction thereof to drink with a horne.

Martins opinion and experience touching a Horsses Feuer.

Blunderville **I**Hough *Martin* haue not seene so many seuerall kinds of feuers, to chance to Horsses, yet he confesseth that a Horsses will haue a feauer, and saith that you shall know it by these signes. For after the Horsses hath bene sicke two or three daies, if you looke on his tongue, you shall see it almost raw and scald, with the heate that comes out of his body, and he wil shake and tremble, reele and stagger when his fit commeth, which fit wil keepe his due howers, both of coming and also of continuance, vnlesse you preuent it by putting the horsses into a heat, which would be done so soone as you see him begin to tremble, either by riding him, or tying vp his Legs, and by chafing him vp and downe in the stable, vntill he leaue shaking, and then let him be kept warme, and stand on the bit the space of two houres, that done, you may giue him some hay, by a little at once, and giue him warme water, with a little ground maile twice a day, the space of three or foure daies, and once a day wash his tongue with *Alomwater*, *vineger*, and *Sage*. But if you see that all this preuailes not, then purge him with this drinke, after that he hath fasted alone night. Take of *Aloes* one ounce, of *Aggricke* halfe an ounce, of *Lycoras* and *Annis* feedes of each a dram, beaten to powder, and let him drinke it with a quart of white wine lukewarme, and made sweet with a little *Hony*, in the morning fasting, and let him be chafed a little after it, and be kept warme, and suffered to stand on the bit mealeffe two or three houres after, and he shall recouer his health againe quickly.

Of

Of sicknesse in generall, and the Feuer.



IN general, sicknes is an opposit foe to nature, warring against the agents of the body and minde, seeking to confound those actions which vphold and maintaine the bodies strength and luey-hood: Who coueteth to haue larger definition of sicknesse, let him reade *Vegetius Rusticus*, or excellent Maister *Blunderville*, who in that hath bin admirably well-deseruing plainefull. For mine owne part, my intent is to write nothing more then mine own experience, and what I haue approued in Horsses diseases most auailable: and first of the Feuer or Ague in a Horsses, though it bee a disease seldome or not at all noted by our Mechanicall Horsses Farriers, who cure many times what they know not, and kill wher they might cure, knew they the cause: yet I haue my selfe seene of late (both by the demonstration of others better learned, and by the effects of the disease) some two Horsses which I dare auouch were mightily tormented with a Feauer: though diuers Leeches had thereof giuen diuers opinions, one saying it was the bots, by reason of his immoderate languishment: another affirmed him to be bewicht, by reason of his great shaking, heauinesse, and sweating: but I haue found it and approued it to be a Feuer, both in effect, nature, and quality, the cure whereof is thus: for the originall cause of a Feuer, is surfet, breeding putrefaction in the blood: then when his shaking beginneth, take three new laide Egges, breake them in a dish, and beate them together, then mixe thereto five or sixe spoonefuls of excellent good *Aqua vite*, and giue it him in a horne, then bridle him, and in some Close or Court, chafe him till his shaking cease and he beginne to sweat: then set him vp and cloath him warme. And during the time of his sicknesse, giue him no water to drinke, but before he drinke it, boile therein Mallowses, Sorrell, Purslaine, of each two or three handfals.

As for his foode, let it bee sodden Barly, and now and then a little Rye in the sheafe to cleanse and purge him, chietely if he be drye inwardly and grow collicue. This I haue proued vnesse it lesse for this disease, and also much auailable for any other inward sicknesse proceeding either of raw digestion, too extreame riding, or other surfet. Diuers haue writen diuersly of diuers Agues, and I coulde prescribe receiptes for them, but since I haue not bene exberimented in them al, I meane to omit them, intending not to exceede mine owne knowledge in any thing.

Of the Pestilence.



THE Pestilence is a contagious disease, proceeding as *Pelagonius* saith, sometime of ouermuch labour, heate, colde, hunger, and sometime of sudden running after long rest, or of the retention or holding of stale or vrine, or of drinking colde water whiles the Horsses is hot and sweating, for all these things do breede corrupt humors in the Horsses body, whereof the Pestilence doth chietely proceede, or else of the corruption of the aire, poysoning the breath, whereby the Beastes should liue, which also happeneth sometime of the corruption of euill vapors and exhalations that spring out of the earth, and after great floodes or earthquakes, and sometime by meanes of some euill distillation or influence of the Planettes, corrupting sometime the plants and fruits of the earth, and sometime diuers kinde of cattell, and sometime both men, Women and children, as wee dailey see by experience. It seemeth that this euill or mischief in times paste came suddenly, without giuing any warning, for none of mine Authors doth declare any signes how to know whether a Horsses hath this disease or not, but onely affirme, that if one Horsses do die of it, al his fellows that beare him company will follow after, if they bee not remedied in time: so that as far as I can learne, the sudden death of one or two, first, must bee the onely meane to knowe that this disease doth reigne. And the remedy that they giue is this. First separate the whole

whole from the sicke: yea, and haue them cleane out of the aire of those that be dead, the bodies whercof as *Vegetius* saith, if they be not deepburied, will infect al the rest. And let them blood as well in the neck, as in the mouth, & then giue them this drinke: take of Gentian, of Aristoloch, of Bay berries, of Myrrhe, of the scraping of Iuory, of eachlike quantity, beate them into fine powder, and giue as well to the sicke as to the whole, whome you would preferue from this contagion, euery day a spoonfull or two of this powder in a pinte of good wine, so long as you shall see it needefull. This medicine before rehearsed, is called of the ancient writers *Diapente*, that is to say: a composition of fine simples, and is praised to be a soueraigne medicine and preferuatiue against al inward diseases, and therefore they would haue such as trauell by the way, to cary of this powder alwaies about them.

There be many other Medicines which I leaue to write, because if I should rehearse euery mans medicine, my booke would be infinite, I for my part would vse no other then either that before expressed, or else wine and treacle only.

Of the diseases in the head.

blunder **T**He head is subiect to diuers diseases according to the diuers partes thereof: for in the pannicles or little fine skins cleauing to the bones, and covering the braine, do most properly breed headach and migram. Again in the substance of the braine (which in a Horffe is as much in quantity as is almost the braine of a meane hog) do breede the Frensie, madnesse, sleeping euill, the palley and forgetfulnesse. Finally, in the ventricles or celled of the braine, and in those conduits through which the spirits animall doe giue feeling and mouing to the body, do breede the turnisick or staggers, the falling euill, the night mare, the Apoplexy, the palsie, and the conuulsion or Cramp, the Catarre or Rheume, which in a Horffe is called the Glaunders, but first of headach.

Of headeach.

THe headeach, either commeth of some inward causes: as of some cholerick humor, bred in the pannicles of the braine, or else of some outward cause, as of extreame heat or cold, of some blow, or of some violent fauour. *Eumelus* saith, that it commeth of raw digestion: but *Martin* saith most commonly of cold: the signes be these. The Horffe will hang downe his head, and also hang downe his eares, his sight will be dimme, his eies swollen and waterish, and he will forsake his meat. The cure. Let him bloode in the palat of his mouth. Also purge his head with this perfume. Take of Garlike stalkes a handfull, all to broken in short pieces, and a good quantity of Frankencense, and being put into a chafingdish of fresh coales, holde the chafingdish vnder the Horffes Nostrils, so as the fume may ascende vp into his head: and in vsing him thus once or twice, it will make him to cast at the nose, and so purge his head of al filth. *Pelagonius* saith, that it is good to pouer into his Nostrils wine, wherein hath beene foddren *Eusforbium*, Centuary, and Frankencense.

Of the frenzy and madnesse of a Horffe.

IHe learned Physicians do make diuers kindes, as well of frensie, as of madnesse, which are not needefull to be recited, sith I could neuer read in any Author, nor learne of any Ferrer, that a horffe were subiect to the one halfe of them. *Abfirius*, *Hierocles*, *Eumelus*, *Pelagonius*, and *Hippocrates*, do write simply of *furor* & *rabie*: that is to say, of the madnesse of a Horffe. But indeede *Vegetius* in his second booke of horfeleach-craft, seemeth to make foure mad passions belonging to a Horffe, intituling his Chapters in this sort, *de Appiso*, *de Frenetico*, *de Cardiacis*, *de Rabioso*, the effects wherof though I feare me it will be to no great purpose, yet to content such as perhaps haue read the Author as well as I my selfe, I will heere briefly rehearse the same.

When some naughty blood (saith he) doth strike the filme or pannacle of the brain, in one part onely, and maketh the same grieuously to ake, then the beast becommeth *Appisum*, that is to say, as it seemeth by his owne words next following, both dul of mind and of sight. This word *Appisum*, is a strange word, and not to be found againe in any other Author, and because in this passion, the one side of the head is onely grieued, the Horffe turneth round, as though he went in a Mill. But when the poyson of such corrupt blood doth infect the mid braine, then the Horffe becommeth *Frantike*, and will leape and sling, and wil run against the wals. And if such blood fillet the vaines of the stomach, or breast, then it infecteth as well the heart as the brain, and causeth alienation of mind, and the body to sweate, and this disease is called of *Vegetius*, *Passocardiacis*, which if *Equus Appisus* chance to haue, then he becommeth *Rabiosus*, that is to say, starke mad. For saith he, by ouermuch heat of the liuer and blood, the vaines, and artires of the heart are choked vp, for griefe and paine whereof the Horffe biteth himselfe, and gnaweth his owne flesh.

Of two sorts of mad horffes, I beleue I haue seene my selfe heere in this Realme. For I saw once a black Sweathland Horffe (as I tooke him to be) in my Lord of Hunsdons stable at Hunsdon, comming thither by chance with my Lord Morley, which Horffe would stand all day long biting of the manger, and eat little meate or none, suffering no man to approach to him, by which his doings, and partly by his colour and complexion, I iudged him to be vexed with a melancholy madnesse, called of the Physitians, *Mania*, or rather *Melancholia*, which commeth of a corrupt Melancholy, and filthy blood or humor, sometime spred throughout al the vaines of the body, and sometimes perhaps remaining only in the head, or else in the spleene, or places next adioyning. The other mad Horffe was a Roane of Maisters Ashleies, maister of the Jewell house, which with his teeth cruell his maisters right forefinger in pieces, whilest he offered him a little hay to eate, whereby hee lost in a manner the vse of his whole hand, to the great griefe of al his friends, and also of al the mufes, which were wont to be much delighted with such passing sweete musick as that his fine quauering hand could sometime make vpon diuers instruments, but especially vpon the Virginals.

This Horffe I say though he could eat his meat, drinke his drink, and sleepe: yet if hee were neuer so little offended, he would take on like a spirit, and both bite and stike at any man that came nigh him: yea and would bite himselfe by the shoulders most terribly, pulling away lumps of flesh, so broad as a mans hand: and whensoever he was ridden, he was faine to be muffled with a muffell of iron, made of purpose to keepe him from biting either of his rider or himselfe, which no doubt proceeded of some kinde of frenzy or madnes, whereunto the Horffe was subiect, by meanes that hot blood (as I take it) abounded ouermuch in him. But now as touching the causes, signes, and cure of Horffes madnesse, you shall heare the opinion of old writers: for *Martin* neuer tooke such cure in hand. *Abfirius*, and the other Authors before mentioned say, that the madnesse of a Horffe commeth either by meanes of some extreame heat taken by traueling, or long standing in the hot sun, or else by eating ouer many fitches, or by some hot bloode referring to the pannicles of the brain, or through abundance of choler remaining in the vaines, or else by drinking of some very vnwholsome water. The signes bee these, he wil bite the manger, and his owne body, and run vpon euery man that comes nigh him, he will continually shake his eares, and stare with his eies, and fume at the mouth: and also as *Hippocrates* saith, hee will forsake his meat and pine himselfe with hunger.

The cure. Cause him to be let blood in his Legs abundantly, which is doone (as I take it) to diuert the bloode from his head. Notwithstanding it were not amisse, to let him blood in the Neck and breast vains. Then giue him this drinke: take the roots of wild Cow-cumber, and boile it in harsh red wine, & put thereunto a litle Nitre, and giue it him with a horn lukewarm: or if you can get no Cucumber, then take Rue, & Mints, and boile them in the wine. It were not amisse also to adde thereunto a handfull of blacke Elleborus, for that is a very good herbe against madnes. *Eumelus* saith, that if you giue him mans dung in wine to drinke 3. mornings together, it wil heale him: also to take of black Elleborus 2. or 3. handfuls, & boile it in a sufficient quantity of strong vineger, & therewith rub and chafe both his head and all his body once or twice a day, for the oftner his head is rubbed the

Hh

better

better, and often exercise is very profitable to al his body. Some againe would haue the skin of his head to be pierced in diuers places with an hot iron, to let out the euill humors: but if none of all this will preuaile, then the last remedy is to geld him of both his stones; or else of one at the least, for either that wil heale him or else nothing. As touching the diet and vsage of a mad Horffe, the Authors doe not agree, for some would haue him kept in a close, darke and quiet house, voyde from all noise, which as *Asirtus* saith, will either make him madder, or else kill him out of hand. His diet would be thin, that is to say: without any prouender, and that daie that he is let blood and receiue his drinke, they would haue him fast vntill euen, and then to haue a warme mash of Barly meale: yea, methinks it were not amisse to feed him only with warme mashes and hay, and that by a little at once vntill he be somewhat recovered.

Another of the Head-ache.

Markham. **T**He Head-ache as most are opynionated, proceedeth of cold and raft digestion, the cure is, take a Goose feather annointed with Oyle de bay, and thrust it vp into the horses nostrils, to make him neefe, then take a wreath of Pease-straw or wet hay, and putting fire thereunto, hold it vnder the horses nose, so as the smoke may ascend vp into his head, then being thus perfumed, take a knife and pricke him in the pallat of the mouth, so as he may lick vp and chaw his own blood, which done, haue great care in keeping his head warme, and doubt not his recovery.

Of the sleeping euill.

Blunderville **T**His is a disease forcing the beast continually to sleepe, whether he wil or not, taking his memory and appetite cleane away, and therefore is called of the Physitians *Lethargus*, it proceedeth of abundance of flegme moistening the brain ouermuch. It is easie to know it, by the continuall sleeping of the Horffe. The cure of this disease according to *Pelagonius*, *Vegetius*, and others, is in this sort. Let him bloode in the necke, and then giue him this drinke: Take of Camomile and Motherwort, of each two or three handfuls, and boile them in a sufficient quantity of water, and put thereunto a little wheat bran, salt and vinegar, and let him drinke a pinte of that euery day, the space of three or four daies together. It is good also to perfume and chafe his hed, with Time & Penitoyall sodden together in vinegar, or with Brimstone and feathers burned vpon a chafing dish of coales vnder his nose: and to prouoke him to neefe, by blowing pepper and Pyrethre beaten to powder, vp into his nostrils: yea and to annoint the palate of his mouth, with Hony and Mustard mingled together, and in his drinke, which would be alwaies warme water, to put Parsly feede, and Fennell feede, to prouoke vrine. His Legs also would be bathed, and his hooues filled with wheat bran, salt, and vinegar, sodden together, and laid too so hot as hee may indure it, and in any case suffer him not to sleepe but keepe him waking and stirring, by continual crying vnto him, or pricking him with some sharp thing that cannot passe through the skin, or else by beating him with a whip, and this doing he shall recover.

Another of the sleeping euill.

Markham. **T**He sleeping euill in a horffe, differeth nothing from that which the Physitians call the Lethargy in men, for it prouoketh the horffe to sleepe continually, without distilling, robbing his memory and appetite of their qualities: the knowledge thereof is easily knowne by his drowinesse, and the cure in this sort: Let one stand by him, and either with fearefull noise or stripes, perforce keepe him waking: then let him bloode vnder the eies, and in the necke, and then take a leafe or two of the best Tobacco, which being dried and beaten to powder, with a quill blow it vp into his nostrils, and giue him to drinke vinegar, salt, and Mustard mingled well together, to which if you put a little Honye, it shall not be

be amisse: and also when he drinketh any water, put thereto either Fennel-seedes, Anny-seedes or Pepper.

Of a Horffe that is taken.

A Horffe is said to be taken, when he is depriued of his feeling and mouing, so as he is able to stir no manner of way, but remaineth in such state and forme, as he was taken in. Which disease is called of the Physitians by the Greeke name *Catalepsis*, and in Latine *Deprehensio*, or *Congelatio* and of *Vegetius*, *Sideratio*, which also calleth those beasts that haue this disease *Idiota*, *Sideratitia*. The physitians say, that it commeth of abundance of Phlegme and choler mixt together, or else of melancholy blood, which is a cold dry humor opressing the hinder parts of the brain. But *Vegetius* saith, that it coms of some extreame outward cold, striking sodainly into the empty vaines, or some extreame heate or raw digestion, or else of some great hunger, caused by long fasting. It is easie to knowe by the description before mentioned.

As touching the cure, *Vegetius* saith, that if it come of colde, then it is good to giue him to drinke, one ounce of Lascerpitium, with Wine and Oyle mixt together, and made lukewarme: if of heat, then to giue it him with water and hony: if of crudity, then to heale him by fasting: if of hunger, then by feeding him well with Pease. But *Martin* saith, that this disease is called of the French-men *Surpris*, and it commeth (as he saith) most chiefly of cold taken after a heat, & he wisheth a horffe that is thus taken, to be cured in this sort. First to be let blood on both sides of the breast, and then to be put in a heat either by continuall stirring and molesting him, or else if he wil stir by no meanes, then to bury him all saue the head in a warme dunghill, and ther to let him lie vntill his limbs haue some feeling. And before you so bury him, it shall be good to giue him this drinke. Take of Malmie three pints, and put thereunto a quarterne of Suger, and some Cinamon and Cloues, and let him drinke it good and warme, and vntill he be perfectly whole, let him be kept warme, and often exercised and walked vp and down in the stable, and thinly dieted, and drink nothing but warme water, wherein if you put some Fennell and Parsly feede, to prouoke him to vrine, it shal be the better. And if he cannot dung, let him bee raked, and haue a glister made of the broath of Mallows and fresh Butter.

Another of a Horffe that is taken.

A Horffe which is bereft of his feeling, moouing or stirring, is said to be taken, and in sooth so he is, in that he is arrested by so vallainous a disease, yet some Farriers, not wel vnderstanding the ground of the disease, conster the word taken, to bee stricken by some Plannet or euill spirit, which is false, for it proceedeth of too great abundance of flegme and choler, simboliz'd together, the cure is thus. Let him blood in his spur vains, and his breast vaines, and then by fouling him in abundant number of cloaths, driue him into an extreame sweat, during which time of his sweating, let one chafe his legs with oyle de bay, then after he hath sweat the space of two houres, abate his cloaths moderately, and thoroughly after he is dry, annoint him all ouer with Oyle *Petroleum*, and in twice or thrice dressing him he wil be found.

Of the Staggers.

THis is a dizziness of the head, called in Latine *vertigo*, and of the Italians as I remember *Capiflura*. It commeth of some corrupt bloode, or grosse and tough humors opressing the brain, from whence proceedeth a vaporous spirit, dissolved by a weak heat, which troubleth all the head. The signes be these; dimnesse of sight, the reeling and staggering of the Horffe, who for very pain wil thrust his head against the walles, and forsake his meate. The cure according to *Martin* is thus.

Hh 2

Let

Let him blood in the temple vaines, and then with a knife make an hole an inch long ouerwart his forehead, hard vnderneath his fore-top, and raise the skinne with a Cornet, thrusting it vpward towards the head-stale a good handfull, and then put in a taint dipt in Turpentine and hogsgreace molten together, renewing the taint euery day once vntill it be whole, and do the like vpon the ridge of the rumpe, but methinks it were better to do the like, in the powle of his head, or nape of his necke, for so should the euil humors haue both waies the easier and speedier passage: and as touching his dyet, let him haue continually warme drinke, and marshes, and once a day be walked vp and downe faire and softly to exercise his body.

Of the Staggers.

Markham. **T**He Staggers is a dzy disease, breeding frenzy in a Horffe, which if it be not instantly helped, is mortall: the cure is thus. Let him blood in the temple vaines, and then apply to his temples cloath wet in the iuyce of Garlike, and *Aqua vite* mixt together: if you crush Garlike and put it in his eares, it is excellent: or if you slit his forehead, and loosening the skin from the bone, taint it with Turpentine and Sallet-oyle, it will vndoubtedly help him.

Of the falling euill.

Blundevile **T**His is a kind of convulsion or crampe, called of the Latins by the Greeke name *Epilepsia*, in Italian, *Il morbo caduco*, depriuing the beast at certaine times, and for a certaine space of the vse of feeling, hearing and seeing, and of al the other senses. And although it be a disease that hath bin seldome seene to chance vnto Horles of this Countrey, yet it appeareth by *Abstrus*, and also by *Vegetius*, and diuers others, that Horffes be subiect therunto. For *Abstrus* writing to his friend *Tiberius Claudius* saith, that vnto horffes chanceth many times the falling sicknesse. The signes whereof are these. The Horffe will fall down suddenly, partly through the resolution of his members, and partly through distension of his sinnewes, and al his body wil quier and quake, and sometime he wil some at the mouth. *Vegetius* againe writeth in this sort: by a certaine course of the Moone horffes and other beasts many times do fal, and die for a time as wel as men. The signs wherof are these. Being fallen, their bodies will quier and quake, and their mouths will some, and when a man would thinke that they would die out of hand, they rise suddenly vp and sal to their meat. And by feeling the gristle of their Nostrils with your finger, you shall know whether they wil fal often or not: for the more cold the gristle be, the oftner, and the lesse cold it be, the seldomer, they wil fal. The cure.

Let him bloode abundantly in the necke vaines, and within fve daies after let him blood againe in the temple vaines and let him stand in a warme and darke stable, and annoint al his body with comfortable ointments, and his head and eares with Oyle of Bay, and liquid Pitch or Tar, mingled together. And also put some thereof into his eares, and and then make a Biggen for him of some soft warm skin, as of a sheepes skin, or els of canvas, stuffed vnderneath with woll, and make him this purging drink. Take of Radish roots two ounces, of the root of the herb called in Latine *Panax* or *Panaces*, and of Scammony, of each one ounce, beate al these things together, and boile them in a quart of Hony, and at sundry times as you shal see it needefull, giue him a good spoonefull or two of this in a quart of Ale lukewarme, whereunto would be put three or foure spoonefulls of oyle. It is good also to blow the powder of Motherwort, or of Pyrethrum, vp into his nostrils, and if the disease do continue stil for al this, then it shal be needefull to pearse the skinne of his forehead in diuers places with a hot iron, and to let out the humors oppressing his braine.

of the night Mare.

THis is a disease oppressing either man or beast in the night season when he sleepe, so as he cannot drawe his breath, and is called of the Latines *Incurus*. It commeth of a continual crudity or raw digestion of the stomach, from whence grosse vapors ascen-

ascending vp into the head, do oppresse the braine, and al the sensitiue powers, so as they cannot do their office, in giuing perfect feeling and mouing to the body. And if this disease chancing often to a man, be not cured in time, it may perhaps grow to a worse mischief, as to the falling euil, madnesse, or Apoplexy. But I could neuer learne that Horffes were subiect to this disease, neither by relation, nor yet by reading, but only in an old English writer, who sheweth neither cause nor signes, how to know when a horffe hath it, but onely teacheth how to cure it with a fond foolish charme, which because it may perhaps make you gentle Reader to laugh, as wel as it did me, for recreation sake I will heere rehearse it. Take a flint stone that hath a hole of his owne kinde, and hang it ouer him, and write in a bill.

In nomine patris, &c.

*Saint George our Ladies Knight,
He walked day, so did he night,
Vntill he her found,
He her beate, and he her bound,
Till truely her troath she him plight,
That she would not come within the night,
There as Saint George our Ladies knight,
Named was three times, Saint George.*

20 And hang this scripture ouer him, and let him alone: with such proper charmes as this is, the false friers in times past were wont to charme the mony out of plaine folks purses.

Of the Apoplexy.

THe Apoplexy, is a disease depriuing all the whole body of sense and mouing. And if it depriue but part of the body, then it is called of the Latines by the Greeke name *Paralysis*, in our tongue a palsie. It proceedes of cold, grosse, and tough humors, oppressing the braine all at once, which may breed partly of crudities and raw digestion, and partly by meanes of some hurt in the head, taken by a fall, stripe, or otherwise. As touching Apoplexy, few or none writing of horffleach-craft do make any mention thereof: but of the Palsie *Vegetius* writeth in this manner. A Horffe (saith he) may haue the palsie as wel as a man, which is knowne by these signes. He will go grouelling and sideling like a Crab, carrying his necke awry, as if it were broken, and goeth crookedly with his legs, beating his head against the wals and yet forsakech not his meate nor drink, and his prouender seemeth moist and wet. The cure. Let him blood in the temple vaine, on the contrary side of the wrying of his necke, and annoint his necke with comfortable ointment, and splent it with splents of wood to make it stand right, and let him stand in a warme stable, and giue him such drinks as are recited in the next chapter following. But if all this profiteth not, then draw his necke with a hot yron on the contrary side: that is to say, on the whole side, from the neather part of the eare downe to the shoulders, and draw also a good long strike on his temple, on that side and on the other temple make him a little scar in this sort, * and from his raines to his mid backe, draw litle lines, in manner of a ragged staffe, and that will heale him.

Of the Crampe or convulsion of the sinnewes.

and Muscles.

A Convulsion or crampe, is a forceable and painefull contraction or drawing together of the sinnewes and Muscles which doe happen sometime through the whole body, and sometime but in one part or member only. And according as the body may be diuersely drawne, so do the Physitians, and also mine Authors that write of horffleach-craft, giue it diuers names. For if the body be drawne forward, then they call it in Greeke *Emprostotonos*, in Latine *Tensio ad anteriora*. And if the body be drawne backe, it is called in Greeke *Opisthotonos*, in Latine *Tensio ad posteriora*.

But if the body be starke and straite, bowing neither forward, nor backward, then it is called simply in Greeke *Tetanos*, in Latine *Distensio* or *Rigor*: which names also are applied to the like conuulsions of the necke. Notwithstanding, *Vegetius* writing of this disease, intituleth his chapters *de Roborosis*, a strange terme, and not to be found againe in any other Author. A conuulsion as I said before, may chance as well to one part or member of the body, as to the whole body: as to the eie, to the skin of the forehead, to the rootes of the tongue, to the iawes, to the lips, to the arme, hand or Legge: that is to say, whensoever the sinnew or muscle (seruing to the mouing of that part, is euill affected or grieved. Of which conuulsions, though ther be many diuers causes: yet *Hippocrates* bringeth them all into two: that is to say, into fullnesse and emptinesse: for when a conuulsion proceedeth either of some inflammation of superfluous eating or drinking, or for lacke of due purgation, or of ouermuch rest and lacke of exercise, all such causes are to be referred to repletion or fullnesse. But if a conuulsion come by means of ouermuch purging or bleeding, or much watching, excreame labor, long fasting, or by wounding or pricking of the sinnewes, then all such causes are to be referred vnto emptinesse. And if the conuulsion proceede of fullnesse, it chaneceth suddenly, and all at once, but if of emptinesse, then it cometh by little and little, and leasurely.

Besides these kinds of conuulsions, there is also chancing many times in a mans sinners, Legges and toes, another kind of conuulsion, which may bee called a windy conuulsion, for that it proceedes of some grosse or tough vapor, entred into the braunches of the sinnewes, which maketh them to swell like a Lute string in moyst weather, which though it be very painefull for the time, yet it may bee soone driuen away, by chafing or rubbing the member grieved with a warme cloath. And this kind of conuulsion or cramp chaneceth also many times to a Horses hinder Legs, standing in the stable.

For I haue seene some my selfe, that haue had one of their hinder Legges drawne vp with the crampe almost to the belly so stiffe and hard, as no man hath beene able to stir it, neither could the Horffe himselfe set it down to the ground of a long season, which I think might be soone remedied: first by continuall chafing, fretting, or rubbing his Legs with a good wispce, and then by tying vp the other hinder Legge, or else the forelegge on the fore side, whereby he should be forced to set down the pained Leg. Thus far I haue discoursed of the conuulsion of sinnewes, and of the causes thereof, according to the opinions of the learned Physitians. Now I wil briefly shew you the causes, signes, and cure thereof, according to the doctrine of mine Authors that write of horseleach-craft.

Alphius saith, that this disease doeth come, either by driuing the Horffe into a sweate when he halceth, or for that he hath troden vpon some naile, or by taking cold after iourning and sweating in Winter season, whereby his lippes are clung together, or by long lying and rest after sweating, whereby the sinnewes of his forelegges be nummed, or by hauing some stripe of his priuy members, or by long traouelling in the colde Mountaines, where snowe and Ice doth abound. For *Theomnestus* writeth, that comming out of *Pannonia*, with the King and his army, and passing ouer the Mountaines to goe into Italy, there fell such abundance of snow, as not onely many Souldiers dyed, sitting still on their horses backs, with their Weapons in their handes, being so starke and stiffe, and cleauing so fast to their Saddles, as they could not easily be pulled out of them: but also diuers horses in their going were so nummed as they could not bow their legs: yea and some were found starke dead, standing still on their feete, and few Horses or none escaped at that time free from this conuulsion, of sinnewes, in so much that *Theomnestus* his owne Horffe which he loued dearly, was sore vexed therewith. The signes to know whether a Horffe bee troubled with the conuulsion in the sinnewes or not, bee these.

If his head and necke will be so stiffe and starke as hee can bow it no manner of way, his eares wil stand right vp, and his eies will be hollow in his head, and the fleshy parts thereof in the great corners, will be turned backward, his lips will be clung fast together, so as hee cannot open his mouth, and his tongue so nummed as he can neither eate nor drinke, his backbone and taile will be so stiffe, as he cannot moue it one way nor other, and his Legs so stiffe, as they will not bow, and being layed hee is not able to rise, and specially on his hinder Legges, but falleth downe on his buttockes, like a Dogge when hee sitteth on the ground,

ground, and by meanes of the conuulsion in his backe, his bladder also for neighbour-hood sake, suffreth, whereby the Horffe cannot stalle but with great paine. The cure. Put him into a sweate, either by burying him all saue the head in some warme dunghill, or if he be a horffe of price, cary him into a hot house, where is no smok, and let him sweate there. Then annoint all his body, heade, necke, legges, and all with oyle of Cypres, and oile of Bay mingled together. Or else with one of these ointments. Take of Hogs-greace two pound, of Turpentine halfe a pound, of Pepper beaten in powder one dramme, of new Wax one pound, of olde Oyle two pound, boile all these together, and being made very warme, annoint all his body therewith. Or els with this ointment. Take of new wax one pound, of Turpentine foure ounces, of oile de Bay as much, of Opopanax two ounces, of Deeres sewer and oile of Storax, of each three ounces, melt all these together, and annoint all his body therewith.

It is good also to bath his head with the decoction of Fitches, or els of Lupines, and make him this drink. Take xx. graines of long Pepper, finely beaten into powder, of Cedar two ounces, of Nitre one ounce, of Lacerpitium as much as a Beane, and mingle all these together with a sufficient quantity of white Wine; and giue him thereof to drinke a quart euery Morning and Euening for the space of three or foure daies, or else this drink. Take of Opopanax two ounces, of Storax three ounces, of Gentian three ounces, of Manna Succerie, three ounces, of Myr one scruple, of long Pepper two scruples, giue him this with old Wine: or make him a drinke of Lacerpitium, Cumin, Annis seed, Fenegreke, Bay berries, and old oyle.

In old time they were wont to let him bloode in the Temples, which *Absirtus* doth not allow, saying that it will cause the sinnewes of his lips to dry vp, so as the horffe being not able to moue them, shall pine for hunger. As touching his diet, giue him at the first warm mashes, and such soft meat as he may easily get down, and wet haic, bringing him to harder food by little and little. And in any case, let him be kept very warme, and ridden or walked once a day to exercise his legges and lims. *Theomnestus* cured his horffe, as he saith, by placing him in a warm stable, and by making a cleer fire without any smoak round about him, and the horffe not being able to open his iawes of himselfe, hee caused his mouth to be opened, and put therein sops dipt in a confection called *Entrigon conditum*, and also annointed al his bodie with a medicine or ointment called *Acopum* (the making whereof hereafter followeth) dissolued in Cypres oile, which made him to fall into a sweate, and being before halfe dead and more, brought him againe to his feeling and mouing, so as he did rise and eat his meat.

Of the Crampe or conuulsions of the Sinnewes or Muscles.



Conuulsion or cramp, is a forcible drawing together of the sinnewes, sometimes vniuersally ouer the whole body, as I haue seene one horffe in my life time, and sometimes but in one part or member, as I haue knowne and helpt diuers. These conuulsions haue two grounds, namely, either natural, or els accidental: natural, as proceeding of cold windy humours ingendred in the body, and dispersed into those partes, worke there the effects of greauance. Accidental, is by wounding or pricking the sinnewes of which immediately ensueth a conuulsion. If it be naturall, and the disease generally dispersed, then the cure is thus: dig a great deep hole in some old dunghil, & there bury him all saue the head, so as he may sweate there for the space of two houres at the least, then take him out, and annoint his body all ouer with Narueoile, Turpentine, and Deares sewer mingled together on the fire, and bathe his heade in the iuice of Rue and Camomile.

Then giue him to drinke old Ale brewd with Sinamon, Ginger, Fenegreke and long Pepper: of each three ounces. As for his dyet, let it be warme mashes, sodden wheat and hvy, thoroughly carded with a paire of wool cards: let him be kept verie warme and ayred abroad once a daie at the least.

If this convulsion be not onely in one member, then it is sufficient if euery daye with hard ropes of hay or straw you rub and chafe that part exceedingly, and apply there to a little quantity of the oyle Pepper. If the convulsion be accidentall, proceeding of some hurt, whereby the sinewes is wounded or prickt, then that you incontinently take vp the sinew so wounded, searhing the wound with great discretion, and cut it cleane insunder, then that you endeour to heale vp the same with vnguents, plaisters & balms, as shall be hereafter mentioned in the chapters of wounds and vlcers, of what kind or nature sooner.

Of the cold in the head.

A According to the cold which the horffe hath taken, is new or old, great or small, and also according as humors do abound in his head, and as such humors be thicke or thin, so is the disease more or lesse daungerous. For if the horffe casteth little or no matter out of his nose, nor hath no very great cough but onely heauy in his heade, and perhaps lightly cougheth now and then, it is a signe that he is stopped in the head, which we were wont to call the pose. But if his head be full of humors congeald by some extreame cold taken of long time past, and that he casteth fowle filthy matter out at the nose, and cougheth greuously, then it is a signe that hee hath either the Glaunders, or the Stragullion, mourning of the cheine, or consumption of the lungs. For all such diseases doe breed for the most part of the Rheume or distillation that commeth from the head. Of the cures whereof we leaue to speake, vntill we come to talke of the diseases in the throat, minding heere to shew you how to heale the pose or colde before mentioned.

Martin saith, it is good to purge his head, by perfuming him with Frankencence, and also to prouoke him to neeze by thrusting two Goose feathers dipt in oyle de Bay vp into his nostrils and then to trot him vpp and downe halfe an houre, for these feathers will make him to cast immediatly at the nose. *Laurentius Rusius* would haue him to be perfumed with Wheat, Peaneroyal, and sage sodden well together and put into a bag so hot as may be, which bagge would be so close fastened to his head, that all the fauour thereof may ascend vp into his nostrils, and his head also would be couered and kept warme; and to prouoke him to neeze, he would haue you to bind a soft clout annointed with sops, or els with Butter and oyle de Bay vnto a stick, and to thrust that vp and downe into his nostrils, so high as you may conveniently goe, and let him be kept warme and drink no cold water. Yea, it shal be good for three or foure daies, to boile in his water a little Fenegreek, wheate meale, and a few Annis feeds. And euerie daie after that you haue purged his head by perfuming him, or by making him to neeze, cause him to be trotted vp and downe, either in the warme Sunne, or els in the house halfe an hour, which would be done before you water him, and giue him his prouender.

Of the cold in the head.

Markham. **T**He pose or cold in a horffe, is the most generall disease that hapneth, and is the easiest perceiued, both by stopping, ratling in the nose, and coughing, the cure thereof is in this sort: If it be but newly taken by some careless regard, and immediately perceiued, you shal need no other remedy but to keepe him warme euery Morning and Euening after his water, to ride him forth, and to trot him vp and downe very fast till his cold break, and then gently to gallop him a little, which moderate exercise with warme keeping will quickly recover him againe; but if the cold hath had long residence in him, and still encreaseth, then you shall giue him this drinke three daies together. Take of strong Ale one quart, of the best Treacle six penniworth, of long Pepper and graines, of each as much beaten to powder, of the iuice of Garlicke two spoonefulls, boile all these together, and giue it the horffe to drinke, so warme as he may suffer it, and then trotte him vp and downe by the space of an houre or more, and keepe him warme, giuing him to drinke no cold water.

of

Of the diseases of the eies.

HOrsses eies be subiect to diuers griefes, as to be waterish or blood-shotten, to bee dim of sight, to haue the pin and web, and the haw, whereof some comes of inward causes, as of humors resorting to the eies, and some of outward, as of cold, heate, or stripe.

Of weeping or watering eies.

This, as *Laurentius Rusius* saith, may come sometime by confluence of humors, and sometime by some stripe, whose cure I leaue to recite, because it doeth not differ much from *Martins* experience heere following: take of Pitch, Rosen and Maltick, a like quantity, melt them together. Then with a little stick, hauing a clout bound to the end thereof, and dipt therein, annoint the Temple vaines on both sides, a hand full about the eies, as broad as a Testern, and then clap vnto it immediately a few flockes of like colour to the horffe, holding them close to his head with your hand, vntill they sticke fast vnto his head, then let him blood on both sides (if both sides be infected) a handfull vnder the eies. *Rusius* also thinketh it good to wash his eies once a day with pure white wine, and then to blow therein a little of *Tartarum*, and of Pomis stone, beaten into fine powder.

Of watering eyes.

Watering eies commeth most commonly in some stripe or blowe, and the cure is thus. Lay vnto his Temples a plaister of Turpentine and Pitch molten together, then wash his eies with white Vine, and afterward blow the powder of burnt Allome into the same.

Of blood-shotten eies, also for a blow, or itching and rubbing in the eies.

M*artin* neuer vsed any other medicine, then this water heere following, wherewith he did alwaies heale the foresaid griefes: take of pure Rose water, of Malmesie, of Fennel water, of each three spoonfulls, of Tutia as much as you can easily take with your thumb and finger, of cloues a dozen beaten into fine powder; mingle them together, and being luke warme, or cold if you will, wash the inward part of the eie with a feather dipt therein twice a day vntill he be whole. *Rusius* saith that to bloodshotten eies it is good to lay the white of an Egge, or to wash them with the iuice of *Selidonye*.

Another of blood-shotten eies, or any other sore eie, comming of rume of other humor.

FOr any sore eye make this water, take of the water of Eye-bright, of Rosewater, and Malmesie, of each three spoonfulls, of Cloues 6. or seauen beaten to fine powder, of the iuice of Houfelicke two spoonefulls, mix all these together and wash the horsses eies therewith once a day, and it will recover him.

Of dimnesse of sight, and also for the pin and web, or any other spot in the eie.

If the horffe be dim of sight, or hath any pearle growing in his eie, or thin film couering the ball of his eie, than *Rusius* would haue you take of pomis stone of Tartarum, and of sal Gemma, of each like weight, and being beaten into very fine powder to blow a little of that in his eie, continuing so to do euerie daie once or twice, vntill he be whole. *Martin* saith, that hee alwaies vsed to blow a little sanduoir into the eie once a day, which simple he affirmeth to be of such force, as it will breake any pearle or web in short space, and make the eie very cleare and faire. *Rusius* amongst a number of other medicines, praiseth most al the powder of a blacke flint stone.

Of the Pin and Web, and other dimnesse.

Markham. For to cure the Pinne, Web, Peatle, Fylme, or other dimnesse, vse this meanes following: Take of Sandiuere, the powder of burnt Allom, and the powder of black Flint-stone of each like quantity: and once a day blow a little thereof into the horses eye, and it will weare away such imperfect matter, and make the cie cleere.

Of the Haw, called of the Italians,

Il vnghe de gli occhi.

Blundevile This is a grissele covering sometime more then one halfe of the cie. It proceedeth of grosse and tough humours, disceding out of the heade, which Haw, as *Martin* saith, would be cut away in this sort. First pull both the eyelids open with two severall threds, stitched with a needle to either of the lids. Then catch holde of the Haw with another needle and thred, and pull it out so far as you may cutte it round the bredth of a penny, and leaue the blacke behind. For by cutting away too much of the far and blacke of the cie, the horffe many times becommeth blear eyed. And the haw being clean taken away, squirt a litle white wine or beere into his cie.

Another of the Haw.

Markham. A Haw is a grosse grissele growing vnder the eye of a horffe, and covering more then one halfe of his sight; which if he bee suffered will in short time perriish the cie: the cure is thus, Lay your thumbe vnder his cie, in the very hollow, then with your finger pull downe the lid, and with a sharpe needle and thred take hold of the haw, and plucking it out, with a sharpe knife cut it away the compasse of a penny, or more, that done, wash the cie with a litle Beere.

Of Lunaticke eies.

Blundevile *V* *Egetius* writeth *De oculolunatico*, but he sheweth neither cause nor signes thereof, but onely saith that the old men feared it so, because it maketh the cie sometime to looke as though it were couered with white, and sometime cleare. *Martin* saith, that the horffe that hath this disease, is blind at certain times of the Moone, inso much that he seeth almost nothing at all during that time, and then his eyes will look yellowish: yea, and somewhat reddish, which disease according to *Martin*, is to be cured in this sort. First vse the plaister mentioned before in the chapter of waterish or weeping eies, in such order as is there prescribed, and then with a sharpe knife make two slittes on both sides of his head an inch long, somewhat towards the nose, a handfull beneath the eies, not touching the vaine: and with a corner loosen the skinne vpward the breadth of a groat, and thrust therein a round peece of leather, as broad as a two penny peece, with a hole in the midst to keepe the whole open, and looke to it once a day, that the matter may not be stopped, but continually run the space of ten daies, then take the leather out, and heale the wound with a litle flax dipt in the salve heere following: Take of Turpentine, of hony, of wax, of each like quantity, and boile them together, which being a litle warmed, will be liquid to serue your purpose, and take not away the plaisters from the temples vntill they fall away of themselves, which being fallen, then with a smal hog drawing yron, make a starre in the midit of each Temple vaine where the plaister did lie. Which star would haue a hole in the midst made with the button end of your drawing yron.

Another of lunaticke or moone eies.

Markham. Of these Lunaticke eyes, I haue knowne diuers: they are blinde at certaine times of the Moone, they are very redde, fiery, and full of filme: they come with

ouer-riding, and extraordinary heat and fury, the cure of them is thus: Lay vpon the Temples of his head a plaister of Pitch, Rozen, and Mastick molten together very exceedingly hot: then with a little round yron made for the purpose, burne three or foure holes an inch or more vnderneath his eies, and annoint those holes euery day with Hogges greace, then put it in his eies euery day with a litle Hony, and in short time he will recover his sight.

Of the Canker in the cie.

Blundevile This commeth of a ranke and corrupt blood disceding from the head into the cie. The signes. You shall see red pimples, some small, and some great, both within and without vpon the eye-lids, and al the eye will looke redde, and be full of corrupt matter. The cure according to *Martin* is thus. First, let him blood on that side the necke, that the cie is greeced, the quantity of a pottle. Then take of Roch alum, of greene Coporas of each half a pound, of white Coporas one ounce, and boile them in three pints of running water, vntill the halfe be consumed, then take it from the fire, and once a day wash his cie with this water being made luke warme with a fine linnen cloath, and clensethe cie therewith so oft as it may look raw, continuing thus to do euery day vntill it be whole.

Of diseases incident to the eares, and poll of the head, and first of an Impostume in the care.

Blundevile Impostumes breed either by reason of some blow or brusing, or els of euil humors congealed in the care by some extreame colde, the signes bee apparant, by the burning and painefull swelling of the care and part thereabout. The cure according to *Martin* is in this sort. First, ripe the impostume with this plaister. Take of Lincseed beaten into powder, of wheat Flower, of each halfe a pint, of hony a pint, of Hogges greace or barrowes greace one pound. Warne al these things together in an earthen pot, and stir them continually with a flat stick or slice, vntill they be thoroughly mingled and incorporated together, and then spreade some of this plaister being warme vpon a peece of linnen cloath, or soft white leather, so broad as the swelling and no more, and lay it warme vnto it, and so let it remaine one whole day, and then renewe it with fresh ointment, continuing so to doe vntill it breake, then lance the sore, so that it may haue passage downeward, and taint it to the bottome with a taint of flax dipt in this ointment: take of Mel Rosatum, of oyle oliue and turpentine, of each two ounces, and mingle them together, and make him a biggen of Canvas to close in the sore, so as the taint with the ointment may abide within, renewing the taint once a day, vntill it be whole. But if the horffe haue paine in his eares, without any great swelling or impostumation, then thrust in a litle blacke wooll dipt in oile of Camomile, and that will heale it.

Of the Poll euill.

Blundevile This is a disease like a Fistula growing betwixt the eares and the poll or nape of the necke, and proceedeth of euil humors gathered together in that place, or els of some blow or bruse, for that is the weakest and tenderest part of all the head, and therefore soonest offended, which rude Carters do little consider whilst in their fury they beat their horses vpon that place of the head with their whippes, and therefore no horffe is more subiect to this disease then the cart horffe, and this disease commeth most in winter season. The signes. You shall perceiue it by the swelling of

of the place, which by continuance of time will breake it selfe, rotting more inward then outward, and therefore is more perilous if it be not cured in time, and the sooner it be taken in hand the better. The cure according to *Martin* is thus. If it be not broken, ripe it with a plaister of hogges greace laid vnto it so hot as may bee, and make a biggen for the Poll of his head to keepe it from colde, which biggen would haue two holes open, so as his eares may stande out, and renew the plaister euery day once vntill it breake, keeping the fore place as warme as may be.

And if you see that it will not breake so soone as you woulde haue it, then there as it is softest and most meetest to be opened, take a round hot yron, as big as your little finger, and shapen at the point, and two inches beneath that soft place, thrust it in a good depe-nesse vpwarde, so as the point of the yron may come out at the ripest place, to the intent that the matter may descend downward, and come out at the neather hole, which would be alwaies kept open, and therefore taint it with a taint of flax dipt in hogs greace, and lay a plaister of hogges greace also vpon the same, renewing it euery day once the space of foure daies, which is done cheefely to kill the heat of the fire.

Then at the foure daies end, take of Turpentine halfe a pound, cleane washed in nine fundry waters, and after that thoroughly dried, by thrusting out the Water with a slice on the dishes side, then put thereunto two yolkes of Egges, and a little saffron, and mingle them well together: that done, search the depth of the hole with a whole quill, and make a taint of a peece of sponge, so long as it may reach the bottome, and so bigge as it may fill the wound, and annoint the taint with the aforesaide ointment, and thrust it into the wound, either with that quill, or else by winding it vp with your finger and thumbe, by little and little vntill you haue thrust it home: and then lay on the plaister of hogges greace made luke warme, renewing it euery day once or twice vntill it be whole. But if the swelling cease, then you need not to vie the plaister, but onely to taint it, and as the matter decreaseth, so make your taint euery daye lesser and lesser, vntill the wounde bee perfectly whole.

Of the Vines.

Blunder-vile **T**He Vines be certaine kirkels growing vnder the horses eare, proceeding of some ranke or corrupt blood: resorting to the place, which within are full of little white grains, like white salt kirkels. The Italians call them *Vinole*, which if they bee suffered to grow, *Laurentius Ruffus* saith, that they will greuously paine the horse in his throat, so as he shal not be able to swallow his meat, nor to breth. They be easie to know, for they may be felt and also seene: The cure according vnto *Martin*, is in this sort: First drawe them right down in the midst with a hot yron, from the root of the ear so far as the tip of the eare wil reach, being puld down: and vnder the root againe draw two strikes on each side like a broad arrow head, then in the midst of the first line launce them with a lancet, and taking hold of the kirkels with a paire of pinsons, pul them so far forward, as you may cut the kirkels out without hurting the vaine: that done, fill the hole with white salte. But *Hierodotus* would haue them to be cured in this sort: take a peece of sponge fowled well in strong Vineger, and bind that to the fore, renewing it twice a day vntill it hath rotted the kirkels, that done, lance the neather most part where the matter lieth, and let it out, and then fill it vp with salt finely braied, and the next day wash al the filth away with warm water, and annoint the place with hony and fitch-flower mingled together. But beware you touch none of the kirkels with your bare finger for feare of venoming the place, which is verie apt for a Fistula to breed in.

Another of the Vines.

Markham. **T**He Vines be certaine kirkels, growing vnder the horses eare, which come of corrupt blood, the cure is diuersly spoke and written of, but this is the best mean which I haue tried: that if you finde the kernel to enflame and greue the horse, take a handful of Sorrel, and lap it in a Bur-docke leafe, and roast it in the hot embers like a war-
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den, then being taken out of the fire, apply it so hot as may be to the fore-part, suffering it to lie thereunto the space of a day and a night, and then renew it, till such time that it ripen and break the fore, which it wil in short space do. When it is broken and the vilde matter taken away, you shal heale vp the fore place with the yolk of an Egge, halfe a spooneful of hony, and as much wheat-flower as wil serue to make it thicke, plaister-wise, which being bound thereunto, wil in three or foure daies heale the same.

Of the Cankerous Vicer in the nose.

Blunder-vile **T**His disease is a fretting humor, eating and consuming the flesh, and making it all raw within, and not being holpen in time wil eat through the gristle of the nose. It cometh of corrupt blood, or else of sharp humors ingendered by meanes of some extreme cold. The signes be these. He wil bleede at the nose, and al the flesh within wil be raw, and filthy stinking sauiours, and matter wil come out at the nose. The cure according to *Martin* is thus. Take of green Coporas, of Allum, of each one pound, of white Coporas one quarterne, and boile these in a portle of running water, vntil a pint be consumed, then take it off, and put thereunto halfe a pinte of hony: then cause his head to be holden vp with a drinking staffe, & squirt into his nostrils with a squirt of brasse, or rather of Elder, some of this water being lukewarme, three or foure times one after another, but betwixt euery squirting, giue him liberty to hold downe his head, and to blow out the filthy matter, for otherwise perhaps you may choke him. And after this it shal be good also without holding vp his head any more, to wash and rub his Nostrils with a fine cloute bound to a white sticks end, and wet in the water aforesaid, and serue him thus once a day vntill he be whole.

Of bleeding at the nose.

I haue seen Horffes my selfe, that haue bled at the nose, which haue had neither fore nor vicer in their Nose, and therefore I cannot choose, but say with the Physitians, that it cometh by means that the vaine which endeth in that place, is either opened, broken or fettered. It is opened many times by meanes that blood aboundeth too much, or for that it is too fine, or too subtil, and so pierceth through the vaine. Againe it may be broken by some violent strain, cut or blow. And finally, it may be fretted or gnawn through, by the sharpnesse of the blood, or else of some other humor contained therein. As touching the cure, *Martin* saith, it is good to take a pinte of red Wine, and to put therein a quartern of Bole Armeny, beaten into fine powder, and being made lukewarm, to poure the one halfe therof the first day into his nostril that bleedeth, causing his head to be holden vp, so as the liquor may not fall out, and the next day to giue him the other halfe. But if this preuaileth not, then I for my part would cause him to be let blood in the brest vaine, on the same side that he bleedeth at several times: then take of Frankencense one ounce, or Moes halfe an ounce, and beate them into powder, and mingle them thoroughly with the whites of egges, vntill it be so thick as hony, and with soft Hares haire, thrust it vp into his nostrill, filling the hole so full, as it cannot fall out, or else fill his Nostrils full of Asses dung, or Hogs dung, for either of them is excellent good to restraine any fluxe of blood.

Of the bleeding at the nose, or to staunch Fluxe of blood in any sort.

Markham. I haue knowen many Horffes in great danger by bleeding, and I haue tryed diuers remedies for the same, yet haue I not found any more certaine then this: take a spooneful or two of his blood, and put it in a Sawcer, and set it vpon a chafingdish of coles, & let it boile till it be al dried vp into powder, then take that powder, and if hee bleede at the nose, with a Cane or quill blow the same vp into his Nostrils: if his bleeding come of any wound or other accident, then into the wounde put the same powder, which is a present remedy. New Horse-dung or earth, is a present remedy, applyed to the bleeding place, where Sage leaues bruised and put into the wound.

THis disease is called of the Italians, *Palatina*, which as *Laurentius Rusius* saith, cometh by eating hay or prouender that is full of pricking feedes, which by continual pricking & fretting the furrowes of the mouth do cause them to rankle, and to bleed corrupt and stinking matter, which you shal quickly remedy, as *Martin* saith, by washing first the fore places with vineger and salt, and then by anointing the same with hony.

Of the bladders in a Horses mouth, which our old Fencers were wont to call the Gigs. The Italians call them Froncells.

THese be litle soft swellings or rather pustuls with blacke heads, growing in the inside of his lips, next vnto the great iaw-teeth, which are so painful vnto the horse, as they make him to let his meat fall out of his mouth, or at the least to keepe it in his mouth vnchawed, whereby the horse prospereth not. *Rusius* saith, that they come either by eating too much cold grasse, or else pricking, dusty, and filthy prouender. The cure whereof, according to *Martin*, is in this sort. Slit them with a lancet, and thrust out all the corruption, and then wash the fore places with a litle vineger and salt, or els with Alum water.

Of the bladders in a Horse mouth.

Markham. **S**ome Horses will haue bladders like paps growing in the inside of their lips, next to their great teeth, which are much painful: the cure whereof is thus. Take a sharp paire of shears, and clip them away close to the gum, and then wash the fore place with running water, Alum and hony boiled together, til it be whole.

Of the Lampasse.

THe Lampasse, called of the Italians *Lampascus*, proceedeth of the aboundance of blood, resorting to the first furrow of the mouth, I meane that which is next vnto the vpper foreteeth, causing the said furrow to swell so high as the Horses teeth, so as he cannot chew his meate, but is forced to let it fall out of his mouth. The remedy is to cut al the superfluous flesh away, with a crooked hot iron made of purpose, which *Cuery Smith* can do.

Another of the Lampasse.

Markham. **T**He Lampasse is a thick spongy flesh, growing ouer a horses vpper teeth, hindering the coniunction of his chaps, in such sort that hee can hardly eat: the cure is as followeth. Cut all that naughty flesh away with a hot yron, and then rub the fore well with salt, which the most ignorant Smith can do sufficiently.

Of the Canker in the mouth.

Blundevile. **T**His disease as *Martin* saith, is a rawnesse of the mouth and tongue, which is full of blisters, so as he cannot eat his meate. Which proceedes of some vnnaturall heate, comming from the stomach. For the cure whereof, take of Allum halfe a pound, of Hony a quarter of a pinte, of columbine leaues, of Sage leaues of each a handfull: boile al these together in three pints of water, vntill a pinte be consumed, and wash the fore places therewith so as it may bleede, continuing so to do every day once vntill it be whole.

Another of the Canker in the mouth.

Markham. **T**His disease proceedeth of diuers causes, as of vnnaturall heat of the stomach, of foule feeding, or of the rust or venome of some bit or snaffell, vndiscreetly lookt vnto: the cure is thus. Wash the fore place with strong vineger, made thick with the powder of Alum, two or three daies together, every time vntill it bleede, which will kill the poyson and vigor of the exulcerated matter: then make this water, take of running water a quart, of Allum foure ounces, of Hony foure or fise spoonefulls, of Wood-bincleaves, of Sage-leaves,

leaues, and of Collombine-leaues, of each halfe a handfull, boile al these together til one halfe be consumed, then take it off, and every day with the water warmed, wash the sore vntill it be whole.

Of the heat in the mouth and lips.

Sometime the heat that commeth out of the stomach breedeth no Canker, but maketh the mouth hot, and causeth the horse to forsake his meat. The cure wherof, as *Martin* saith, is in this sort. First, turne vp his vpper lip, and iage it lightly with a lancet, so as it may bleede, and then wash both that and al his mouth and tongue with Vineger and salt.

Of the tongue being hurt with the bit or otherwise.

If the tongue be cut or hurt any manner of way, *Martin* saith, it is good first to wash it with Allum water, and then to take the leaues of black Bramble and to chop them together small with a litle lard, that done to binde it vp in a litle clout, making it round like a ball, then hauing dippt the round end in hony, rub the tongue therewith: continuing so to do once a day vntill it be whole.

Of the Barbles, or Paps vnderneath the tongue.

THese be two litle paps, called of the Italians *Barbole*, growing naturally (as I thinke) in euery Horses mouth vnderneath the tongue, in the neather iawes, which if they shoot of any length, *Rusius* saith, that they wil hinder the Horses feeding, and therefore he and *Martin* also would haue them to be clipt away with a paire of sheeres, and that don, the Horses mouth to be washed with vineger and salt.

Of the paine in the teeth and gums, of the Wolfes teeth, and Iaw-teeth.

A Horse may haue paine in his teeth, partly by discent of humors from his head, down into his teeth and gums, which is to be perceiued by the ranknesse and swelling of the gums, and partly hauing two extraordinary teeth called the wolfes teeth, which be two litle teeth growing in the vpper iawes, next vnto the great grinding teeth, which are so painful to the Horse, as he cannot endure to chaw his meat, but is forced either to let it fall out of his mouth, or else to keepe it stil halfe chawed, whereby the Horse prospereth not, but waxeth leane and poore, and he wil do the like also when his vpper Iaw-teeth be so far growne as they ouerhang the neather Iaw-teeth, and therewith be so sharp, as in mouing his iawes they cut and race the insides of his checks, even as they were raced with a knife. And first as touching the cure of the paine in the teeth, that commeth by meanes of some distillation: *Vegetius* saith, it is good to rub al the outside of his gums with fine chalke and strong vineger mingled together, or else after that you haue washed the gums with vineger, to strew on them of Pomegranate piles. But methinkes that besides this, it were not amisse to stop the temple vains, with the plaister before mentioned, in the chapter of weeping and watering eies. The cure of the Wolfes teeth, and of the Iaw-teeth according to *Martin* is in this sort. First cause the horse head to be tyed vp to some rafter or post, and his mouth to be opened with a cord, so wide as you may easily see every part thereof.

Then take a round strong iron tooke, half a yard long, and made at the one end in al points like vnto the Carpenters gouge, wherewith he maketh his holes to be bored with a wimble or augor, & with your left hand set the edge of your tooke at the foot of the wolfs teeth, on the outside of the Iaw, turning the hollow side of the tooke downward, holding your hand steadily, so as the tooke may not slip from the fore said tooth: then hauing a mallet in your

Blundevile

right hand strike vpon the head of the toole one pretty blow, and therewith you shal loose the tooth, and cause it to bend inward: then staying the midit of your toole vpon the horses neather iaw, wrinch the tooth outward, with the inside or hollow side of the toole, and thrust it cleane out of his head: that done, serue the other Wolfes tooth on the other side in like manner, and fill vp the empty places with salt finely braied. But if the vpper iawe-teeth do also ouerhang the neather teeth, & so cut the inside of his mouth as is aforesaid, then keeping his mouth stil open, take your toole and mallet, and pare al those teeth shorter, running alongst them euen from the first vnto the last, turning the hollow side of your toole towards the teeth so shal not the toole cut the inside of his cheekes, and the backe or round side being turned toward the foresaid cheekes, and that doone wash all his mouth with vineger and salt, and let him go.

Why the diseases in the necke, withers, and backe, be declared heere before the diseases in the throte.

HAuing hitherto spoken of the diseases incident to a horses head, and to al the parts thereof, natural order requireth that we shold now discend into the throat, as a part next adiacent to the mouth. But forasmuch as the diseases in the throte haue not onely affinity with the head, but also with the lungs and other inward parts, which are many times grieued by meanes of distillation comming from the head, and through the throat: I wil speake of the diseases, incident to the necke, withers, and backe of a Horse, to the intent that when I come to talke of such diseases, as rheumes and distillations doe cause, I may discourse of them orderly without interruption.

Of the Cricke in the necke.

BEcause a Cricke is no other thing but a kind of conuulsion, and for that we haue spoken sufficiently before of al kinds thereof in the chapter of conuulsion: I purpose not heere therefore to trouble you with many wordes, but onely shewe you *Rusius* opinion, and also *Martins* experience therein. The cricke then called of the Italians *Scima* or *Lucerdo* according to *Rusius*, and according to *Martin* is, when the Horse cannot turne his neck any maner of way, but hold it stil right forth, in so much as he cannot take his meate from the ground but by times, and that very slowly, *Rusius* saith it commeth by meanes of some great weight laid on the horses shoulders, or else by ouermuch drying vp of the sinnewes of the necke. The cure whereof according to *Martin* is in this sort. Draw him with a hot iron from the root of the eare on both sides of the necke, through the midst of the same euen down to the breast, a straw deepe, so as both ends may meet vpon the breast: then make a hole in his forehead, hard vnder the fore-top, and thrust in a corner vwarde betwixt the skin and the flesh a handfull deepe, then put in a Goose feather, doubled in the midst and annointed with Hogs-greace to keepe the hole open, to the intent the matter may run out the space of ten daies. But euery day during that time, the hole must be cleansed once, and the feather also cleansed and fresh annointed, and so put in again. And once a day let him stand vpon the bit one houre or two, or be ridden two or three miles abroad by such a one as wil beare his head, and make him to bring it in. But if the Cricke be such as the Horse cannot holde his necke strait, but cleane awry, as I haue seene diuers may felte: then I thinke it not good that the Horse be drawne with a hot iron on both sides of the necke, but onely on the contrary side. As for example, if he bend his head toward the right side, then to draw him as is aforesaid onely on the lefte side, and to vse the rest of the cure as is aboue saide, and if neede bee you may splent him also with handsome stauies meete for the purpose to make his necke stand right.

Of Wennes in the neck.

AWen is a certaine kirkell like a tumor of swelling, the inside whereof his hard like a gristle, and spongius like a skin full of wrets. Of Wens, some be great, and some be small. Againe, some be very painefull, and some not painefull at all. The Physicians say, that they proceede of grosse and vicious humors, but *Vegetius* saith that they chance

to a Horse by taking cold, or by drinking of waters that be extreame cold. The cure according to *Martin* is thus: take of Mallowes, Sage, and red nettles, of each one handfull, boile them in running water, and put therunto a litle butter, and hony, and when the herbs be soft, take them out and all to bruise them, and put thereunto of oile of Bay two ounces, and two ounces of Hogs-greace, and warme them together ouer the fire, mingling them well together; that done, plaister it vpon a piece of leather so big as the Wen, and lay it to so hot as the Horse may endure it, renewing it euery day in such sort, the space of eight daies, and if you perceiue that it will come to no head, then lance it from the midst of the Wen downward, so deep as the matter in the bottom may be discouered and let out, that doone, heale it vp with this salue: take of Turpentine a quarter, and wash it nine times in faire new water, then put therunto the yolk of an egge, and a litle English Saffron beaten into powder, and make a taint or rowle of Flax, and dip it in that ointment, and lay it vnto the fore, renewing the same euery day once vntil it be whole.

Of swelling in the necke after bloodletting.

THis may come of the fleame being rusty, and so causing the vaine to rangle, or else by meanes of some cold wind striking suddainely into the hole. The cure according to *Martin* is thus. First annoint it with oyle of Camomell warmed, and then lay vpon it a litle hay wet in cold water, and bind it about it with a cloth, renewing it euery day the space of five daies, to see whether it wil grow to a head, or else vanish away. If it grow to a head, then giue it a slit with a lancet, and open it with a Corner that the matter may come out. Then heale it vp, by tainting it with Flax dipt in Turpentin and Hogs-greace molten together, dressing it so once a day vntil it be whole.

How to staunch blood.

IF a Horse be let blood when the signe is in the necke, the vaine perhaps wil not leaue bleeding so soone as a man would haue it, which if any such thing chance, then *Rusius* saith, it is good to binde therunto a litle new Horse dung tempered with chalke and strong vineger, and not to remoue it from thence the space of three daies, or else to lay therunto burnt silke, felt, or cloath, for al such things wil staunch blood.

Of the falling of the Crest.

THis commeth for the most part of pouerty, and specially when a fat Horse falleth away sodainely. The cure according to *Martin* is thus. Draw his Crest the deepnes a straw, on the contrary side with a hot iron, the edge of which iron would be halfe an inch broad, and make your beginning and ending somewhat beyond the fall, so as the first draught may go all the way hard vpon the edge of the mane, euen vnderneath the rootes of the same, bearing your hand right downward, into the neckeward, then answer that with another draught beneath, & so far distant from the first as the fall is broad, compassing as it were al the fall, but stil on the contrary side: and betwixt those two draughts right in the midst, draw a third draught, then with a button iron of an inch about, burne at each end a hole, and also in the spaces betwixt the draughts, make diuers holes distant three fingers broad one from another: that done, to flake the fire annoint it euery day once, for the space of nine daies with a feather dipt in fresh butter moulted. Then take Mallowes and Sage, of each one a handfull, boile them well in running water, and wash the burning away vntill it be raw flesh, then dry it vp with this powder. Take of hony halfe a pinte, and so much vnslacked lime as wil make that hony thicke like paast: then hold it in a fire-pan ouer the fire vntil it be baked so hard as it may be made in powder, and sprinkle that vpon the sore places.

Markham.



He falling of the Crest is occasioned most commonly through pouerty: yet sometimes I haue seen it chance through the ill proportion of the crest, which being hie, thicke and heavy, the necke thin and weake vnderneath, is not able to support or sustaine it vp, how euer it be there is remedy for both: if it proceede of pouerty, first try by good keeping to get it vp againe, but if it wil not rise, or that the originall of the disease be in the ill fashion of the crest, then let this be the cure: First with your hand raise vp the Crest as you would haue it stand, or rather more to that side from which it declineth, then take vp the skin betweene 10 your fingers on that side from which the Crest swarueeth, and with a sharpe knife cut away the breadth of very neere an inch, and the length of foure inches, which doone stitche vp the skinne together againe with three or foure stiches, and by meanes of strings, weights, or other deuises, keepe the crest perforce leaning on that side, applying thereunto a plaister of Deeres sewer and Turpentine, boiled together, till the fore bee healed: and at the selfe same instant that by this maner of infision you draw together and straiten the skin on that side, you shal in this sort giue liberty to the other side, wherby the crest may the easier attaine to his place: Take a hot yron made in fashion of a knife, the edge being a quarter of an inch broad, and therewith from the vpper part of his crest vnto the neather part of the same extending towards his shoulder, draw three lines in this forme, 20 and the By this same amount daily with fresh butter, vntill such time as it be perfectly whole. 8com- ly, as any other Horse whatsoeuer.

Of the manginess of the mane.

Blunderwile



He manginess proceedeth of rankenesse of blood, or of pouerty, of lowlines, or else of rubbing where a mangy Horse hath rubbed, or of filchy dust lying in the mane for lacke of good dressing. The signes be apparant by the itching and rubbing of the Horse, and the scabbes, fretting both flesh and skin. The 30 cure according to *Martin*, is thus: take of fresh grease one pound, of quicksiluer halfe an ounce, of Brimstone one ounce, of rape oyle halfe a pint, mingle them together, and stir them continually in a pot with a slice, vntill the quicksiluer be so wrought with the rest, as youth all perceiue no quicksiluer therein. That done, take a blunt knife, or an old Horse-combe, and scratch all the mangy places therewith vntill it bee raw and bloody, and then annoint it with this ointment, in the sunshine if it may be, to the intent the ointment may sinke in: or else hold before it a fire pan or some broad bar of iron made hot, to make the ointment to melt into the flesh. And if you see that within the space of three dayes after, with this once annointing, he leane not rubbing, then marke in what place he rubbeth, and dresse that place againe, and you shall see it heale quickly. 40

Of the falling of the haire of the mane.

It falleth for the most part, because it is eaten with little Wormes, fretting the rootes in sunder, which according to *Martin* you shall remedy in this sort. Annoint the mane and Crest with sope, then make stronglie and wash all the mane and Crest withall, and that wil kill the wormes, within twice or thrice washing.

Of griefes in the withers.



On a horses withers and backe, do chance many griefes and sores, which as *Rusius* saith, do sometime proceed of inward causes, as of the corruption of humors, and sometime of outward causes, as through the galing and pinching of some naughty saddle, or by some heavy burthen laide on the horses backe or such like. And of such griefes some be but superficiall blisters

blisters, swellings, light gals or brufings: and be easily cured. Some againe do pierce to the very bone, and be dangerous, and especially if they bee nigh the backe bone; let vs first then shew you the cure of the smaller griefes, and then of the greater.

Another of blistrings, or small swellings in the withers or backe and gallings.



Hensoeuer you see any swelling rise, then *Martin* would haue you to bind a litle hot horse dung vnto it, and that will assuage it. If not, then prick it round about the swelling, either with a fleame, or els with a sharpe pointed knife not too deepe, but so as it may pierce the skin, and make the blood to issue forth. That done, take of Mallows or elle of smallage, two or three handfuls, and boile them in running Water vntill they be so soft as pap: Then straine the water from it, and bruse the hearbs in a trean dish, putting thereunto a litle Hogges greace or els faller oile, or sheepes sewer, or any other fresh greace, boile them and stir them together, not frying them hard, but so as it may be soft and supple, and then with a clout laie it warme vpon the sore, renewing it euerie daie once vntill the swelling be gone. For this will either drie it awaie, or els bring it into his heade, which highlie enaunceth not, vntill there bee some gristle or boane 20 perished.

Rusius biddeth you, so soone as you see any swelling rise, to shau the place with a razor and lay thereunto this plaister: take a litle wheat flower and the white of an egge beaten together, and spreade it on a litle clout, which beeing laide vnto the swelling two or three daies and not remoued, wil bring it to a heade, and when you come to take it off, pull it away so softly as you can possible, and whereas you see the corruption gathered together, then in the lowest place thereof, pierce it vpward with a sharpe yron somewhat hot, that the corruption may come out, and annoint the sore place euerie day once with fresh butter, or Hogges greace, but if the skinne be onely chafed off, without anie swelling, then wash the place with water and salt, or els with warme Wine, and springle this 30 powder thereon: take of vnleacht lime beaten into fine powder, and mingle it with honie vntill it be as thicke as any paast, and make rolles or bals thereof, and bake them in a fire-pan ouer the fire, vntill they be so hard as they may be brought to powder, for this is a verie good powder to drie vp anie galling or sore. The powder of Mirre or burnt silke, seals, or cloath, or anie olde post, is also good for such purposes, but whensoeuer you vse this powder of lime and honie, let the place be washed, as is aforesaide.

Of great swellings and inflammations in a Horses withers.

40 If the swelling be verie great, then the cure according to *Martin* is thus. First drawe round about the swelling with a hotte Iron, and then crosse him with the same yron in maner of a checker, then take a rounde hot yron hauing a sharpe point, and thruste it into the swelling place on each side vp toward the point of the withers; to the intent the matter may issue downward at the holes.

That done, raint both the holes with a raint dipt in hogges greace to kil the fire, and also annoint al the othir burnt places therewith, continuing so to doe vntill the swelling be assuaged, renewing it euerie day once, vntill the fiery matter be clean fallen away, and then raint him againe with washed Turpentine mingled with yolkes of Egges and Saffron in such manner as hath beene aforesaide, renewing the raint euerie day once vntill it bee whole.

50 If you see that the swelling for all this goe not away, then it is a signe of some impostumation within, and therefore it shal be necessary to lance it, and to let out the corruption; then take of Hony halfe a pinte, of Verdigrease two ounces beaten to powder, and mingle it together with the Hony, then boyle them in a pot vntill it looke red, then being lukewarme, make either a taint or plaister, according as the wound shal require, renewing the same

same euery day once, vntill it be whole. But the sore may be so vehement, that for lacke of looking in time, it will pierce downward betwixt both shoulders toward the intrayles, which is very dangerous: yea, and as *Rusius* saith, mortall, because the corruption of the sore infecting the lungs and hurt (which be the vitall partes and chiefe preservers of life) the body must needs decay. And therefore Martin would haue you to fill the hole with the salue last mentioned, and to thrust in afterwarde a peece of a sponge, as well to keepe the hole open, as also to sucke out the corruption, renewing it euery day once, vntill it be whole.

Of the hornes or hard knobs growing vnder the saddle side.

Blundevile This is a dead skin like a peece of leather, called of the Itallans *Corno*, that is to say, a horne, for that it is hard vnder hand, and commeth by meanes of some straight saddle, pinching the horse more on the one side than on the other: or els on both sides equally. The cure whereof according to Martin, is in this sort: Anoint them with fresh butter or Hogges greace, vntill they be mollified and made so soft as you may either cure them, or pull them away, and then wash the wound with mans stale, or with white wine, and dry it with powder of vnslaet lime mixt with hony.

Of Wennes or knobs growing about the saddle skirts.

These be great harde knobs growing most commonly betwixt two ribs, apparant to the eye, which by their hardnesse seeme to come of some old bruse, and are called of Italians *le Curs*. The cure whereof, according to Martin is thus. First mollifie them, by anointing them with Hogges greace euery day once or twice, the space of eight daies, and if you perceiue that it will come to no head with this, then lance it from the middle downward, that the matter may come out: then taint it with washed Turpentine, yolkes of Egges, and fasson mingled togyther as is aforesaid, renewing the taint euery daye once vntill it be whole.

Of the Nauill gall.

The Nauill gal is a bruse on the backe behind the saddle right against the Nauill of the horse, and therof taketh his name. It commeth either by splitting of the saddle behind, or for lacke of stuffing, or by meanes of the hinder buckle fretting that place, or else by some great weight laid on his backe: you shal perceiue it by the puffed vppe, and spungy fleshy, looking like rotten lightes or lunges, and therefore is called of the Italians *Pulmone*, or *Pulmonello*. The cure whereof according to Martin, is thus. Cut it round about with a sharpe knife or rasor euen to the bone, leauing no rotten flesh behinde: that done, take the white of an Egge and salt beaten together, and lay that plaisterwise to the fore vpon a little tow, renewing it once a day the space of two daies. Then take of hony a quarterne of a pint, and of Verdigrease an ounce beat into powder, and boile them together in a pot, stirring it still vntill it looke redde, and being luke warme, make a plaister with to re and clap it to the wound, washing and clesning well the wound first with a little warme Vineger or white wine, continuing it once a day, vntill it begin to heale and skin, then dry it vp, by sprinkling thereon this powder following. Take of hony a quarterne, and as much of vnslaet lime as will thicken the hony like vnto paast, and in a fire pan ouer the fire, stir it still vntill it be hard baked, so as it may bee beaten into powder, but before you throw on the powder, wash the wound first with warme Vineger, continuing so so do vntill it be perfectly skinned and whole.

Of

Of the swaying of the backe.

This is called of the Italians, *Malferuto*, and according to *Rusius* and *Martins* opinions, commeth either by some great straine, or else by heauy burthens: you shal perceiue it by the reeling and roling of the horses hinder parts in his going, which will falter many times, and sway sometimes backward, and sometime fideling, and be ready to fall euen to the ground, and the horse being laide, is scant able to get vp. The cure according to Martin is thus. Couer his backe with a sheeps skin, comming hot from the sheeps backe, laying the fleshy side next vnto his backe, and lay a howling cloath vpon the same to keepe his backe as warme as may be, and so let it continue, vntill it beginne to smel: then take the old skin away, and lay a new vnto it, continuing so to do the space of threeweekes. And if he amend not with this, then draw his backe with a hot yron out on both sides of the ridge of his backe, from the Pitch of the Buttocks, vnto a handful within the saddle, and let euery line be an inch distant one from another, and then againe ouerthwart checker-wise, but let not such stroks be very deep, and so burned as euery one looke yellow, then lay on this charge following. Take pitch one pound, of Rozen halfe a pound, of bole Armony halfe a pound made in powder, and halfe a pinte of Tarre, and boile all these together in a pot, stirring it vntill euery thing bee molten and thoroughlie mingled together, then being luke warme, dawbeal the burning therewith very thicke, and thereupon clap as many flockes of the horses colour, as you can make to abide on, and remoue it not before it fall away it selfe, and if it be in Summer, you may turne him to grasse.

Of the weakenesse in the backe.

It doth appeare by *Laurentius Rusius*, that there is an other kind of weakenesse in the backe, called in Italian *le gotte*, or *morscatura de le reni*, that is to say, the fretting or biting of the reines, which as the said *Rusius* saith, proceedeth of abundance of humors, resorting to that place, whereby all the hinder partes of the horse doe leese their feeling and strength, and the horse falleth downe on the ground: yea, and such humors resorting to the hart, do suffocate the same, and in two or three houres do cause the horse to die. The remedie according to *Rusius*, is in this sort: Let him blood abundantly in the necke, and draw his backe with a hot yron, in such sort as is declared in the last Chapter. He saith also it is good to make him swim through a riuer, and to rowell him on his hanches, nigh the huckle bones; and to make the haire to grow againe, it is good as he saith to ayoint the place with hogges greace, and three leaued grasse stamped together.

Of Hydebound.

Hydebound, is when the skinne cleaueth so fast to the horses backe, that a man cannot pul it from the flesh with his hand, which *Ruellius* calleth *Coriogo*: it commeth meth for the most part of pouertie, or els when the horse after some great heate hath bene suffered to stand long in the raine or wet weather, for that wil cause the skinne to shrink, and to cling to his ribs. It is knowne by the leanness of the horse, and gantnes of his bely, and by fast sticking of the skin vnto the ribs when you pul at it with your hand. The cure according to Martin is thus. Let him blood on both sides the bellie in the flanke vaines betwixt the flanke and the girding place: that done, giue him this drinke. Take a quart of white Wine, or els of good Ale, and put thereunto three ounces of good faller oyle, of Cummin one ounce, of Annis seedes two ounces, of Licoras two ounces, beaten al into fine powder, and giue it him luke warme with a horne. And when he hath drunk let one standing at his huckle-bone, rub him hard with his hand along the back, and ouerthwart the ribbes the space of halfe an houre: that done, set him in a warme stable, and let him stand in litter vp to the belly, and couer all his backe and ribs with a sacke first thoroughly foked in a tub of cold water, and then well and hard wroung, and ouer that caste

and

another cloath, and girde it fast with a surcingle, stuffing him well about the back with fresh straw, continuing thus to doe every day once the space of a weeke, during which time giue him no cold water but luke warme, and put therein a little ground maile. The wet sacke wil cause the backe to gather heat it selfe, and the skin to loosen from the flesh, and if you will bestow more cost, you may annoint all his body with wine and oile mingled together, according to the opinion of the old writers, which no doubt is a very comfortable thing, and must needs supple the skinned, and loosen it from the flesh.

Of the diseases in the throat and lungs, and why the griefes of the shoulders and hippes be not mentioned before amongst the griefes of the withers and backe.

Blumlee

Some perhaps would looke heere, that for so much as I haue declared the diseases of the necke, withers and backe, that I should also follow on now with the griefes of the shoulders and hips. But sith that such griefes for the most part doth cause a horse to halt, and that it requireth some skill to know when a horse halteth, whether the fault be in his shoulder, hip, legge, ioynt, or foot, I thinke it is not good to seperate those parts asunder, specially sith nature hath ioyned them together, that is to say, the shoulders to the forelegs, and the hips to the hinder legges. And therefore according to natures order, I will treat of them in their proper place: that is to say, after that I haue shewed al the diseases that be in the inward horses body, not onely about the midriffe, as the diseases of the throat, lungs, breast, and hart, but also vnder the midriffe, as those of the stomacke, liuer, guts, and of all the rest. And first, as touching the diseases of the throat, the Glauanders, and Strangullion, to all horses is most common.

Of the Glauanders and Strangullion, so called according to the Italian name, Stranguilhon.

Most Fencers do take the Glauanders and Strangullion to bee all one disease, but it is not so, for the glauanders is that which the Physicians call *Tronssilla*, and the Strangullion is that which they call in Latine *Angina*, in Greeke *Synmechi*, and we commonly call it in English, the squinnancy, or Quinzie. *Tronssilla*, is interpreted by them to be inflammations of the kernels, called in Latine *Glandes* the Italian *Glanule*, which lie on both sides of the throat, vnderneath the roote of the tongue, nigh vnto the swallowing place, of which word *Glanule*, or *Glanule*, I thinke we borrow this name glauanders. For when the horse is troubled with this disease, hee hath great kernels vnderneath his iawes, easie to be seene or felt, paining him so, as he can not easily swallow down his meat, which commeth first of cold distillation out of the head. But if such kernels be not inflamed, they will perhaps goe away of themselves, or else by laying a little hot horse-dung and strawe vnto them, the warmth thereof wil dissolve them, and make them to vanish away. But if they be inflamed, they will not go away but encrease: and wax greater and greater, and be more painful every daie then other, and cause the horse to cast continually sliethe matter at his nose: The cure whereof according to Martin is thus: First ripe the kernels with this plaister. Take of brant two handfuls, or as much as will thicken a quart of wine or Ale: then put thereunto halfe a pounce of hogges grease, and boile them together, and lay it hot to the sore with a cloath, renewing it every day vntil it be ready to breake, then lance it, and let out all the matter, and taint it with a taint of flax dipt in this salve: Take of Turpentine, of hoggs grease, of each like quantity, and a little waxe, and melt them together, and renew the taint euery daie vntil it be whole. *Laurentius Ruscus* saith, that this disease is verie common to colts, because in them doth abound flexible moisture, apt to be dissolved with euery little heat, and to turne to putrefaction: and therefore if the horse be not ouer young, he would haue you first to let him blode in the necke vaine, and then to lay vnto the same sore a ripening playster, made of Mallowes, Linseeds, Rew, Wormwood, ground Ivy, Oile of Baies, add Dialthea, and to annoint his throat also, and all the sore place with fresh butter: and the sore being ripe, to lance it, or els to rowel it, that the matter may come forth.

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But the kernels wil not decrease, then pul them away by the rootes, and to dry vp the vlcereous place with an ointment made of vnslacked lime, Pepper, Brimstone, Nitrum, and oile Oliue. It shall be also good to purge his head by perfuming him every day once, in such sort as hath beene before declared. And let the horse be kept warme about the head and stand in a warme stable, and let him drinke no cold water: but if you see that after you haue taken away the kernels, the horse doth not for all that leaue casting filthy matter at the nose, then it is to be feared, that hee hath some spice of the mourning of the Chine, for both diseases proceed of one cause, and therefore I thinke good to speake of it heere presently.

But first I will set downe a drinke which I haue seene prooued vpon a horse that I thought could neuer haue bin recovered of the same disease, and yet it did recover him in very short space, so as he travelled immediately after many miles, without the helpe of any other medicine.

A drinke for the Strangullion or Glauanders.



Ake of warm milk as it cometh from the Cow a quart, or instead thereof a quart of new Beere or Ale warmed, and put thereunto of moulten Butter the quantity of an Egge: and then take one head of Garlick, first clean pilled and then stamped smal, which you must put into the milke or drinke being made luke warme, and giue it the horse with a horne, and immediately after the drinke be giuen, catch hold of his tongue with your hand, and hauing broken two raw Egges either vpon his foreteeth, or against the stiffe wherewith his head is holden vp, cast those broken Egges, shels and all into his throat, making him to swallow downe the same, that doone, ride him vp and downe till he beginne to sweate, then set him vp couered warme with an old couerlet and straw, not suffering him to eate nor drinke for the space of two or three houres after, and let his drinke for the space of two or three daies, bee somewhat warme, whereinto it is good to put a handfull or two of bran or ground malt, and in giuing the said drinke, it shall not be amisse to poure some thereof into either nostrill.

Blumlee

Of the mourning of the Chine.



This word mourning of the Chine, is a corrupt name borrowed of the French roong, wherein it is cald *Mote deschen*, that is to say, the death of the backe. Because many do hold this opinion that this disease doth consume the marrow of the backe: for remedy whereof, they vse strange kinds of cures. For some taking it to be a rheume, go about to stop it, by laying a stricaine, or binding charges to the nape of the necke. Some againe, do twine out the pith of the backe with a long wire thrust vp into the horses head, and so into his necke and backe, with what reason I know not. Well, I know that few horses do recover that haue this disease. Some againe thinke that the lungs of the horse be rotten, and that the horse doth cast them out at his nose. But *Martin* saith, that he hath cut vp diuers horses which haue been iudged to haue dyed of the mourning of the chine, but he could finde neuer either back or lungs to be perished, but onely the liuer, and most commonly that side of the liuer, which answereth the nostrill wher at he casteth, whereof we will talke in his proper place, when we come to speake of the diseases in the Liuer. The Italians do call this disease *Ciamorra*, the olde Authors do call it the moist malady, whereof *Theomnestus* maketh two differences. For in the one the matter which he doth cast at the nose is white, and doeth not smell at all: and in the other, that which he casteth is filthy and sticking corruption. They proceed both of cold humors congealed in the head, but more abounding in the one then in the other: by reason perhaps that the horse was not cured in time: for of colde first commeth the Pofe, and the cough, then the Glauanders, and last of all the mourning of the chine. When the horse casteth matter at the nose that is not stinking, he may easily be cured by such remedies as haue beene before declared in the chapter of the Pofe: but if the matter be very

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ry filthy and stinking, then it is very harde to cure. Notwithstanding, it shall not grieue me to write vnto you heere, the experience of *Theomnestus*, and of *Laurentius Ruffus*. *Theomnestus* cure is thus. Take of Water and hony called of the Physitians *Hydromel*, a quart, and put thereunto three ounces of oyle, and powre that into his nostrill euery morning the space of three daies: and if that do not profit him, then let him drinke euery day, or once in two daies, a quart of olde wine, mingled with some of the medicine or rather the precious meate, called of the olde writers *Terrapharmacum*, and that will restore him to his former estate. *Laurentius Ruffus* saith, that of al diseases ther is none more perillous, nor more to be suspected, then the rheume which commeth of cold, for horses haue large Conduites, and are full of moisture, and therefore if colde once enter, it findeth matter enough to worke on, to breede continuall distillation, as well outwardly at the nose, as inwardly, descending downe to the vitall part in such sort, as it doth not suffocate the same.

The signes according to the said *Ruffus* be these, the horse doth cast matter continually at the nose, sometime thinne and sometime thicke, his nostrils, eares, and al his outward parts, will be cold to the feeling, his eyes, head, and all his body heauy, and he will cough, and haue smal appetite to his meat, and lesse to his drinke, and sometime he will tremble and shake: his cure is in this sort. Purge his head, partly by perfuming him, and partly by making him to neeze in such sort, as hath beene before taught in the chapter of the poise, which waies of perfuming and purging his head as they bee good, so doeth *Ruffus* praise these two heere following to be most excellent: the first is this: Take of the stalkes of *Pistis alba* otherwise called *Brionia*, or wilde Vine, two or three good handfulls, and being brused, put them into a linnen bagge, and fasten the bagge to the horses head, so as he may receiue the scent vp into his nostrils, without touching the heare with his mouth, and this will cause the humors to run downe abundantly. The second medicine; Take of Euforbium beaten into fine powder, three ounces, of the iuice of Beres one pound, of Swines blood halfe a pound, boile al these together vntil they be thoroughly mingled together, and liquide like an ointment, and then take it from the fire and put thereunto one ounce more of Euforbium and mingle them againe thoroughly together, and preserve the same in a box, to vse at needefull times in this sort: Make two stiffe long rowles or tampins of linnen clowtes, or such like stuffe, sharpe pointed like finger-flores: which tampins are called of the physitians in Latine *Pess*, and being annointed with the ointment aforesaid, thrust them vp into the horses nostrils, and let them abide therein a pretty whilk, then pul them out, and you shal see such abundance of matter come forth at his nose, as is maruiculous to behold: *Ruffus* also praiseth verie much this medicine heere following.

Take as much of the middle barke of an Elder tree, growing on the water side, as will fill a new earthen pot of a meane size, putting thereunto as much cleere water as a pot will hold, and let it boile vntil one halfe be consumed: and then to be filled vpp againe with fresh water, continuing so to doe three times one after another, and at the last time that the one halfe is consumed, take it from the fire, and straine it throgh a linnen cloth. Then take two partes of that decoction, and one part of hogges greace, or Butter, and being warmed againe together, giue the horse to drinke thereof one hornfull, and poure another hornfull into his nostrill that casteth, and whensoever you giue him this medicine, let the horse bee empty and fasting, and keepe him without meat also two or three hours after, for this is a very good drinke for anye sicknesse that commeth of cold. Moreouer, open the skinne of his foreheade, and of his temples, and also of his taile with a sharpe hot yron, that the corrupt humours may yssue outward. That done, take hot bricke, or else a pan of fire with burning coales, and hold it nigh vnto his belly and flanks, to the intent that they may bee thoroughly warmed, and being so warmed annoint them alouer with oyle de Bay, or Dialthea, to defend his body from the cold, and let his head be well couered, and al his bely kept warme. Yea and it were good to bath his head sometime, as *Ruffus* saith, with a bath made of Rew, Wormewood, Sage, Iunep, Bay leaues, and Hyssop. And let his drinke be warme water mingled with Wheat meale; yea, and to make it the more comfortable, it were good as *Ruffus* saith, to put thereunto some Cinamon, Ginger,

Ginger, Galingale, & such hot pieces. And his meat in Winter season would bee no other but sodden corne, or warme masches, made of ground Malt and wheat bran: in summer season if he went to grasse, I think it would do him most good, so that he go in a dry warm ground, for by feeding alwaies downward, he shall purge his head the better as *Ruffus* saith. Thus much of the Glanders, and mourning of the Chine. Now we wil speake somewhat of the strangullion, according to the opinion of the Authors, though not to the satisfaction perhaps of our English Ferrers.

Of the strangullion or Squinancy.

¹⁰ The Strangullion, called of the Latines *Angina*, according to the Physitians, is an inflammation of the inward partes of the throate, and as I saide before, is called of the Greeks *Synanchi*, which is as much to say in English as strangling, wherof this name strangullion as I thinke is deriued for this disease doth strangle euery man or beast, and therefore is numbred amongst the perillous and sharp diseases called of the Latines *Morbi acuti*, of which strangling the physitians in mans body make foure differences. The first and worst is, when no part within the mouth nor without, appereth manifestly to be inflamed, and yet the patient is in great perill of strangling. The second is, when the inward parts of the throat onely be inflamed. The third is, when the inward and outward partes of the throat be both inflamed. The fourth is, when the muscles of the necke are inflamed, or the inward ioyns thereof so loosened, as they straiten thereby both the throat, or wifand, or wind-pipe: for short breath is incident to all the foure kinds before recited, and they proceede all of one cause: that is to say, of some collick or bloody-fluxion, which comes out of the branches of the throat-vaines into those parts, and there breedeth some hot inflammation. But now to proue that a horse is subiect to this disease, you shall hear what *Abfirtus*, *Hierocles*, *Vegetius*, and others doe say, *Abfirtus* writing to his friend a certaine Ferrer or horse-leach, called *Astoricus*, speaketh in this manner. When a Horse hath the strangullion it quickly killeth him, the signes wherof be these. His temples will be hollow, his tong will swell and hang out of his mouth, his eies also will be swollen, and the passage of his throat stoppt so as he can neither eat nor drinke. All these signes be also confirmed by ³⁰ *Hierocles*.

Moreouer, *Vegetius* rendereth the cause of this disease, affirming that it proceedeth of abundance of subtil blood, which after long trauell will inflame the inward or outward muscles of the throat or wifand, or such affluence of blood may come, by vse of hot meats after great trauell, being so alteratiue, as they cause those parts to swell in such sort as the Horse can neither eat nor drinke, nor draw his breath. The cure according to *vegetius*, is in this sort.

First bath his month and tongue well with hot water, and then annoint it with the gal of a Bull, that done giue him this drinke. Take of old oyle two pound, of olde wine a quart, nine figs, and nine Leekes heads well stamped and braied together. And after you haue ⁴⁰ boiled these a while before you straine them, put therunto a little Nitrum Alexandrinum, and giue him a quarte of this euery morning and euening. *Abfirtus* and *Hierocles* would haue you to let him blood in the palate of his mouth, and also to poure wine and oile into his nostrils and also giue him to drinke this decoction of Figs and Nitrum sodden together, or else to annoint his throat within with nitre oyle and hony, or else with hony & hogs dung mingled together, which differeth not much from Galen his medicine, to be giuen vnto man. For he saith, that hony mingled with the powder of hogs dung that is white, and swallowed downe, doth remedy the squanancy presently. *Abfirtus* also praiseth the ointment made of Bdellium, and when the inflammation beginneth somewhat to decreafe, he saith it is good to purge the horse, by giuing him wild Cucumber, and Nitre to drinke. ⁵⁰ Let his meat be grasse if it may be gotten, or else wet hay, and sprinkled with Nitre. Let his drinke also be lukewarme water, with some barley meale in it.

Of the Cough.

Of Coughes, some be outward and some be inward. Those bee outward which doe come of outward causes, as by eating a feather, or by eating dusty or sharpe straw

straw and such like things: which tickling his throate, causeth him to cough: you shal perceiue it by wagging and wrying his head in his coughing, and by stamping sometime with his foote, laboring to get out the thing that grieueth him, and cannot. The cure according to *Martin* is thus. Take a Willow wand, rowled throughout with a fine linnen clout, and then annoint it all ouer with hony, and thrust it downe his throat, drawing your hand to and fro, to the intent it may either driue down the thing that grieueth him, or else bring it vp, and do this twice or thrice, annointing euery time the stick with fresh hony.

Of the inward and wet cough.

Of inward Coughs some be wet and some be dry. The wet cough is that commeth of cold, taken after some great heat giuen to the Horffe, dissoluing humors, which being after ward congealed, do cause obstruction and stopping in the lungs. And I call it the wet cough, because the Horfe in his coughing, will voide moist matter at his mouth after that it is once broken. The signes be these. The Horffe will be heauy, and his eies wil run a water, and he wil forsake his meate, and when he cougheth, he thrusteth out his head, and reacheth with great paine at the first, as though hee had a dry cough, vntill the fleame be broken, and then hee will cough more hollow, which is a signe of amendment. And therefore, according to *Martins* experience, to the intent the fleame may breake the sooner, it shal be necessary to keepe him warme, by clothing him with a double cloth, and by littering him vp to the belly with fresh straw, and then to giue him this drinke: take of barley one peck, and boile it in 2. or 3. gallons of faire water, vntill the barley begin to burle, and boile therewith of bruised Licoras, of Annis-seedes, or Raisins, of each one pound, then straine it, and to that liquor put of hony a pinte, and a quarterne of Sugar candy, and keepe it close in a pot: to serue the horfe therewith foure seuerall mornings, and cast now and then the sodden barley with the rest of the strainings, but make it hot euery day to perfume the horfe withal, being put in a bag, and tyed to his hed, and if the horfe will eat of it, it shal do him the more good. And this perfuming in winter season would be vsed about ten of the clocke in the morning, when the Sun is of some height, to the intent the horfe may be walked abroad, if the Sun shine, to exercise him moderately. And vntill his cough weare away, faile not to giue him warm water, with a little ground mault. And as his cough breaketh more and more, so let his water euery belesse warmed then other.

Of the dry cough.

This seemeth to come of some grosse and rough humor cleauing hard to the hollow places of the lungs which stoppeth the wind-pips, so as the horfe cannot easily draw his breath, and if it continue, it wil either grow to the purfick, or else breake his wind altogether. The signs be these. He wil cough both often, drily, and also vehemently, without, voiding at the nose, or mouth. The cure, according to *Martin*, is in this sort. Take a close earthen pot, and put therein three pints of strong vinegar, and foure eggs, shels and all vnbroken, and foure Garlike heads cleane pilled and bruised, and set the pot being very close couered in some warme dunghill, and there let it stand a whole night: and the next morning with your hand take out the egges, which will be so soft as silke, and lay them by, vntill you haue strained the Garlike and Vineger through a faire cloath, then put to that liquor, a quarterne of hony, and halfe a quarterne of Sugarcandy, and two ounces of Licoras, and two ounces of Annis-seedes, beaten al into fine powder. And then the Horffe hauing fasted al the night before, in the morning betwixt seuen and eight of the clocke, open his mouth with a cord, and whorle therein one of the egges, so as he may swallow it downe, and then immediately poure in after it a hornfull of the aforesaide drinke, being first made lukewarme, and cast in another egge, with another horn full of drinke, and so continue to do, vntill he hath swallowed vp all the egges, and drunke vp all the drinke: and then bridle him, and couer him with warmer cloathes then he had before, and bring him into the stable, and ther let him stand on the bit, at the bare rack, wel littered vp to the belly, the space of two houres. Then vnbit him, and if it be in winter, offer him a handfull of Whea-

wheat straw: if in summer giue him grasse, and let him eat no hay, vnlesse it be very wel dusted, and sprinkled with water, and giue him not much thereof. And therefore you shal need to giue him the more prouender, which also most be wel clenfed of filth and dust, and giue him no water, the space of 9. daies. And if you perceiue that the cough doth not weare away, then if it be in winter, purge him with these pilles. Take of lard two pound laid in water two houres: then take nothing but the cleane fat thereof, and stamp it in a mortar, and thereto put of Licoras, of Annis-seedes, of Fenegreke, of each beaten into powder three ounces, of Aloes in powder two ounces, of Agerick one ounce. Knead these together like paast, and make thereof six bals as big as an egge. Then the horfe hauing fasted ouer night, giue him the next morning these pilles one after another, anointed with hony and oile mingled together in a platter, and to the intent he may swallow them down whether he wil or not, when you haue opened his mouth catch hold of his tong, and hold it fast while you whirle in one of the pil., that done, thrust it into his throat with a roling-pin, & then let his tongue go vntill he hath swallowed it downe: then giue him in like manner all the rest of the pilles, and let him stand on the bit warme, cloathed and littered, the space of three houres at the least, and after that, giue him a little wet hay, and warme water with a little ground mault in it to drinke, and let him drinke no other but warme water the space of a weeke. And now and then in a faire sunny day, it shal be good to trot him one houre abroad to breath him.

Of the fretized, broken and rotten lungs.

This proceedeth as *Abstrus* and *Theomnestus* saith, either of an extreame cough, or of vehement running, or leaping, or of ouer greedy drinking after great thirst for the lungs be inclosed in a very thin filme or skin, and therefore easie to be broken, which if it be not cured in time, doth grow to apostumation, and to corruption, oppressing all the lungs, which of old Authors is called *Vomica*, and *Suppuratio*. But *Theomnestus* saith, that broken lungs, and rotten lungs, be two diuers diseases, and haue diuers signes, and diuers cures. The signes of broken lungs be these. The Horfe draweth his wind short, and by little at once, he will turne his head often toward the place griued, and grometh in his breathing, he is afraid to cough, and yet cougheth as though he had eaten small bones. The same *Theomnestus* healed a friends horse of his, whose lunges were fretized, or rather broken as he saith, by continual eating salt, with this manner of cure here following. Let the Horffe haue quiet and rest, and then let him blood in the hanches, where the vaines appeare most: and giue him to drinke the space of seuen daies barley or rather Otes sodden in Goates milke: or if you can get no milke, boile it in water, and put therein some thicke collops of larde and of Decres sewer, and let him drinke that: and let his common drinke in winter season be the decoction of wheat meale, and in summer time, the decoction of barley, and this as he saith wil binde his lungs againe together. *Vegetius* vtterly disalloweth letting of blood in any such disease as this is, & all maner of sharp medicynes, for feare of prouoking the cough, by means wherof the broken places can neuer heale perfectly. And therefore neither his medicines nor meat would be harsh, but smooth, gentle and cooling. The best medicine that may be giuen him at all times is this: take of Fenegreke, and of Lincede, of each halfe a pound, of Gum dragagant, of Mastick, of Myrrhe, of Sugar, of Fitch flower, of each one ounce. Let all these things be beaten into fine powder, and then infused one whole night in a sufficient quantity of warme Water, and the next day giue him a quart of this lukewarme, putting thereunto two or three ounces of oile of Roses, continuing so to do many dayes together, and if the disease be new, this wil heal him: yea and it will ease him very much although the disease be old, which is thought vncurable. And in winter season so long as he standeth in the stable, let him drinke no cold water, and let his meat be cleane without dust, but in summer season it were best to let him runne to grasse, for so long as he eateth grasse, a man shal scantly perceiue this disease. Thus much of broken lungs.

Of putrified and rotten lungs.

THe signes to know whether a Horsses lungs be putrified or rotten, according to *Theomnesius* are these. The Horffe will eat and drinke greedilyer then he was wont to do, he shal be oftner vexed with a cough, and in coughing he will cast little lumps of matter out at his mouth. The cure whereof according to *Theomnesius*, is thus. Giue him to drinke euery morning, the space of seuen daies the iuyce of Purflain mingled with Oyle of Roses, and ad thereunto a little tragacantum that hath been layed before in steep in Goates milke, or else in Barly or Oten milke, strained out of the corne. When the Apostume is broken, then a very strong vile and euill sauour will come out of his Nostrils: for remedy whereof, it shall be good to giue him the space of seuen daies this drinke here following: take of the roote called Costus two ounces, and of Casia or else of Cinamon three ounces beaten into fine powder, and a fewe Raisins, and giue it him to drinke with wine. But *Vegetius* would haue him to be cured in this sort and with lesse cost I assure you. Take of Frankincense and Aristoloch, of each two ounces, beaten into fine powder, and giue him that with wine, or else take of vnburnt Brimstone two ounces, and of Aristoloch one ounce and a halfe beaten into powder, and giue him that with wine. And hee would haue you also to draw his breast with a hot iron, to the intent the humors may issue forth outwardly.

Of shortnesse of breath.

A Horffe may haue shortnesse of breath, by hasty running after drinking, or vpon a full stomach, or by the discending of humors vnto his throat or lungs, after some extreame heate dissolving the said humors, which so long as there is nothing broken, may in the beginning be easily holpen. The signes bee these. The Horffe will continually pant, and fetch his breath short, which wil come very hot out at his nose, and in his breathing he will squise in the nose, and his flanks will beate thicke: yea and some cannot fetch their breath vnlesse they hold their neckes right out and straight, which disease is called of the old writers by the Greeke name *Orthopnea*. The cure. Let him blood in the neck, and giue him this drinke, take of wine, and oile, of each a pint, of Frankincense halfe an ounce, and of the iuyce of Horehound halfe a pint. It is good also to poure into his throte honny, butter and Hogs-greace moulten together, and made lukewarme. *Tiberius* saith, it is good to giue him whole egges, shels and all, steeped and made soft in vineger: that is to say, the first day three, the second day fve, and the third day seuen, and to power wine and oile into his nostrils. I for my part would take nothing but Annis-seedes, Licoras, and Sugarcandy, beaten all into fine powder, giue him that to drinke, with wine and oile mingled together.

Of the Purficke.

THis is a shortnes of breath, and the horfe that is so diseased is called of the Italians, *Cauallo pulsus*, or *Bolsa*, which I thinke is deriued of the Latin word *Pulsus*, by changing *P*. into *B*. and I thinke differeth not much from him that hath broken lungs, called of *Vegetius* and other old writers *vulsus*, for such shortnesse of breath comes either of the same causes, or else much like, as abundance of grosse humors, cleauing harde to the hollow places of the lungs, and stopping the wind-pips. And the wind being kept in, doth resort downward as *Rufinus* saith, into the Horsses guts, and so causeth his flanks to beate continually without order: that is to say, more swiftly and hier vp to the backe, then the flanks of any Horffe that is sound of wind. And if the disease be old, it is seldome or neuer cured, and though I finde many medicines, prescribed by diuers Authors, fewe or none do content me, vnlesse it be that of *Vegetius*, recited before in the Chapter of broken lungs. And if that preuaileth not, then I thinke it were not amisse according to *Rufinus* to purge him with this drinke, heere following: take of Maiden haire, of Ireos, of Ash, of Li-

coras, of Fenegreke, of Raisins, of each halfe an ounce, of Cardanum, of pepper, of bitter Almonds, of Baurach, of each, two ounces, of nettle seede, and of Aristoloch, of each three ounces, boile them al together in a sufficient quantity of water, and in that decoction dissolve halfe an ounce of Agarike, and two ounce of Coloquintida, together with two pound of Hony, and giue him of this a pinte or a quarte at diuers times: and if it be too thick make it thinner, by putting therunto water wherein Licoras hath bene sodden, and if neede be you may also draw both his flanks crosse-wise with a hot iron, to restraine the beating of them, and also slit his Nostrils, to giue him more aire. And if it bee in summer turne him to grasse, if in winter let him be kept warme, and giue him now and then a litle sodden wheat. *Rufinus* would haue it to bee giuen him three daies together and also newe sweet wine to drinke, or else other good wine mingled with Licoras water.

Of a Consumption.

A Consumption is none other thing but an exulceration of the lunges, proceeding of some fretting or gnawing humor, descending out of the head into the lunges. And I take it to be that disease which the old writers are wont to cal the dry Malady: which perhaps some would rather interpret to be the mourning of the chine, with whom I intend not to strue. But thus much I must needs say, that euery Horffe hauing the mourning of the Chine, doth continually cast at the nose, but in the dry Malady it is contrary. For all the Authors that write thereof affirme, that the Horffe auoideth nothing at the Nose. And the signs be to know the dry Malady, according to their doctrine, be these. His flesh doth cleane consume away, his belly is gaunt, and the skinne thereof so harde stretched, or rather shrunk vp, as if you strike on him with your hand it will sound like a Tabar, and he will be hollow backt, and forsake his meat, and though he eateth it, (as *Abstrus* saith) yet he doth not digest it, nor prospereth not withall, he would cough and cannot but hickingly, as though he had eaten small bones. And this disease is iudged of all the Authors to be incurable. Notwithstanding, they say, that it is good to purge his head with such perfumes as haue bene shewed you before in the Chapter of the Glanders, and also to giue him alwaies Coleworts, chopt small with his prouender. Some would haue him to drinke the warme blood of sucking pigs new slaine, and some the iuyce of Leekes, with oile and wine mingling together. Others praise wine and Frankincense, some oyle and Rue, some would haue his body to be purged and set to grasse.

Of the consumption of the flesh, and how to make a leane Horfe fat.

Martin saith that if a Horfe take a great cold after a heat it wil cause his flesh to wast, and his skin to wax hard and dry, and to cleaue fast to his sides, and hee shall haue no appetite vnto his meat, and the fillets of his backe wil fall away, and all the flesh of his buttocks, and of his shoulders, will be consumed. The cure whereof is thus. Take two heepes heads vnslaid, boile them in three gallons of Ale, or faire running water, vntill the flesh be consumed from the bones, that done, strain it through a fine cloth, and then put thereunto of Sugar one pound, of Cinamon two ounces, of confere of Roses, of Barberries, of Cherries, of each two ounces, and mingle them together, and giue the Horffe euery day in the morning, a quart thereof lukewarme, vntill all be spent: and after euery time he drinketh, let him be walked vp and downe in the stable, or else abroad if the weather be warme, and not windy, and let him neither eat nor drinke in two houres after, and let him drinke no cold water, but lukewarme, the space of fiftene daies, and let him be fed by little and little, with such meate as the Horfe hath most appetite vnto. But if the horfe be neeth and tender, & so wax lean without any apparant griefe or disease, then the old writers would haue him to be fed now and then with parched Wheat, and also to drinke Wine with his water, and eat continually wheate bran mingled with his prouender, vntill hee waxe stronge, and hee must be often dressed and trimmed, and lye solite,

without the which things his meat will do him but little good. And his meat must be fine and cleane, and giuen him often and by little at once. *Rusius* saith, that if a Horffe eating his meate with good appetite, doth not for al that prosper, but is still leane: then it is good to giue him Sage, Sauin, Bay berries, Earth-nuttes, and Boares greace, to drinke with wine: or to giue him the intrals of a Barbell or Tench, with white Wine. He saith also that foddren Beanes mingled with Branne and Salt, will make a leane Horffe fat in very short space.

Of grieve in the breast.

Blundevile



Aurenius Rusius writeth of a disease called in Italian *Gravezza di petto*, to which hath not bene in experience amongst our Ferrers, that I can learn. It coms, as *Rusius* saith, of the superfluity of blood, or other humors dissolved by some extreame heat, and resorting down the breast, paining the Horffe, so as he cannot well go. The cure whereof according to *Rusius* is thus. Let him bloode on both sides of the breast in the accustomed vaines, and rowell him vnder the breast, and twice a daye turne the rowells with your hand, to mooue the humours that they may yssue forth, and let him goe so roweled the space of fiftene daies.

Of the paine of the heart called Anticor, that is to say, Contrary to the heart.



His proceedeth of abundance of ranke blood bred with good feeding & ouermuch rest: which blood resorting to the inward parts doth suffocate the heart, and many times causeth swellings to appeare before the breast, which will grow vpward to the necke, and then it killeth the Horffe. The signes. The Horffe will hang downe his head in the manger, forsaking his meate, and is not able to lift vp his head. The cure according to *Martin* is thus. Let him blood on both sides abundantly in the plat vaines, and then giue him this drinke: take a quart of malmesie, and put thereunto halfe a quarterne of Sugar, and two ounces of Cinamon, and giue it him lukewarme, then keepe him warme in the stable, stuffing him well about the stomach that the wind offend him no manner of way, and giue him warme water with mault alawies to drinke, and giue him such meate as he will eate. And if the swelling do appeare, then besides letting him blood, strike the swelling in diuers places with your fleame that the corruption may goe forth: and annoint the place with warme Hogs greace, and that wil either make it to weare away or else to grow to a head, if it be covered and kept warme.

Of tired Horffes.

Because we are in hand heere with the vitall partes, and that when the Horffes be tired with ouermuch labour, their vitall spirits wax feeble, I thinke it best to speake of them euen heere, not with long discourfing as *Vegetius* vseth, but briefly to shew you how to refresh the poore Horffe hauing neede thereof, which is doone chiefly by giuing him rest, warmth and good feeding, as with warme mashes and plenty of prouender. And to quicken his spirits, it shall be good to poure a little oyle and vineger into his Nostrils, and to giue him the drinke of sheeps heads recited before in the Chapter of consumption of the flesh, yea and also to bath his Legges with this bath: take of Mallows, of Sage, of each two or three handfuls, and a Rose-cake: boile these things together, and being boyled, then put vnto it a good quantity of butter or of Saller-oyle. Or else make him this charge: take of Bole Armony and of Wheat-flower of each halfe a pound, and a little Rosen beaten into powder, and a quart of strong vineger, and mingle them together, and couer all his Legs therewith, and if it be summer, turne him to grasse.

Of

Of the diseased parts vnder the midriffe, and first of the stomacke.

The old Authors make mention of many diseases incident to a horses stomacke, as loathing of meat, spewing vp his drinke, sursetting of prouender, the hungry euil, and such like, which few of our Ferrers haue obserued: and therefore I wil breecely speake of as many as I thinke necessary to be knowne, and first of the loathing of meate. *Blundevile*

Of the loathing of meat.



Horffe may loath his meat through the imtemperature of his stomack, as for that it is too hot or too cold. If his stomacke be too hot, then most commonly it will either inflame his mouth and make it to breake out in blisters, yea and perhaps cause some cancker to breed there. The cure of all which things hath bene taught before. But if he forsake his meat onely for very heat, which you shall perceiue by the hotnesse of his breath and mouth, then coole his stomack by giuing him cold water mingled with a little Vineger and oile to drinke, or else giue him this drinke. Take of milke, and of wine, of each one pinte, and put thereunto three ounces of *Mel Rosatum*, and wash all his mouth with Vineger and salt. If his stomacke be too colde, then his haire wil stare and stand right vp, which *Absirtus* and others were wont to cure, by giuing the horse good wine and oile to drinke, and some would feeth in wine Rew, or Sage, some would adde thereunto white Pepper and Mirre, some would giue him Onions and Rocket seed to drinke with wine, Againe there be other somewhich prescribe the blood of a young Sow with old wine. *Absirtus* would haue the horse to eat the green blades of wheat, if the time of the yeare wil serue for it. *Columella* saith, that if a horffe or anie other beaste, do loath his meate it is good to giue him wine, and the seede of Gith, or else Wine and stampd garlicke.

Of casting out his drinke.

Vegetius saith, that the horse may haue such a Palsie proceeding of cold in his stomack as he is not able to keepe his drinke, but many times to cast it out again at his mouth. The remedy whereof is to let him blood in the necke, and to giue him cordiall drinks, that is to say, made of hotte and comfortable spices, and also to annoint al his breast and vnder his shoulders with hot oyles, and to purge his head, by blowing vp into his Nostrils, pouders that prouoke neezing, such as haue bene taught you before.

Of sursetting with glut of prouender.

The glut of prouender or other meat not digested, doth cause a horse to haue great paine in his body, so as hee is not able to stande on his feete, but lyeth downe, and waltereth as though he had the Bots. The cure whereof according to *Martins* experience, is in this sort. Let him blood in the necke, then trot him vppe and downe for the space of an houre, and if he cannot stale, draw out his yard, and wash it with a little white wine, luke warme, and thrust into his yard either a brused cloue of Garlicke, or else a little oile of Cammomile, with a wax candle. If he cannot dung, then rake his fundament, and giue him this glister. Take of Mallows two or three handfuls, and boile them in a pottle of faire running water, and when the mallows be foddren, then straine it, and put therevnto a quart of fresh Butter, and halfe a pinte of oile Oliue; and hauing receiued this glister, lead him vp and downe, vntill he hath emptied his belly, then set him vp, and keepe him hungry the space of three or foure daies, and the hay that he eateth, let it be sprinkled with water, and let him drinke water, wherein should be put a little bran, and when he hath drunke, giue him the bran to eate, and giue him little or no prouender at al, for the space of eight or ten daies.

Of

of another kind of sursetting with meat or drinke, called of vs,
foundering in the body.

This disease is called of the old writers in Greeke *Crithiasis*, in Latine *Hordiasis*, in commeth as they say, by eating of much prouender suddainly after labour, whilst the horse is hot and panting, whereby his meate not being digested, breedeth euill humors, which by little and little do spread throughout his members, and at length do oppresse all his body, and doe cleane take away his strength, and make him in such a case, as he can neither goe, nor bow his ioyntes, nor being laide, he is not able to rise againe, neither can he stale but with great paine. It may come also, as they saie, of drinking too much in traouelling by the waie when the horse is hot, but then it is not so dangerous, as when it commeth of eating too much.

But howloeuver it commeth, they saie all, that the humours will immediatelie refone downe into the horses legges, and feet, and make him to cast his hooues: and therefore I must needs iudge it to be no other thing but a plaine foundering, which word foundering is borrowed, as I take it, of the French word *Fundu*, that is to say, molten. For foundering is a melting or dissolution of humors, which the Italians call *Infusione*. *Martin* maketh diuers kinde of foundering, as the foundering of the bodie, which the French men call most commonly *Morfunan*, and foundering in the legs and feet, also foundering before and behind, which some Authors doe denie, as *Magister Maurus*, and *Laurentius Resius*, affirming that there are fewer humors behind than before, and that they cannot easily be dissolved or molten, being so far distant from the hart, & the other vital parts. Whereunto a man might answere, that the natural heat of the hart doth not cause dissolution of humors, but some vnnaturall and accidentall heate, spread throughout all the members, which is daily proued by good experience. For we see horses foundered not only before or behind, but also of all foure legs at once, which most commonly chanceth either by taking cold suddenly after a great heate, as by standing stil vpon some cold pavement, or abroad in the cold wind, or els perhaps the horse traouelling by the way, and being in a sweate was suffred to stand in some cold water whilst he did drinke, which was worse then his drinking: for in the mean time the cold entering at his feet, ascended vpward, and congealed the humors which the heat before had dissolved, and thereby when he commeth once to rest, he waxeth stiffe and lame of his legs. But leauing to speak of foundering in the legs, as well before as behind, vntill we come to the griefs in the legs & feet, we intend to talk here only of foundering in the body, according to *Martin*'s experience. The signes to know if a horse be foundered in the body, be these. His haire wil stare and he wil be childe and shug for cold, and forsake his meat, hanging down his head, and quier after cold water, and after 2. or 3. daies he wil begin to cough. The cure, according to *Martin* is thus. First scour his belly with the glister last mentioned, and then giue him a comfortable drinke made in this sort. Take of Malmisie aquart, of Sugar halfe a quartern, of hony halfe a quartern, of Sinamon halfe an ounce, of Licorise and Annis seedes, of each two spoonfulls, beaten into fine powder, which being put into the Malmisie, warme them together at the fire, so as the hony may be molten, and then giue it him luke warme: that done, walke him vp and down in the warme stable the space of halfe an houre, and then let him stand on the bit 2. or 3. houres without meat, but let him be warme couered, and well littered, and giue him hay sprinkled with a little water, and cleane sifted prouender by a little at once, and let his water be warmed with a little ground Malt therein. And if you see him somewhat cheered, then let him blood in the neck, and also perfume him once a day with a little Frankincense, and vse to walke him abroad when the weather is faire and not windy, or els in the house if the weather be foule: and by thus vsing him you shal quickly recouer him.

Of the hungry euill.

This is a verie great desire to eat, following some great emptinesse, or lacke of meate, and it is called of the olde Authorus by the Greeke name *Bulimos*, which is as much

to say, as a great hunger proceeding, as the Physitians say, at the first of some extreame outward cold, taken by long traouelling in cold barren places, and especially where snow aboundeth, which outward cold causeth the stomacke to be cold, and the inward powers to be feeble. The cure according to *Abysrtas* and *Hierocles*, is in the beginning to comfort the horses stomacke, by giuing him bread sopp in wine. And if you be in a place of rest, to giue him wheat flower and wine to drinke, or to make him cakes or bolls of flower and wine kneaded together, and to feed him with that, or with wine and nuttes of pine trees. *Hierocles* saith, if any such thing chaunce by the way whereas no flower is to be had, then it shall be best to giue him wine and earth wrought together, either to drinke or else to eate in bolls.

Of the disease in the liuer.



In the olde Authors speake much of the paine in the liuer, but none of them do declare whereof it commeth, or by what means, sauing that *Hippocrates* saith, that some horses get it by violent running vpon some stony or hard ground. I for my part thinke that the liuer of a horse is subiect to as many diseases as the liuer of a man, and therefore may be pained diuersly. As sometime by the intemperatnesse of the same, as for that it is perhaps too hot, or too cold, too moist, or too dry: sometimes by means of euill humors, as choler, or flegme abounding in the same, according as the liuer is either hot or cold: for heat breedeth choler, and cold, flegme, by means of which intemperature proceedeth all the weakenes of the liuer. It may be pained also sometime by obstruction and stopping, and sometime by hard knobs, inflammation, Apostume, or vlcere bred therein, sometime by consumption of the substance thereof. The signes of heate and hot humors, be these, loathing of meat, great thirst, and loosenes of belly, voiding dung of strong sent, and leanness of body. The signes of cold, and cold humors be these: appetite to meat without thirst, a belly neither continually loose nor stiptike, but betwene times, no strong sent of dung, nor leanness of body, by which kind of signes, both firste and last mentioned, and such like, the weakenesse & greefe of the liuer is also to be learned and sought out. Obstruction or stopping most commonly chanceth by traouelling or laboring vpon a full stomacke, whereby the meat not being perfectly digested, breedeth grosse and tough humors, which humors by vehemency of the labour, are also driuen violently into the small vaines, whereby the liuer should receiue good nutriment, and so breedeth obstruction and stopping. The signes whereof in mans body is heauinesse and distension, or swelling, with some grieffe in the right side vnder the short ribs, and especially when he laboureth immediately after meat, which things I beleue if it were diligently obserued, were easie enough to find in a horse, by his heauie going at his setting forth and often turning his head to the side greued. Of an olde obstruction, and especially if the humors be cholericke, breedeth many times a harde knob on the liuer, called of the Physitians *Schirrus*, which in mans body may be felt, if the body bee not ouer fat: and it is more easie for him to lie on the right side than on the lefte, because that lying on the left side, the weight of the knob would oppresse the stomacke and vitall partes veye fore, by which signes methinkes a diligent Ferrer may learne, whether a horse hath any such disease or not. The inflammation of the liuer commeth by means that the blood either through the abundance, thinnesse, boiling heat, or sharpenes thereof, or else through the violence of some outward cause, breaketh out of the vaines, and floweth into the bodie of the liuer, and there being out of his proper vessels doth immediatly putrifie and is inflamed, and therewith corrupteth so much fleshe substance of the liuer as is imbewed withall, and therefore for the most part, the hollow side of the liuer is consumed: yea, and sometime the full side.

This horre bloody matter then is properly called an inflammation, which by naturall heate is afterward turned into a plaine corruption, and then it is called an Impostume, which if it breake out and run, then it is called an Vlcere, or filthie sore: Thus you see, of one euill Fountaine may spring diuers greifs, requiring diuers cures. And though none of mine Authours, nor anie other Ferrer that I know haue waded thus farre, yet I thought good

Blunderville good by writing thus much, to giue such Ferrers as be wise, discret and diligent, occasion to seeke for more knowledge and vnderstanding than is taught them, and methinks that it is a great shame, that the Ferrers of this age should not know much more than the Ferrers of old time, for that besides that, the olde mens knowledge is not hidden from them, they haue also their own experience, and time also bringeth euery day new things to light. But now to proceede in discoursing of the liuer according to the Physicians doctrine as I haue begunne, I say then of an inflammation in the hollowe side of the liuer, the signes be these: loathing of meat, great thirst, loosenes of belly, easie lyeng on the right side, and painefull lyeng on the left. But if the inflammation be on the full side or swelling side of the liuer, then the patient is troubled with difficulty of breathing, with a dry cough and greuous paine, pulling and twitching the wind-pipe, and to lye vpon the right side is more painful than the left, and the swelling may be felt with a mans hande. But you must vnderstand by the way, that al these things last mentioned be the signes of some great inflammation, for small inflammations haue no such signes, but are to be iudged onely by grieve vnder the short ribs and fetching of the breath.

The signes of Apostumation is painefull and great heate. The signes of Vicerations is decrease of the heat with feeblenes and fainting. For the filthy matter flowing abroad with euill vapours corrupteth the heart, and many times causeth death. The signes of the consumption of the liuer, shal bee declared in the next chapter, and as for the curing of al other diseases before mentioned, experience must first teach it ere I can write it. Notwithstanding, I cannot thinke but that such things as are good to heale the like diseases in mans body are also good for a horse, for his liuer is like in substance and shape to a mans liuer, differing in nothing but onely in greatnesse. And therefore I would with you to learne at the Physicians hands, who I am sure first, as touching the weakenes of the Liuer, proceeding of the vntemperatenes thereof, wil bid you to heale euery such vntemperatenes by his contrary; that is to say, heat, by colde, and driness by moisture: and so contrary: And therefore it shal bee very necessary for you to learne the qualities, natures, and vertues of hearbs, drugs, and al other simples, and how to apply them in time. And for to heale the obstruction of the liuer, they wil counsell you perhaps to make the horse drinke of such simples as these be, Agrimony, Fumitory, Camomile, Wormewood, Licoras, Annis seeds, Smallage, Perilly, Spiknard, Gentian, Succorie, Endiue, Sperage, Lupins, the vertues whereof you shall learne in the herbals: but amongst all simples, there is none more praised than the liuer of a Woolefe beaten into powder, and mingled in any medicine that is made for any disease in the liuer.

The cure of an inflammation consisteth in letting blood, and in bathing, or fomenting the fore place with such hearbes and oyles, as may mollifie and disperse humors abroad, wherewith some simples that be astringent would be alwaies mingled: yea, and in al other medicines that be applyed to the liuer, for any manner of diseases. Simples that mollifie and disperse be these: Linseed, Fenegreke: Camomel, Annis feedes, Melior: and such like things. Simples astringent be these: Red Rose leaues, Bramble leaues, Wormewood, Plantaine, Mirrhe, Masticke, Stirax, and such like. Apostumes are to be ripend and voided. Vicers must be censed, and scowred downward either by the belly or by Vrine: and therefore the vse of such simples as prouoke vrine in such case is necessary. The olde writers of horseleachcraft do say, that when a horse is greened in his liuer, he wil forsake his meat, and his body wil waste, his mouth wil be dry, his tongue rough and harsh: yea, and it wil smel, and he wil refuse to lye on that side where his grieve is. The cure whereof according to *Abfirtus* is in this sort. Let him drink stampt Ireos with wine alayed with water. Hee praiseth also an hearbe much like vnto Calamint: called of Pliny, *Polymoria*, or let him drinke Sauerie with wine and oyle. I thinke that Agrimony or liuer-woort is as good as the best of them. *Abfirtus* would haue his body to be chafed with wine and oile mixt together: and to be well littered that he may lie soft: and his prouender that should be giuen him to be steeped first in warme water: and now and then some Nitreum to be put in his drinke.

Of the consumption in the Liuer.

I beleue that no inward member of a horse doth suffer so much as the lungs and liuer, and that not so much by continual as by vnordinate, and vntimely trauaile, labour, and

and exercise, whereby either the horses lunges, or his liuer do most commonly perish, and is consumed: yea, and sometime both. Of the consumption of the lunges, we haue talked sufficiently before: therefore let vs shew you heere the causes whereof the consumption of the liuer proceedeth. The Physicians say, that it may come of anie humour, but chieflie and most commonlie of cholericke matter, shed throughout the substance of the liuer, which putrifying by little and little, and leifurely, doeth at length corrupt and perish all the substance of the liuer, which thing in mans body doth first proceede, as the physicians say, either by eating corrupt meates, or else by continuall drinking of sweet wines.

But methinks that the consumption of a horses liuer, should come by some extreame heat, inflaming the blood, which afterward being putrified, doeth corrupt and exulcerate the substance of the liuer. For after inflammation, as I saide before, commeth Apustumation, and then exulceration, which is very hard to cure, because the substance of the liuer is spongy like vnto the Lunges. And whilst the liuer is so corrupted, there can bee no good digestion, for lacke whereof the body receiue no good nutriment, and therefore must needes also languish and consume. The signes according to Martin be these.

The horse will forsake his meat, and wil stand stretching himselfe in length, and neuer couet to lie downe, and his breath will be so strong, as no man can abide it, and he wil continually cast yellowish matter at the one nostrill, or else at both, according as one or both sides of the liuer is corrupted, and on that side that he casteth most, he will haue vnder his iaw, euen about the midst thereof a knob or kinnell as much as a Walnut, which when Martin findeth, hee committeth his carcasse to the Crows, taking him to bee past cure. But if he were let blood in time, and had such drinckes giuen him, as are good to comfort and strength the liuer, he thinketh that the horse might be recovered. I neuer read any medicine for the wasting of the liuer, as I remember, but this onely diet, which I found in an olde English booke. Let him drinke for the space of three daies no other thing but warme wort, and let him eate no other meat but Oates baked in an ouen, and let him stand meatelesse the first night before you giue him the wort: But I thinke it were not amisse to put into the wort that he drinketh euery morning some good confection or powder made of Agrimony, red Rose leaues, *Saccharum, Rosaceum, Diarrhadon, Abbatiss, Disantalon*, Licoras and of the liuer of a Woolefe, and such other simples as doe comfort and strengthen the liuer, or else to giue him the samethings with Coates milke lukewarme.

Of the diseases in the Gall.



In my opinion the gall of a horse is subiect to diuers diseases, as wel as the gall of a man, as to obstruction, whereof commeth the fulnesse and emptines of the bladder and likewise the stone in the gall. But obstruction may chaunce two manner of waies: First, when the waie, whereby the choler should proceede from the liuer vnto the bladder of the gall as vnto his receptacle, is stopped, and thereby the bladder remaineth empty, whereof may spring diuers euill accidents: as vomiting, the lax or bloody flix. Secondly, when the way whereby such choler should issue forth of the bladder of the Gall downe into the guts is shut vp, wherby the bladder is ouer full and aboundeth with too much choler, which causeth heauinesse, suffocation, belching, heat, thirst, and disposition to angrie. The signes of both kinds of obstruction in the gall is costuenes and yellowishnes of skin infected with the yellow laundis. The stone in the gall which is somewhat blackish proceedeth of the obstruction of the conduites of the bladder, whereby the choler being long kept in, waxeth dry and turneth at length to harde grauell or stones, whereof because there is neither signes nor any greuous accident knowne to the Physicians, I leaue to talke anie farther thereof, and the rather for that none of mine Authors do make anie mention of the gall at all. Notwithstanding to giue some light vnto the lerned Ferrers, and that they may the better vnderstand the inward partes of a horse, I thought good to write thus much, thinking it no time lost while I may profit them anie way.

Of the diseases in the Spleene.

THe Spleene, as I haue said before in many places, is the receptracle of melancholy, and of the dregs of blood, and is subiect to the like diseases that the liuer is, that is to say, to swelling, obstruction, hard knobs, and inflammation: for the substance of the spleene is spongiuous, and therefore apt to sucke in al filth and to dilate it selfe, wherefore being full it must needs swell, which wil appeare in the left side vnder the short ribs, and such swelling causeth also shortnesse of breath, and especially when the body doth labour or trauel. It is painful also to lie on the right side, because the spleene being swollen so oppresseth the midriffe, and especially when the stomacke is full of meat, and the patient hath worse digestion than appetite, and is troubled with much winde, both vpwarde and downward. Moreouer the vapor of the humor doth offend the hart, making it faine and causeth al the body to be heavy and dul, and if such swelling be suffered to go vncured, then if it be a melancholy humor, and abounding ouer-much, it waxeth euery day thicker and thicker, causing obstruction not onely in the vaines and artires, which is to be perceiued by heauinesse and greefe on the left side, but also in the spleene it self, where as by vertue of the heat it is hardened euery day more and more, and so by little and little waxeth to a hard knob, which doth not only occupy al the substance of the spleene, but also many times al the left side of the wombe, and thereby maketh the euil accidents or griefes before recied much more than they were.

Now as touching the inflammation of the spleene which chaunceth very sildome, for so much as euery inflammation proceedeth of pure blood, which sildome entereth into the spleene: I shal not need to make many words, but refer you ouer to the chapter of the Liuer, for in such case they differ not, but proceeding of like cause, haue also like signes, and do require like cure. The old writers say, that horses be often greued with griefe in the spleene, and specially in Summer season with greedy eating of sweet green meats, and they call those horses *Lienosos*, that is to say splenetike. The signes whereof (say they) are these, hard swelling on the left side, short breath, often groning, and greedy appetite to meat. The remedie whereof according to *Abfirtus* is to make a horse to sweat once a day during a certaine time, by riding him or otherwise traelling him, and to poure into his left nostril euery day the iuyce of mirabolans mingled with wine and water, amounting in alto the quantity of a pint. But methinks it would do him more good, if he drank it as *Hierocles* would haue him to do. *Eumelius* praiseth this drinke: take of Cummin seed and of hony, of each six ounces, and of Lacerpitium as much as a beane, of Vineger a pint, and put al these into three quartes of water, and let it stand so al night, and the next morning giue the horse thereof to drinke, being kept ouer night fasting. *Theomnestus* praiseth the decoction of Capers, especially if the barke of the roote thereof may be gotten sodden in water to a sirrop. Or else make him a drinke of Garlick, Nitrum, Hore-hound, and worm-wood, sodden in harsh wine: and he would haue the left side to be bathed in warme water and to be hard rubbed. And if al this wil not helpe, then to giue him the fire which *Abfirtus* doth not allow saying the spleene lyeth so, as it cannot easily bee fired, to do him any good. But for so much as the liuer and spleene are members much occupied in the ingendering and seperating of humors, many euil accidents and griefes doe take their first beginning of them, as the Iandis, called in a horse, the yellowes, drineffe of body, and consumption of the flesh, without any apparant cause why, which the Phisicians call *Atrophis* also euill habite of the bodie, called of them *Chachexia*, and the Dropsie. But first we will speake of the Iandis or Yellowes.

Of the Yellowes.

THe Phisicians in a mans body do make two kinds of Iandis: that is to say, the Yellow proceeding of choler disperfed throughout the whole body, and dieng the skin yellow, and the blacke proceeding of melancholie, disperfed likewise throughout the whole bodie, and making al the skin blacke. And as the yellow Iandis commeth for

the most part, either by obstruction or stopping of the cundits belonging to the bladder of the gall, which (as I said before) is the receptacle of Choler, or by some inflammation of the liuer, whereby the blood is conuerted into choler, & so spreadeth throughout the body: euen so the black Iandis cometh by meane of some obstruction in the liuer-vain, that goeth to the spleene, not suffering the spleene to do his office, in receiuing the dregs of the blood from the liuer, wherin they abound too much, or else for that the spleene is already too full of dregs, and so sheddeth them backe againe into the vaines. But as for the blacke Iandis they haue not bin obserued to be in horses as in mē, by any of our Ferrers in these daies that I can learn. And yet the old writers of horfseleach-craft, do seeme to make two kinds of Iandis, called of them *Cholera*, that is to say, the dry Choler, and also the moist choler. The signs of the dry choler, as *Abfirtus* saith, is great heat in the body, and costuenesse of the belly, wherof it is said to be dry. Moreouer, the horse wil not couet to lie down, because he is so pained in his body, and his mouth will be hot and dry.

It commeth, as he saith, by obstruction of the cundit, whereby the choler should resort into the bladder of the gal, and by obstruction also of the vrin vessels, so as he cannot stale. The cure according to his experience, is to giue him a glister made of oile, water and Nitrum, & to giue him no prouender, before that you haue raked his fundament, and to pouer the decoction of Mallowes mingled with sweet wine into his nostrils and let his meate be grasse, or else sweet hay sprinkled with Nitre and water, and he must rest from labor, & be often rubbed. *Hierocles* would haue him to drinke the decoction of wild coleworts sodden in wine. Again of the moist choler of Iandis, these are the signes. The horses eyes will looke yellow, and his nostrils will open wide, his eares and his flanks wil sweat, and his stale will be yellow and cholerick, and he wil grone when he lieth downe, which disease the said *Abfirtus* was wont to heale, as he saith, by giuing the Horffe a drinke made of Time and Cumin, of each like quantity stamp together, and mingled with wine, hony, and water, and also by letting him blood in the patterns. This last disease seemeth to differ nothing at all from that which our Ferrers call the yellowes. The signs wherof, according to Martin, be these. The Horse will bee faint, and sweate as hee standeth in the stable, and forsake his meat: and his eyes, and the inside of his lips and all his mouth within will be yellow. The cure whereof according to him is in this sort. Let him bloode in the Necke vaine, a good quantity, and then giue him this drinke: take of white wine, of Ale a quart, and put thereto of Saffron, turmericke, of each halfe an ounce, and the iuyce that is wroong out of a handfull of Celendine, and being lukewarme, giue it the Horse to drinke, and keepe him warme the space of three or foure daies, giuing him warme water with a little bran in it.

Of the Yellowes

THe yellowes is a general disease in horses, and differ nothing from the yellow-landise in men: it is mortall, and many horses die thercof: the signes to know it is thus: pull downe the lids of the horses eyes, and the white of the eye will bee yellow, the inside of his lips will be yellow, and gums, the cure followeth. First let him bloode in the palat of the mouth, that he may suck vp the same, then giue him this drink: take of strong Ale a quart, of the greene ordure of Geese strained, three or foure spoonefulls: of the iuyce of Salendine as much, of saffron halfe an ounce, mix these together, and being warme, giue it the horse to drinke.

Of the euill habit of the body, and of the dropsie.

As touching the drines and consumption of the flesh, without any apparant cause why, called of the Phisicians as I said before *Atrophis*, I know not what to say more then I haue already before in the chap. of consumption of the flesh, and therefore resort thither. And as for the euill habit of the body, which is to be euil colored, heavy, dul, & of no force, strength, nor liuelines, commeth not for lack of nutriment, but for lack of good nutriment, for that the blood is corrupted with flegme, choler, or melancholy, proceeding either from the spleene, or else through weaknesse of the stomach or Liuer, causing euill digestion, or it may come by foule feeding: yea, & also for lacke of moderate exercise. The euill habit of the body, is next cosin to the dropsie, whereof though our Ferrers haue had no experience, yet because mine old Authors writing of horfseleach-craft do speake much thereof:

I thinke it good heere briefly to shew you their experience therein, that is to say, how to know it, and also how to cure it. But sith none of them do shew the cause whereof it proceedes, I thinke it meete first therefore to declare vnto you the causes therof, according to the doctria of the learned Physitians, which in mans body do make three kinds of drop-sies, calling the first *Anasarca*, the second *Ascites*, and the third *Timpania*. *Anasarca*, is an vniuersall swelling of the body through the abundance of water, lying betwixt the skin and the flesh, and differeth not from the disease last mentioned, called *Cachexia*, that is to say, euill habit of the bloode, sauing that the body is more swollen in this then in *Cachexia*, albeit they proceede both of like causes as of coldnesse and weakenesse of the liuer, or by means that the hart, spleene, stomack, and other members seruing to digestion, be grieued or diseased. *Ascites* is a swelling in the couering of the belly, called of the Physitians, *Abdomen* comprehending both the skin, the fat, eight muscles, and the filme or panicle called *peritonaeum*, through the abundance of some whayish humor entred into the same, which besides the causes before alledged, proceedeth most chiefly by means that some of the vessels within be broken or rather cracked, out of the which, though the blood being somewhat grosse cannot yssue forth, yet the whayish humor being subtil, may run out into the belly, like water distilling through a cracked pot.

Timpania called of vs commonly the Timpany, is a swelling of the aforesaid couering of the belly, through the abundance of wind entred into the same, which wind is ingendred of crudity and euill digestion, and whilst it aboundeth in the stomach, or other intrals finding no yssue out, it breaketh in violently through the final cundits among the panicles of the aforesaid couering, not without great paine to the patient, and so by tossing to and fro, windeth at length into the space of the couering it selfe. But surely such wind cannot be altogether void of moisture.

Notwithstanding, the body swelleth not so much with this kinde of dropsie as with the other kind called *Ascites*. The signs of the dropsie is shortnes of breath, swelling of the body, euill colour, lothing of meate, and great desire to drinke, especially in the dropsie called *Ascites*, in which also the belly wil sound like a bottle halfe full of water: but in the *Timpania* it wil sound like a Tabar. But now though mine authors make not so many kinds of drop-sies, yet they say al generally, that a horse is much subiect to the dropsie. The signs according to *Abstrus* and *Hierocles*, be these. His belly, legs, and stones, wil be swollen, but his back, buttocks, and flanks, wil be dried and shrunk vp to the very bones.

Moreouer, the vaines of his face and temples, and also the vaines vnder his tong wil be so hidden, as you cannot see them, and if you thrust your finger hard against his body, you shal leaue the print therof behind, for the flesh lacking natural heat wil not returne again to his place, and when the horse lyeth down he spreadeth himselfe abroad, not being able to be round together on his belly, and the haire of his back by rubbing wil fall away. *Pelagonius* in shewing the signs of the dropsie, not much differing from the Physitians first recited, seemeth to make two kinds therof, calling the one the *Timpany*, which for difference sake may be called in English the wind dropsie, and the other the water dropsie. Notwithstanding both haue one cure, so farre as I can perceiue, which is in this sort. Let him bee warme couered, and walked a good while together in the sun to prouoke sweat, and let all his body be wel and often rubbed alongst the haire, & let him feed vpon Colworts, smallage, and Elming boughs, and of al other thmges that may loosen the belly, or prouoke vni and let his common meate be grasse if it may be gotten, if not, then hay sprinkled with water and Nyrum. It is good also to giue him a kinde of pulse called Cich, steeped a day and a night in water, and then taken out, and laid so as the water may drop away from it. *Pelagonius* would haue him to drinke Partly stampd with wine, or the root of the herb called in Latin *panax*, with wine. But if the swelling of the belly wil not decreate for al this, then slit a litle hole vnder his belly a handfull behind the navel, & put into that hole a hollow reed, or some other pipe, that the water or wind may go out, not al at once, but by litle and litle at diuers times, and beware that you make not the hole ouer wide, least the caule of the belly fall downe thereunto, and when al the water is cleane run out, then heale vp the wound as you do al other wounds, and let the horse drinke as little as is possible.

Of

Of the euill habit of the stomacke.

If your horse either by inward sicknes, or by present surfer, grow to a loath of his meate, *Markham*. or by weakenesse of his stomack cast vp his meate and drinke, this shall be the cure for the same: first, in all the drinke he drinks, let him haue the powder of hot spices, as namely of Ginger Annis-seeds, Lycoras, Sinamon, and Pepper, then blow vp into his Nostrils the powder of *Tobacco* to occasion him to neesse, instantly after he hath eaten any meate, for an houre together after, let one stand by him, and hold at his Nose a peece of fower Leuen steeped in vineger, then annoint all his breast ouer with the Oyle of Ginnuper and Pepper mixt together.

Of the diseases of the guts of a Horffe, and first of the Colike.

The guttes of a Horffe may be diseased with diuers griefes as with the Collick, with coltiuenesse, with the Lax, with the bloody-fluxe and wormes. The collick is a greivous paine in the great gut, called of the Physitians *Colon*, whereof this disease taketh his name, which gut, because it is very large and ample, and full of corners, it is apt to receiue diuers matters, and so becommeth subiect to diuers griefes. For sometime it is troubled with the abundance of grosse humors gotten betwixt the panicle of the said gut, and sometime with winde hauing no yssue out, sometime with inflammation, and sometime with sharp fretting humors. But so far as I can learn, a horse is most commonly troubled with the colike that commeth of wind, and therefore our Ferrers do teare it the wind colike. The signes whereof be these. The Horffe will forsake his meate, and lie downe and wallow and walter vpon the ground, and standing on his feet he will stamp for very paine with his fore-feet, and strike on his belly with his hinder foot and looke often towards his belly, which also towards the flanks wil swell, and seeme greater to the eie then it was wont to be. The cure wherof according to Martin, is in this sort: take a quart of Malmesie, of cloues, pepper, Sinamon, of each halfe an ounce, of Sugar halfe a quarterne, and giue it the horse lukewarme, and annoint his flanks with oyle of Bay, and then bridle him and trot him immediately vp and downe the space of an houre, vntil he dung, and if he will not dung then rake him, and if neede be prouoke him to dung, by putting into his fundament an onyon pilled and iagged with a knife crosse-wise, so as the iuyce thereof may tickle his fundament, and for the space of three or foure daies let him drinke no cold water, and let him be kept warme. *Russus* was wont to vse this kind of cure: take a good big reede a span long or more, and being annointed with oyle, thrust it into the horses fundament, fastning the outward end therof vnto his taile, so as it cannot slip out, and then hauing first annointed & chafed al the horses belly with some hot oyle, cause him to be ridden hastily vp & down some hilly ground, and that will make him to void the winde out of his belly through the reed: which done, let him be kept warme and fed with good prouender, and warm mashes made of wheat meale, and fennell seed, and let him drink no cold water vntil he be whole. *Abstrus* would haue you to giue him a glister made of wilde Cucumber, or else of hens dung, Nitrum, and strong wine.

Of coltiuenesse, or belly-bound.

Coltiuenesse is when a horse is bound in the belly and cannot dung, which may come by glut of prouender, or ouermuch feeding and rest, whereof we haue talked sufficient before, also by wind, grosse humors, or cold causing obstruction, and stopping in the guts. The cure whereof, according to Martin, is in this sort. Take of the decoction of Mallowes a quarte, and put therein to halfe a pinte of Oyle, or in stead thereof, halfe a pinte of fresh Butter, and one ounce of *Benedicte laxative*, and poure that into his fundament with a litle Horne meete for the purpose, that doone, clappe his taile to his fundament, holding it still with your hand, whilst another doth leade him in his hand, and

L1 2

Blundevile and trot him vp and downe, that the medicine may worke the better, and hauing voyded all that in his belly, bring him vnto the stable, and there let him stand a while on the bite wel couered, and warme littered, and then giue him a little hay, and let his drinke be warmed, it shall not be amisse also to giue him that night a warme maith.

Of the Laxe.

THe Italians call this disease *Ragiatura*, and the Horse that hath this disease *Cavallo Arragiato*, or *Sforato*. It may come through the abundance of cholerike humors descending from the Liuer or gall, downe to the guts. But *Rufius* saith, that it cometh most commonly by drinking ouermuch colde water immediately after prouender, or by sudden traueilling vpon a full stomach, before his meat be dygested, or by hasty running, or galloping immediately after water. If this disease continue long, it will make the Horse very weake and feeble, so as he shall not be able to stand on his legs. Notwithstanding, such nature feeling her selfe oppressed, endeouoreth thus to ease her selfe by expelling those humors that grieue her, I wold not wish you suddenly to stop it, least some worke inconuenience grow thereof. But if you see that the Horse looseth his flesh, and waxeth more dull and feeble then he was wont to be, then giue him this drinke often experimented by *Martin*, and that shall stop him: take of beane-flower, and of bole Armory of each a quarterne, mingle these things together in a quart of red wine, and giue it him lukewarm, and let him rest and be kept warme, and let him drinke no cold drinke but lukewarm, and put therein a little beane flower, and let him not drinke but once a day, and then not ouer much for the space of three or foure daies.

Of the bloody-flixe.

IT seemeth by the old writers, that a horse is also subiect to the bloody-flixe. For *Abfirtus*, *Hierocles*, and *Democritus*, say all with one voice, that the guts of a horse may be so exulcerated, that he wil voide bloody matter at his fundament: yea, and his fundament therwith will fall out, which disease they call *Dysenteria*, which is as much to say, as a painful exulceration of the guts, vnder the which, the old men as it seemeth by the wordes of *Hierocles*, and *Abfirtus*, would comprehend the disease called of the Physitians *Tenasmus*, that is to say, a desire to dung often, and to do but little, and that with great paine: And also another disease called *Procidencia ani*, that is to say, the falling out of the fundament, which the Physitians do account as feuerall diseases. Notwithstanding, for so much as *Dysenteria*, and *Tenasmus*, do spring both of like causes: yea, and also for that the falling out of the fundament hath some affinity with them, I wil follow mine Authors, in ioyning them altogether in this one chapter.

The Physitians make diuers kindes of bloody-flixe, for sometime the fat of the slimy filth which is voided, is sprinkled with a little blood, sometime the matter that voydeth is mixt with the scraping of the guts, and sometime it is watrish blood, like water wherein flesh hath bene washed, and sometime blood mixt with melancholy, and sometime pure blood, and by the mixture of the matter you shall know in mans body, whether the viceration be in the inner final guts or no, if it bee the matter and blood wil be perfectly mixt together, but if it be in the outward guts, then they be not mingled together, but come out feuerall, the blood most commonly following the matter. Of this kind is that disease called before *Tenasmus*, for that is an vicer in the right gut seruing the fundament and doth proceede euen as the flixe doth of some sharpe humors, which being violently driuen, and hauing to passe through many crooked and narrow waies, do cleaue to the guts, and with their sharpnesse fret them, causing exulceration and grievous paine. The flixe also may come of some extreame cold, heat or moistnesse, or by meane of receiuing some violent purgation, hauing therein ouer much Scamony, or such like violent simple, or through weakenesse of the Liuer, or other members seruing to digestion. Now as touching the falling out of the fundament, the Physitians say, that it cometh through the resolution or weakenesse of the muscles, seruing to draw vp the fundament, which resolution may come

partly by ouer-much straining, and partly they may be loosened by ouermuch moisture, for which cause children being full of moisture are more subiect to this disease then men. And for the selfe same cause I thinke that Horffes hauing very moyst bodies be subiect therunto. Thus hauing shewed you the causes of the diseases before recited, I wil shew you the cure prescribed by the old writers. *Abfirtus* would haue the fundament on the outside to be cut round about, but so as the inward ringe thereof be not touched, for that were dangerous and would kill the horse, for so much as his fundament would neuer abide within his body, and that done, he would haue you to giue him to drinke the powder of varripe Pomgranat shels, called in Latine *Malicorium*, together with wine and water, which indeede because it is astringent is not to be disliked: but as for cutting of the fundament, I assure you I cannot iudge what he should meane thereby, vnlesse it be to widen the fundament, by giuing it long slits or cuts on the outside, but well I know that it may cause more paine, and greater inflammation. And therefore methinks it were better in this case to follow the Physitians precepts, which is first to consider whether the fundament being fallen out bee inflamed or not, for if it bee not inflamed, then it shall bee good to annoynt it first with Oyle of Roses somewhat warmed, or else to wash it with warme red wine.

But if it be inflamed, then to bath it wel, first with a sponge dipt in the decoction of Mallowes, Camomile, Linseed and Fenegreek, and also to annoynt it wel with oyle of Camomile and Dill mingled together, to assuage the swelling, and then to thrust it in againe faire and softly, with a soft linnen cloth. That done, it shall be good to bathe all the place about with red wine wherein hath bene foddren *Acatium*, Galles, Acorne cups, parings of Quinces, and such like simples as be astringent, and then to throw on some astringent powder made of bole Armory, Frankincens, *Sanguis Draconis*, Myrrh, *Acatium*, and such like: yea, and also to giue the Horffe this drinke much praised of all the old writers. Take of Saffron one ounce, of Myrrh two ounces, of the hearb called in Latine *Abrotonum*, named in some of our English herbals Sothernwood, three ounces, of Parsly one ounce, of garden Rue, otherwise called herb Grace three ounces, of Pirithcum, otherwise called of some people spittlewort, and of Ilope of each two ounces, of Cassia which is like Cynamon, one ounce. Let all these things be beaten in fine powder & then mingled with chalk and strong vinegar wrought into paast, of which paast make little cakes, and dry them in the shadow, and being dried, dissolve some of them in a sufficient quantity of barly milk, or iuyce called of the old writers, and also of the Physitians, *Cremor Ptisane*, and giue to the Horffe to drinke thereof with a horne, for the medicine, as the Authors write, doth not onely heale the bloody-flixe and the other two diseases before recited, but also if it be giuen with a quart of warme water it will heale all grieue and pain in the belly, and also of the bladder, that cometh for lacke of staling. And being giuen with sweete wine it will heale the biting of any Serpent or mad dog.

Of the Wormes.

IN a Horffes guts do breed three kindes of wormes, euen as there doth in mans body, though they be not altogether like in shape. The first long and round, euen like to those that children do most commonly voyde, and are called by the generall name wormes. The second little wormes hauing great heads and small long tailes like a needle, and be called Bots. The 3. be short and thick like the end of a mans little finger, and therefore be called Troncheons: and though they haue diuers shapes according to the diuersity of the place perhaps where they breed, or else according to the figure of the putrified matter whereby they breede: yet no doubt they proceede all of one cause, that is to say, of a raw, grosse and flegmatike matter apt to putrification, ingendred most commonly by foule feeding, and as they proceede of one selfe cause, so also haue they like signes, and like cure. The signes be these. The Horffe wil forsake his meate, for the Troncheons and the Bots wil cunct alwaies to the maw and paine him sore. He wil also lye downe and wallow, and standing he wil stamp and strike at his belly with his hinder foote, and looke often to ward his belly.

The cure according to *Martin* is thus: take of sweet milke a quart, of hony a quarterne, L1 3 and

and giue it him lukewarme, and walke him vppe and downe for the space of an houre, and so let him rest for that day, with as little meate or drinke as may bee, and suffer him not to lye downe. Then the next day giue him this drinke: take of berbe-Grace a handfull, of Sauin as much, and being wel stampd, put therunto a little Brimstone, and a little score of a Chimny, beaten into fine powder, and put all these things together in a quart of wort or Ale, and there let them lye in steepe the space of an houre or two, then straine it well through a faire cloath, and giue it the Horffe to drinke lukewarme, then bridle him and walke him vp and downe the space of an houre: that done bring him into the stable, and let him stand on the bit two or three houres, and then giue him a little Hay. *Laurentius Rusticus* saith, that it is good to giue the Horffe the warme guts of a young hen with a salt three daies together in the morning, and not to let him drinke vntill it bee noone. Some say that it is good to ride him hauing his bit first annointed with dung comming hot from the man: some againe vse to giue him a quantity of Brimstone, and halfe as much Rosen beaten into powder and mingled together with his prouender, which he must eate a good while before he drinketh.

I haue found by often triall, that if you giue the horffe with a home a good pretty dishfull of salt brine, be it flesh brine or cheefe brine, it wil kil any of the three kinds of worms, and make the horffe to auoide them dead in short time after.

Of Wormes in generall.

Besides the Bottes, there are other Worms, which lie in the great paunch or belly of a Horffe, and they bee shining, of colour like a Snake, six inches in length, great in the midst and sharpe at both endes, and as much as a spindle: they cause great paine in a Horffes belly, as you shall perceiue by his continual striking of himselfe on the belly with his foot, the cure is thus: Giue him two or three mornings together new Milke and Garlike boyled together, or chopt hay in his prouender either of both will serue: it killeth the wormes and maketh them to void.

Of the paine in the kidneynes.

Methinks that the Kidnies of a Horffe should be subiect to as many griefes as the kidnies of a man, as to inflammation, obstruction, Apostumes and Vlcers, and especially to obstruction that commeth by meanes of some stone or grauell gathered together in the kidnies, whereby the Horffe cannot stalle but with paine, for I haue seene diuers horffes my selfe that haue voided much grauell in their stalle, which without doubt did come from the kidnies, but my Authors doe referre such griefes to the bladder and vrine, and write of no disease but onely of the inflammation of the kidnies, which is called of them *Nephritis*, and so it is called of the Physitians. It commeth as they say by some great straine ouer some ditch, or else by bearing some great burthen. The signes whercof be these. The Horffe will go rolling behinde and staggering, his stones will shrinke vp, and his stalle will be blackish and thicke. I thinke this disease differeth not from that which we called before the swaying of the back when we talked of the griefes in the backe and loines, and therefore resorte thither. The cure of this disease, according to the best of the old writers is in this sort. Bath his backe and loines with wine, Oyle, and Nitrum warmed together, after that you haue so bathed him, let him be couered with warme clothes, and stand littered vp to the belly with straw, so as he may lye softe, and giue him such drinckes as may prouoke Vrine, as those that bee made with Dill, Fennell, Annis, Smallage, Parsly, Spikenard, Myrrhe and Cassia. Some say it is good to giue him a kind of pulse called Cich with Wine. Some againe doe praise Ewes Milke or else Oyle and Deeres sewer molten together and giuen him to drink, or the roote of the herbe called *Asphodelus*, Englished by some Daffadill, sodden in wine.

Of the diseases belonging to the bladder and vrine of a Horffe.

Hierocles saith, that a horffe is subiect to three kinds of diseases incident to the bladder or vrine, the firste is called *Stranguria*, the second *Dysuria*, the third *Iscuria*. *Stranguria*, otherwise called in Latine *Stillicidium*, and of our old Ferrers, according to the French name *Chordepis*, is when the horffe is prouoked to stalle often, and voideth nothing but a few droppes, which commeth as the physitians say, either through the sharpenes of the vrine, or by some exulceration of the bladder, or else by meanes of some Apostume in the liuer or kidnies, which Apostume being broken, the matter reforesh downe into the bladder, and with the sharpenes thereof causeth a continuall prouocation of pissing.

Dysuria is when a horffe cannot pisse but with great labour and paine, which for difference sake I wil call from hence forth the paine-pisse. It may come sometime through the weaknesse of the bladder and colde intemperature thereof, and sometime through the abundance of flegmatike and grosse humours, stopping the necke of the bladder. *Iscuria*, is when the horffe cannot pisse at all, and therefore may be called the pissupprett, or suppression of vrine, whether you will: methinkes alwaies that the shorter and the more proper the name is, the better and more easie it is to pronounce.

It may come as the Physitians say, by weaknesse of the bladder, or for that the Water conduit is stoppt with grosse humours, or with matter descending from the liuer or kidnies, or with the stone: yea and sometimes by meanes of some inflammation or hard knobbe growing at the mouth of the conduit, or for that the sinewes of the bladder is nummed, so as the bladder is without feeling: or it may come by retention, and long holding of the water, most of which causes *Hierocles* also reciteth, adding therunto that it may chauce to a horffe thorough ouer-much rest and yalenes, and also by meanes of some extreame cold, and especially in winter season, for the which warmth of the fire is a present remedy. But now mine Authors do not shew for euery one of these three kinds of diseases seuerall signes, but onely say, that when a horffe cannot stalle, he wil stand as thogh he would stalle, and thrust out his yard a little, and also for very paine, stand beating his tail betwixt his thighs.

Neither do they seeme to appoint seuerall cures, but do make a hochpoch, mingling them altogether, some of them praising one thing and some another: For some say it is good to mingle the iuice of leekes with sweete smelling wine and oile together, and to his right nostrill, and then to walke him vp and downe vpon it, and that will make him to stalle. Some say it is good to giue him Swallage seed, or else the root of wilde Fennell sodden with wine to drinke, or to put fine sharpe Onions, cleane pilled, and somewhat brused into his fundament, and to chafe him immediately vpon it, either by riding him or otherwise, and that shall cause him to stalle presently. It is good also to bath al his back and loines with warme water.

The scraping of the inward parts of his owne hooes beaten into powder and mingled with wine and powdered into his right nostrill will make him to stalle, if you chafe him vpon it, and the rather as *Hierocles* saith, if you carry him to some sheepes coat or other place where sheepe are wont to stand, the smell of whose dung and pisse, without any other medicine as he saith, will prouoke him to stalle.

Some will giue the horffe white Dogges dung dried and mingled with salt, wine, and *Amoniacum* to drinke, some hogges dunge onely with Wine, and some the dregges of horffe-pisse with wine, and many other medicines which I leaue to rehearse for feare of being too tedious, and especially, sith Martins experience doeth follow heere at hand, agreeing in all points with *Laurentius Rusticus* cure, which is in this sort. First draw out his yard and wash it well in white wine, and scoure it well, because it will be many times stoppt with dirt and other baggage together, and hardened like a stone, and then put a little oile of Cammomile into the conduit with a wax candle and a brused cloue of Garlick, and that will prouoke him to stalle. And if that will nor helpe. Take of Parsly two handfulls, of Coriander one handfull, stamp them and straine them with a quart of white wine, and dissolue therein one ounce of cake-Sope, and giue it luke warme vnto the horffe to drinke and keepe him as warme as may be, and let him drinke no cold water for the space of fixe or six dayes, and when you would haue him to stalle, let it be eyther vpon plenty of strawe, or

or vpon some greene plot, or els in a sheeps coat, the sauer whereof wil greatly prouoke him to stale, as hath bin aforesaid.

Of pissing blood.

P*elaganius* saith, that if a horse be ouermuch laboured, or ouercharged with heavy burthen, or ouer fat, he will many times pisse blood, and the rather as I thinke, for that some vaine is broken within the horses body, and then cleere blood will come forth many times, as the Physitians say, without any pisse at all. But if the blood be perfectly mingled together with his stale, then it is a signe that it cometh from the kidneys hauing some stone therein, which through vehement labour, doeth fret the kidneys and vaines thereof, and so cause them to bleed, through which while the vrine passeth, must needs be infected and died with the blood. It may come also by some stripe, or from the muscle that incloseth the necke of the bladder. The cure, according to *Pelaganius*, *Abfirtus*, *Hierocles*, and the rest, is thus. Let the horse blood in the palate of the mouth, to conuert the blood the contrary way, then take of Tragagant that hath been steeped in wine, halfe an ounce, and of Poppy seede one dram and once scruple, and of *Stirax* as much, and twelve Pineapple kernels: let all these things be beaten and mingled wel together, and giue the horse thereof euery morning, the space of seauen daies, the quantity of a halfell nut dis tempered in a quart of wine: methinkes that the quantity of a Walnut were too little for so much wine. Some write that it is good to make him a drinke with the root of the hearbe *Asphodelus*, which some call *Daffadil* mingled with wheat flower and *Sumach* sodden long in water, and so to bee giuen the horse with some wine added therunto, or make him a drinke of Goats milk and oyle, straining thereunto a little *Froment*. *Ambrosius* saith that it good to giue the horse three daies together, sodden beanes cleane pilled whereunto would be added some Deeres: fewet and a little wine.

Of the Colt euill.

T*his name Colt euill, in my iudgement, doeth properly signifie that disease, which the physitians cal Priapismus, which is a continual standing together, with an vnatural swelling of the yarde proceeding of some winde, filling the artires and hollow sinnew or pipe of the yard, or else through the abundance of seed, which do chance oftentimes to man, and I thinke sometime to stoned horses. Notwithstanding Martin saith that the colt euill is a swelling of the sheathe of the yard and part of the belly thereabout, caused of corrupt seed, coming out of the yard, and remaining within the sheath where it putrieth. And geldings most commonly are subiect to this disease, not being able for lacke of natural heat, to expel their seed any further. For horses, as *Martin* saith, are seldom troubled with this disease because of their heat, vnlesse it be when they haue bene ouer trauailed, or otherwise weakened. The cure, according to him, is thus. Wash the sheath cleane within with Luke-warme Vineger, then draw out his yard and wash that also: that done ride him into some running streame vpp to the belly, tossing him therein too and fro to alay the heat of the members, and vse him thus two or three daies and hee shal be whole.*

Another of the Colt euill.

T*he Colt euill is a disease that cometh to stoned horses, through rankenes of nature and want of vent, it appeareth in his cod and sheathe, which will swell exceedingly, the cure is nothing, for if you wil but euery day, twice or thrice driue him to the mid-side in some Pond or running riuier, the swelling will fall and the horse wil doe wel. If the horse be of yeeres, and troubled with this grieft, if you put him to a Mare it is not amisse, for standing still in a stable without exercise, is a great occasion of this disease.*

Of the mattering of the yard.

It cometh at couering time, when the horse and mare both are ouer-hot, and so perhaps burne themselves. The cure according to *Martin* is thus. Take a pinte of white wine, and boile therein a quarterne of roche Alome, and squirt thereof into his yarde three or foure squittfuls, one after another, and thrust the squirt so far as the liquor may pierce to the bottome, to scowre away the bloody matter, continuing thus to do once a day vntil he be whole.

Of the shedding of seed.

T*his disease is called of the Physitians Gonorrhea, which may come sometime through abundance and rankenesse of seed, and sometime by the weakenes of the stones and seed vessels not able to retaine the seed vntill it be digested and thickned. Vegetius saith, that this disease will make the horse very faint and weake, and especially in Summer season, For cure whereof, the said Vegetius would haue the horse to be ridden in some cold water, euen vp to the belly, so as his stones may bee couered in water, and then his fundament being first bathed with warme water and oyle, he would haue you to thrust in your hand and arme euen to the very bladder, and softly to rubbe and claw the same, and the parts thereabouts, which be the seed vessels: that done to couer him warme that he take no cold, and euery day he would haue you to giue the horse hogges dung to drinke with red wine vntil he be whole. I for my part, if I thought it came of weakenes, as is aforesaid, which I would iudge by the wateriness of the seed and vnlustines of the horse, would giue him red wine to drinke, and put therein a little *Acatium*, the iuyce of Plantaine, and a little Masticke, and bath his backe with redde Wine and oyle of Roses mingled together.*

Of the falling of the yard.

It cometh as I take it, through the weakenes of the member, by meanes of some resolution in the muscles and sinnewes seruing the same, caused at the first (perhaps) by some great straine or stripe on the backe. It may come also by wearines and tiring. For remedy whereof, *Abfirtus* was wont to wash the yard with salt water from the sea: if it may be gotten, and if not with water and salt, and if that preuailed not, he would al to pricke the outmost skinn of the yard with a sharpe needle but not deepe, and then wash all the prickes with strong Vineger, and that did make the horse as he saith, to draw vp his yarde againe immediately: yea, and this also will remedy the falling out of the fundament. *Pelaganius* would haue you to put into the pipe of his yard, hony and salt boiled together and made liquid, or else a quicke fly, or a graine of Frankencense or a cloue of Garlick cleane pilled, and somewhat brused, and also to powre on his back oyle, wihe, Nitre made warme and mingled together. But *Martin*'s experience is in this sort. First wash the yarde with warme white wine, and then anoint it with oyl of Roses and hony mingled together, and put it vp into the sheath, and make him a cod-peece of Canvas to keepe it still vp, and dresse him thus euery day once vntil it be whole. And in any case let his backe be kept warme, either with a dubble cloath, or else with a charge made of bole Armonic, Egges, wheate-flower, *Sanguis Draconis*, Turpentine, and Vineger, or els lay on a wet sacke, which being couered with another dry cloath wil keepe his backe very warme.

Of the swelling of the Cod and stones.

A*bfirtus saith, that the inflammation and swelling of the cod and stones, cometh by meanes of some wound, or by the stinging of some Serpent, or by fighting one horse with another. For remedy whereof, hee was wont to bath the cod with water wherein hath bene sodden the roots of wilde Cucumber and salt, and then to anoint it with an ointment made of Cerusa oile, Goates greace, and the white of an Egge. Some againe would haue the cod to be bathed in warme Water, Nitrum and Vineger together, and also to be annointed with an ointment made of chalke, or of potters earth, Ox dung, cumin, Water and Vineger, or else to be annointed with the iuyce of the herb Solanum, called of some night-shade, or with the iuyce of Henblocke growing on dung-hills: yea and also to be let bloud in the flanks. But *Martin* saith, that the swelling of the cods cometh for the most part after some sicknesse or surfering with colde, and then it is a signe of amendment. The cure according to his experience is in this sort. First let him blood on both sides the flanke veins. Then take of oile of Roses, of Vineger of each halfe*

a pinte, and halfe a quarter of Bole Armony beaten to powder. Mingle them together in a cruse, and being luke-warme, annoint the cods therewith with two or three feathers bound together, and the next day ride him into the water so as his coddess may be within the water, giuing him two or three turnes therein, and so returne faire and softly to the stable, and when he is dry annoint him againe as before, continuing thus to do euery day once vntil they be whole. The said Martin saith also, the cods may be swollen by meanes of some hurt or euil humors resorting into the Cod, and then he would haue you couer the cods with a charge made of Bole Armony and Vineger wrought together, renewing it euery day once vntil the swelling go away, or that it breake of it selfe, and if it breake then taint it with *Mel Rosatum*, and make him a breech of Canuas to keepe it in, renewing the taint euery day once vntil it be whole.

Of incording and brusing.

Blundevile

THis terme incording is borrowed of the Italian word *Incordato*, which in plain English is as much to say as bursten, and might be more rightly termed of vs vncoded. For when a horse is bursten, his guts falleth downe into the cod making it to swell. The Italians as I take it did call it *Incordato* because the gut followes the string of the stone called of them *Il cordone*, or *Lachorda*, whereof *Incordato* seemes to be deriued with some reason. According to which reason we should call it rather instringhed than inchor-³⁰ ded, for *Chorda* doth signifie a string or chord. Notwithstanding, sith that incording is already receiued in the stable, I for my part am very well content therewith, minding not to contend against it. But now you haue to note, that either man or beast may be bursten diuersly, and according to the names of the partes greened, the Physitians doe giue it diuers names: for you shall vnderstande, that next vnto the thicke outward skinn of the belly, there is also another inward thin skin couering al the muscles, the Caule, and the guts of the belly, called of the Anatomists *Peritoneum*, which skin commeth from both partes and sides of the backe, and is fastened to the midriffe aboue, and also to the bot-³⁰ tome of the belly beneath, to keepe in al the contents of the neather belly. And therefore if the skin be broken, or ouer sore strained or stretched, then either some part of the caule or guts slippeth downe, sometime into the cod, sometime not so farre.

If the gut slip downe into the cod, then it is called of the Physitians by the Greeke name *Enterocoele*, that is to say, gut-bursten. But if the caule fall downe into the cod, then it is called of the Physitians *Epiplacele*, that is to say, Caule-bursten. But either of the diseases is most properlie incident to the male kind, for the femal kind hath no cod. Notwithstanding they may be so bursten, as either gut or caule may fall downe into their natures hanging there like a bag: But if it fall not downe so lowe, but remaineth aboue nigh vnto the priuy members or flankes, which place is called of the Latines *Inguen*, then of that place the bursting is called of the physitians *Rubonocoele*, whereunto I knowe not what English name to giue, vnlesse I should call it flanke-bursten: Moreouer the cod or flanke may be⁴⁰ sometime swollen, by meanes of some waterish humour gathered together in the same, which is called of the physitians *Hydrocoe*, that is to say, water-bursten, and sometime the cod may be swollen by meanes of some hard peece of flesh cleauing to the thin skins or panicles of the stones, and then it is called of the physitians *Sarcocoele*, that is to say, flesh-bursten.

But forasmuch as none of mine Authors, Martin nor anie other Ferrer in these daies that I knowe, haue intermedled with anie kind of bursting, but onely with that wherein the gut falleth downe into the cod: leauing all the rest apart, I wil onely talke of this; and that according to Martins experience, which I assure you differeth not much from the precepts of the old writers: But first you shall vnderstand, that the gut bursten, and flanke⁵⁰ bursten, doth proceed both of one cause, that is to say, by meanes that the skinn, called before *Peritoneum*, is either sore strained, or else broken, either by some stripe of another horse, or els by some strain in leaping ouer an hedge, ditch, or pale, or otherwise: yea and many times in passing a carier, through the carelessnes of the rider stopping the horse suddenly without giuing warning, whereby the horse is forced to cast his hinder legs abroad,

and so

so straineth or bursteth the skin aforesaid, by meanes whereof the gut falleth downe into the cod. The signes be these. The horse will forsake his meat, and stand shoring and leaning alwaies on that side that he is hurt: and on that side, if you search with your hande, betwixt the stone and the thigh vpward to the body, and somewhat about the stone you shall find the gut it selfe big and hard in the feeling, whereas on the other side you shall find no such thing. The cure according to Martin is thus. Bring the horse into some house or place that hath ouer head a strong balk or beame going ouerthwart, and strew that place thicke with strawe: then put on foure pasternes with foure ringes on his feete, and then fasten the one end of a long rope to one of those Ringes, then thread all the other rings with the loose end of the Rope, and so drawe all his foure feete together, and cast him on¹⁰ the straw.

That done, cast the rope ouer the baulke, and hoise the horse so as he may lye flatte on his backe, with his legs vpward without struggling. Then bath his stones well with warme Water and Butter molten together, and the stones being somewhat warme, and wel mollified, raise them vp from the body with both your hands being closed by the fingers fast together, and holding the stones in your hands in such manner, worke downe the gut into the body of the horse, by striking it downward continually with your two thumbs, one labouring immediately after another, vntill you perceiue that side of the stone to bee so²⁰ so smal as the other, and hauing so discordeed, that is to say, returned the gut into his right place; take a list of two fingers broad thoroughly annointed with fresh butter, and tie his stones both together with the same so nigh as may bee, not ouer hard, but so as you may put your finger betwixt. That done, take the horse quietly down, and lead him faire and softly into the stable, whereas he must stand warme, and not be stirred for the space of 3. weekes. But forget not the next day after his discording to vnloosen the list and to take it away, and as well at that time as euery day once or twice after, to cast a dish or two of cold water vp into his cods: and that wil cause him to shrinke vpp his stones and thereby re-³⁰ straine the gut from falling downe, and at the three weekes end be sure, it were not amisse to geld the stone on that side away, so shall he neuer be encorded againe on that side. But let him not eat much nor drinke much, and let his drinke be alwaies warme.

Of the botch in the graines of a horse

If a horse be full of humours and then suddenly laboured, the humours will resort into the weakest parts, and there gather together and breede a botch, and especially in the hinder parts betwixt the thighes, not farre from the cods. The signes be these. The hinder legges wil be al swollen, and especially from the houghes vpward, and if you feele with your hand you shall find a great kind of swelling, and if it be round and hard it wil gather to a head. The cure according to Martin is thus. First ripe it with a plaister: take of Wheat-flower, of Turpentine, and of hony, of each like quantity, stirring it together to make a stiffe plaister, and with a cloth lay it vnto the sore, renewing it euery day once vntil it breake or waxe soft, and then launce it as the matter may runne downward: Then taint it with Turpentine and Hogges greace moulten together, renewing it euery daye⁴⁰ once, vntil it be whole.

Of the diseases incident to the wombe of a Mare, and specially of barrennesse.

It seemeth by somewriters, that the wombe of a Mare is subiect to certaine diseases, though not so many as the wombe of a Woman, as to ascent, descent, falling out,⁵⁰ convulsion, barrennesse, aborsiment, yea Aristotle and others do not let to write, that menstrual blood doth naturally void from the Mare, as from the Woman, though it bee so little in quantity, as it cannot be well perceiued. But sith none of mine Authors haue writen thereof to any purpose, nor any Ferrer of this time that I knowe, haue had any experience in such matters I wil passe them all ouer with silence, sauing barrennes, where-
of I promised before in his due place, to declare vnto you the causes and such kind of cure
for

for the same, as the old writers haue taught. A Mare then may be barren through the vntemperatenesse of the wombe or matrix, as well for that it is too hot and fiery, or else too cold and moist, or too dry, or else too short, or too narrow, or hauing the necke thereof turned awry, or by meanes of some obstruction or stopping in the matrix, or for that the mare is too fat or too leane, and many times mares goe barren, for that they be not well horsed. Wel, the cure of barrenesse that commeth through the fault of the matrix or wombe according to the old writers is thus. Take a good handful of Leekes, stamp them in a mortar with halfe a glasse full of wine, then put thereunto twelue Flies, called of the Apothecaries *Cantharides*, of diuers colours, if they may be gotten, then straine altogether with a sufficient quantity of water to serue the mare therewith two daies together, by powring the same into her nature with a horn or glister-pipe made of purpose, and at the end of three daies next following offer the horse vnto her that should couer her, and immediately after that she is couered, wash her nature twice together with cold water.

Another receipt for the same purpose.

Take of Nitrum, of sparrowes dung, and Turpentine, of each a like quantitie well wrought together and made like a suppository, and put that into her nature, and it wil cause her to desire the horse and also to conceiue. *Hippocrases* saith, that it is good also to put a nettle into the horses mouth that should couer her:

Of the Itch, Scabbe, and manginess in the taile, and falling of the taile.

Blundevile



IN Springtime horses many times are troubled with the troncheons in their fundament, and then they wil rubbe their taile, and breake the haire thereof, and yet in his taile perhaps, shal be neither itch, scurffe nor scabbe: wherefore if you rake the horse wel with your hand annointed with Sope, and search for those tronchens and pul them cleane out, you shal cause him to leaue rubbing: and if you see that the haire doe fall awaie it selfe, then it is a signe, that it is either eaten with wormes, or that there is some scurffe or scab fretting the hair, and causing such an itch in his taile as the horse is alwaies rubbing the same. As touching the wormes, scurffe or scab, it shalbe good to annoint all the taile with sope, and then to wash it cleane euene to the ground with stronge lie, and that wil kil the wormes, and make the haire to growe againe. And if much of the taile be worne awaie, it shall be needefull to keepe the taile continually wet, with a sponge dipt in faire water, and that will make the haire to growe very fast. But if the horses taile be maungy, then heale that like as you do the manginess of the maine before rehearsed. Againe, if there breed any Canker in the taile (which wil consume both flesh and bone, and as *Laurentius Rusius* saith, make the ioyntes to fall away one by one) it shall be good as *Martin* saith, to wash all his taile with *Aqua fortis*, or strong water made in this sort: take of greene Coporas, of Alum, of each one pounce, of white coporas, a quarterne. Boile al these things together in three quartes of running water in a strong earthen pot, vntil one halfe be consumed, and then with a little of this water being made luke-warme, wash his taile with a little clout, or Flax bound to the end of a stick, continuing so to do euery day once vntil it be whole.

Of the Scabbe.

THe Scab is a foule scurffe in diuers parts of a horses body, & commeth of pouerty or il keeping, or many times by going amongst woodes wherein they are infected with water boughes: it is most incident to olde horses, which wil die thereof, and chiefly in the spring time when the newe blood appeares: the cure whereof I haue spoken before.

How to know when a horse halteth before in what part his grieve is.

Being now come to talke of the griefes in the shoulders, legs, hips, houghes, ioyntes, and

and hooues, causing the horse most commonly to halt: I thinke it good first to shew you the way how to find in what part of his legs the horse is grieved when he halteth either before or behind. And first you haue to consider that if a horse halteth before, it must be either in his shoulders, in his legs, or in his feet. If it be in his shoulders and new hurt, the horse wil not lift that leg, but traile it nigh the ground. If it be old hurt, he wil cast that Leg further from him in his going then the other, and if he be turned on the ferside, then he wil halt so much the more. If a horse halteth in the leg, it is either in the knee, in the shank, or els in the pastern ioynt, if it be either in the knee, or pastern ioynt, he wil not bow that leg in his going like the other, but go very stilly vpon it. If he halteth in the shank, then it is by means of some splent, wind-gal, or such apparant grieve, apt to be seen or felt. If he halt in the foot, it is either in the cronet, heele, in the toe, in the quarters, or sole of the foot. If it be in the cronet the grieve wil be apparant, the skin being broken or swollen some manner of way: if in the heele, as by ouerreach or otherwise, then he wil tread most on the toe: if vpon any of the quarters, then going on the edge of a bank or hilly ground, he wil halt more then on the plain ground, and by the horses comming toward you, and going from you vpon such edge or banck, you shall easily perceiue whether his grieve be in the inward quarter or in the outward quarter: the quarter is to be vnderstood, from the mid-hooue to the heele.

If he halt in the toe, which is not commonly seen, then he wil tred more vpon the heele. If the grieve be in the sole of his foot, then he wil halt al after one sort vpon any ground, vnlesse it be vpon the stones. And to be sure in what part of the foote the grieve is, it shall be good first to make him go vpon the plain ground, and then vpon a hard & stony ground: yea, and also a banky ground. Thus hauing declared vnto you in generall, how to know in what part a horse is grieved when he halteth before: I thinke it meete first to shew you orderly all the particular griefes and forances, whereunto the fore-parts of a horse is subiect, together with the causes, signs and cure thereof. That done, I will speake of halting behind, and shew you first generally where the grieve is, and then particularly declare vnto you euery grieve incident to the hinder parts of a horse. And lastly, I will speake of such griefes and forances as are commonly in both parts, that is to say, as wel to the forelegs and fore-30 feet, as to the hinder legs and hinder feet.

Of the grieve and pinching in the shoulder.

This commeth either by laboring and straining the Horse too young, or else by some great burthen; you shal perceiue it by the narrownes of the brest, and by consuming flesh of the shoulders, insomuch as the forepart of the shoulder bone wil sticke out, and be a great deal higher then the flesh. And if it be of long continuance, he wil be very hollow in the brisket towards the armerholes, and he wil go wider beneath at the feet, then aboue at the knees. The cure according to *Martin* is thus. Giue him a slit of an inch long with a sharp knife or rasor vpon both sides an inch vnder the shoulder bones: then with a Swans quill put into the slit, blow vp first the one shoulder and then the other, as big as can possible, euen vp to the withers, & with your hand strike the winde equally into euery place of the shoulders. And when they be both full, then beat al the windy places with a good hanel wand or with both your hands, clapping vpon the places puffed vp with wind, so fast as they can walke one after another ouer al the shoulder: then with a flat slice of iron, loosen the skin within from the flesh: that done, rowel the two slits or cuts with two round rowels made of the vpper leather of an old shoo, with a hole in the midst that the matter may yssue forth, and let such rowels be 3. inches broad, and so put in as they may lie plain and flat within the cut: then make a charge to lay vpon the same in this sort.

Take of Pitch, and rosen, of each one pound, of tar halfe a pinte, boile these things altogether in a pot, and when it is somewhat cooled, take a stick with a wollen clout bound fast to the end thereof, and dip it into this charge, and couer or daube al the shoulder therewith. That done, clap thereunto a pounce of Floxe of such colour as the Horse is, or as nigh vnto the same as may be, euery other day cleanse both the woundes and rowels, and put them in againe, continuing thus to do the space of fiftene daies.

M m

Then

Then take them out, and heale vp the wounds with two raints of Flax dipt in Turpentine, and hogs greafe molten together, renewing the same euery day once, vntill the wounds be whole. But let the charge lye stil, vntill it fall away of it selfe, and let the horse run to grasse, vntill he hath had a frost or two.

Of the wrinching of the shoulder.

This cometh sometime by a fall, and sometime by turning too suddenly in some uneven ground, or by rash running out of some doore, or by some stripe of another horse, or by some sudden stop in passing a Cariere: you shal perceiue it in his going by trailing his legs vpon the ground, so close vnto himselfe as hee can possible. The cure, according to Martin is thus. Let him blood the quantity of three pintes, on the breast in the palat vaine, receiving the blood in a pot; and thereunto put first a quart of strong vinegar, and halfe a doozen broken egges, shelles and all, and so much wheat-flower as will thicken all that liquor. That done, put thereunto bole Armony beaten into fine powder one pounce, *Sanguis Draconis* two ounces, and mingle them altogether, so as the flower may not be perceiued, and if it be too stiffe, you may make it more liquid or soft, with a little vinegar. Then with your hand daube al the shoulder from the mane downward, and betwixt the fore-bowels all against the haire, and let not the horse depart out of that place, vntill the charge be surely fastned vnto the skin.

That done, carry him into the stable, and tie him vp to the racke, and suffer him not to lie down al that day, and giue him a little meat, dicting him moderately the space of fifteene daies: during which time, he may not stir out of his place, but onely to lye downe, and euery day once refresh the shoulder point with this charge, laying still new vpon the olde, and at the fifteene daies end, lead him abroad to see how he goeth, and if he be somewhat amended, then let him rest without traueilling, the space of one month, and that shal bring his shoulder to perfection. But if he be neuer the better for this that is done, than it shal be needefull to rowell him with a leather rowell vpon the shoulder point, and to keepe him rowelled the space of fifteene daies, renewing the rowel, and clensing the wound euery other day, and then walke him vp and downe faire and softly, and turne him alwaies on the contrary side to the fore, and when hee goeth vp right, pul out the rowell and heale the wound with a taint of flax dipt in Turpentine, and hogs greace molten together. And if al this will not serue, then it shal be needefull to draw him checker wise with a hot iron ouer all the shoulder point, and also make him to draw in a plough euery day two houres at the least, to settle his ioynts for the space of three weekes or a month, and if any thing will help him, these two last remedies wil help him, and make him to go vp right againe.

Of splitting in the shoulder.

This cometh by some dangerous sliding or slipping, wherby the shoulder parteth from the breast, and so leaues an open rift, not in the skin, but in the flesh and filme next vnder the skin, and so he halteth & is not able to goe, you shal perceiue it by trailing his legge after him in his going. The cure according to Martin is thus. First put a paire of strait pasternes on his fore-feet, keeping him stil in the stable without disquieting him. Then take of Dialthea one pound, of sallet-oyle one pinte, of oyle de bayes halfe a pound, of fresh butter halfe a pound, meate these things together in a pipkin, and annoint the griued place therewith, and also round about the inside of the shoulder, and within two or three daies after, both that place and all the shoulder besides wil swell. Then either prick him with a lancet or fleame, in al the swelling places, or else with some other sharp hot iron, the head whereof would be an inch long, to the intent that the corruption may run out, and vse to annoint it stil with the same ointment. But if you see that it wil not go away but swell stil, and gather to a head, then lance it where the swelling doth gather most, and is soft vnder the finger, & then taint it with flax dipt in this ointment: take of Turpentine and of hogs greafe of each two ounces, and melt them together, renewing the taint twice a day vntill it be whole.

Of

Of the shoulder pight.

This is when the shoulder point or pitch of the shoulder is displaced, which grieve is called of the Italians *Spallato*, and it cometh by reason of some great fall forward rush or straine. The signes be these. That shoulder point wil sticke out further then his fellow, and the Horse wil halt right downe. The cure according to Martin is thus. First make him to swim in a deepe water vp and down a doozen turnes, and that shal make the ioynt to returne in his place. Then make two rough pins of ashen wood as much as your little finger, sharp at the pointes, each one five inches long: that done, slit the skin an inch about the point, and an inch beneath the point of the shoulder, and thrust in one of the pins from above downward, so as both ends may equally stick without the skin. And if the pin of wood wil not easily passe through, you may make it way first with an iron pin. That done, make other two holes crosse to the first holes, so as the other pin may crosse the first pin right in the midst with a right crosse, and the first pin would be somewhat flat in the midst, to the intent that the other being round, may passe the better without stop and close the iuster together.

Then take a peece of a little line somewhat bigger then a whipcord, and at one end make a loope, which being put ouer one of the pins ends, wind the rest of the line good & strait about the pins ends, so as it may lye betwixt the pins ends and the skin, and fasten the last end with a pack needle and a pack thread, vnto the rest of the cord, so as it may not slip: and to do well, both the prickes and the cord would be first annointed with a little hogs greace. Then bring him into the stable, and let him rest the space of 9. daies, but let him lye down as little as may be, and put on a pasterne on the fore leg, so as it may be bound with a cord vnto the foot of the manger, to keepe that legge alwaies whilest he standeth in the stable more forward then the other. And at the nine daies end take out the prickes, and annoint the fore places with a little Dialthea, or with hogs greafe, and then turn him out to grasse.

Of the swelling of the forelegs after great labor.

Great labor and heat causeth humors to resort down into the legs making them swell, The cure whereof, according to Martin is thus. Bath them with buttered beere or els with this bath here following: take of Mallovvves 3. handfuls, a rose cake, Sage one handfals: boile them together in a sufficient quantity of vvater, and vvhen the Mallovvves be soft, put in halfe a pound of butter, and halfe a pinte of Sallet-oyle, and then being somewhat warme, vvash the swelling therewith euery day once, the space of three or 4. daies. And if the swelling wil not go away with this, then take Wine lees, and Cummin, and boile them together, and put thereunto a little wheate-flower, and charge al the swelling therewith, and walke him often: and if it will not serue, then take vp the great veine about the knee on the inside, suffering him not to bleed from above, but al from beneath.

Of the Foundering in the forelegs.

The cause of this grieve is declared before in the Chapter of foundering in the body, whereas I shewed you, that if a horse be foundered in the body, the humors wil immediately resort downe into his legs, as Martin saith within the space of 24. houres, and then the horse wil go crouching al vpon the hinder legs, his forelegs being too stiffe, as he is not able to bow them. The cure whereof, according to Martin, is in this sort. Garter each leg immediately one handfull about the knee, with a list good and hard, and then walke him or chafe him, and so put him in a heat, and being somewhat warmed, let him blood in both the breast vaines, reseruing the blood to make a charge withal in this manner.

Take of that bloode two quartes, and of Wheate-flower halfe a peecke, and fixe Egges, shelles and all, of bole Armony halfe a pounce, of *Sanguis Draconis* halfe a quarterne, and a quarte of stronge Vineger: mingle them altogether, and charge all his shoulders, Breast, Backe, Loynes, and Forelegges therewith, and then walke him vpon

M m 2

upon some hard ground, suffering him not to stand still, and when the charge is dry, refresh it againe. And hauing walked him three or 4. houres together, lead him into the stable, and giue him a little warm water with ground mault in it, and then a litle hay and prouender, and then walke him againe, either in the house, or else abroad, and continue thus the space of foure daies: and when all the charge is spent, couer him well with a housing cloth, and let him both stand & lye warme, and eat but little meat during the foure daies. But if you see that at the foure daies end he mendeth not a whit, then it is a sign that the humors lies in the foot, for the which you must search with your butter, paring all the soles of the fore-feete so thin as you shall see the water yssue through the sole. That done, with your butter, let him bleed at both the toes, and let him bleed well. Then stop the veins with a little hogs-grease, and then tacked on the shooes, and Turpentine molten together, and laid vpon a little Flax, and cram the place where you did let him bleed hard with trow, to the intent it may be surely stoppt. Then fill both his feet with hogs grease, and branfried together in a stopping Pan, so hot as is possible. And vpon the stopping clap a piece of leather, or else two splents to keepe the stopping. And immediately after this, take two Egges, beat them in a dish, and put thereto bole Armony, and bean-flower somuch as wil thicken the same, and mingle them wel together, & make therof two plaisters, such as may close each foot round about, somewhat aboue the cronet, and bind it fast with a list or roller, that it may not fall away, nor be removed for the space of three daies, but let the sole be defended, and new stopp'd euery day once, and the cronets to be removed euery two daies, continuing so to do vntill it be whole. During which time, let him rest vnwalked, for feare of loosening his hooes. But if you see that he begin to amend, you may walke him faire and softly once a day vpon some soft ground, to exercise his legs and feet, and let him not eat much, nor drink cold water. But if this fundering breake out aboue the hooe, which you shall perceiue by the loosening of the coffin, aboue by the cronet, then when you pare the sole, you must take al the fore-part of the sole cleane away, leauing the heeles whole, to the intent the humors may haue the freer passage downeward, and then stop him, and dresse him about the cronet as is before said.

Of Foundring.

Markham. Of all other sorances, Foundring is soonest got, and hardiest cured: yet if it may be perceiued in twenty and foure houres, and taken in hand by this meanes hereafter prescribed, it shall be cured in other twenty and foure houres: notwithstanding, the same receit, hath cured a horse that hath bin foundred a year & more, but then it was longer in bringing it to passe. Foundring commeth when a horse is heated, being in his grease and very fat, and taketh thereon a suddaine cold which striketh downe into his legs, and taking away the vse and feeling thereof. The signe to know it is, the horse cannot go, but wil stand cripling with al his foure legs together: if you offer to turne him, he wil couch his buttocks to the ground, and some Horses haue I scene sit on their buttocks to feede.

The cure is thus: Let him bleed of his two breast vaines, of his two shackle vaines, and of his two vaines aboue the cronets of his hinder hooes: if the vaines wil bleed, take from them 3. pints at least, if they wil not bleed, then open his neck vaine and take so much from thence. Saue the blood, and let one stand by and stir it as he bleeds lest it grow into lumps, when he hath don bleeding, take as much wheat-flower as wil thicken the blood, the whites of 20. Egges, and three or foure yolkes, then take a good quantity of *Bolear wine*, and a pinte of strong vinegar, incorporate al these wel together, and withal charge his backe, necke, head, and eares: then take two long rags of cloath and dip in the same charge, and withal garter him so strait as may be aboue both his knees of his forelegs, then let his keeper take him out to some stony caucie, or high-way paved with stone, and there one following him with a cudgel, let him trot vp and down for the space of an hour or two or more that don, set him vp and giue him some meat and for his drinke let him haue a warm malth: some three or foure houres after this, take off his garters, and set him in some pond of water vp to the mid-side, and so let him stand for two houres, then take him out and set him

vp, the next day pul off his shooes, and pare his feet very thin, and let him bleed both of his heeles and toes, then set on his shooes again and stop them with hogs grease and bran boiling hot, and splint them vp, and so turne him out to run, and he shall be found.

Of the splent as well in the inside or outside of the knee, as other where in the Legges.

This sorance to any mans feeling is a very gristle sometime as big as a Walnut, and sometime no more then a Hasel nut, which is called of the Italians, *Spinella*, and it commeth, as *Laurentius Rusticus* saith, by traouelling the horse too younge, or by oppressing him with heauy burthens offending his tender sinnewes, and so causeth him to halt. It is easie to know because it is apparant to the eye, and if you pinch it with your thumb and finger, the horse will shrink vp his leg. The cure whereof according to Martin, is in this sort.

Wash it wel with warm water, and shau off the haire, and lightly scarifie al the fore places with the point of a rasor, so as the blood may yssue forth. Then take of Cantharides halfe a spoonefull, and of Euforbium as much, beaten into fine powder, and mingle them together with a spoonefull of oile de bay, and then melt them in a little pan, stirring them well together, so as they may not boile ouer, and being so boiling hot, take two or 3. leathers, and annoint all the fore place therewith. That done, let not the Horse stir from the place where you so dresse him for one houre after, to the intent he shake not off the ointment. Then carry him fair and softly into the stable, and tye him as he may not reach with his head beneath the manger, for otherwise hee wil couet to bite away the smarting and pricking medicine, which if it should touch his lips, would quickly fetch of the skin. And also let him stand without litter all that day and night.

The next day annoint the fore place with fresh butter, continuing so to do euery day once for the space of 9. daies, for this shall allay the heate of the medicine, and cause both that, and the crust to fall away of it selfe, and therewith either cleane take away the splent, or at the least remoue it out of the knee into the leg, and so much diminish it, as the Horse shall goe right vp, and halte no more through occasion thereof. *Laurentius Rusticus* would haue the splent to be cured by ftering it longst wise and ouerthwart. I haue seen the splent to be cleane taken away thus, first hauing clipt away the haire growing vpon the hard place, you must beat it with a good big stick of haill almost a foot long, in which sticke somewhat distant from the one end thereof would be set fast a sharp pricke of a little piece of Steele, to pricke the fore place therewith, once or twice to make the blood yssue out, neuer leauing to beat it first softly, and then harder and harder vntill it waxeth soft in euery place to the feeling, and to thrust out the blood, partly with the sticke, leaning on it with both your hands, and partly with your thumbs: that done, wind about the fore place with a piece of double red wollen cloth, holding it so as it may lye close thereunto, then seare it vpon the cloth with the flat side of your searing iron, made hot, and not red-hot, but so as it may not burne through the cloth, that done, take away the cloth, and lay vpon the fore a peece of shoemakers wax, made like a little cake, so broad as is the fore place, and then sear that into his Legs with your searing iron, vntill the wax be thoroughly molten, dried, and sunken into the sore: that don, seare another piece of waxe in like manner into the fore, vntill it be dried vp, and then you may trauell your horse immediately vpon it if you will, for he will not halt no more.

Of the splent.

A Splent is a sorance of the least moment, vnlesse it bee on the knee, or else a through Splent, both which cannot bee cured: A Splent is a spungy harde grissell or bone, growing fast on the inside of the shin-bone of a Horffe, where a little making stark the sinnewes compels a Horffe somewhat to stumble: the cures are diuers and thus they be. If the splent be younge, tender, and but new in breeding, then cast the horse, and take a spoonefull of that Oyle called *Petrolium*, and with that Oyle rubbe the Splent till you make it soft, then take a flume, such as you let a horse blood withall, and strike the splent

in two or three places, then with your two thombes thrust it hard, and you shal see cruell matter & blood come out, which is the very Splent, then set him vp and let him rest, or run at grasse for a weeke or more: others for a young Spleent do thus: take a hassell sticke and cut it square, and therewithall beate the splint till it be soft, then take a blew cloath and lay vppon the splent, and take a Taylors pressing yron made hot and rub it vp and downe vpon the cloath ouer the splent and it shall take it cleane away. But if the splent be old & great and growne to the perfection of hardnesse, then you must cast the Horfe and with a sharpe knife slit down the splent, then take Cantharides and Euforbium, of each like quantity, and boyle them in Oyle de bay, and with that fill vp the slit, and renewe it for three to daies together, then take it away, & anoint the place with Oyle de bay, Oyle of Roses or Tar, vntill it be whole.

Of a Malander.

Blunderwile



Malander is a kinde of scab growing in the forme of lines, or strokes, ouerthwart the bent of the knee, and hath long haire with stubborne rootes, like the bristles of a Bore which corrupteth and cankereth the flesh, like the rootes of a child as scabbed head: and if it bee great it will make the Horfe to go stiffe at the setting forth, and also to halt. This disease proceedeth sometime of corrupt bloode, but most commonly for lacke of cleane keeping, and good rubbing. The cure according to Martin, is thus. First wash it well with warme water, then shauie both haire and scab cleane away, leauing nothing but the bare flesh, whereunto lay this plaister. Take a spoonefull of Sope, and as much of lime: mingle them together, that it may be like paast, and spread as much on a clout as will couer the fore, and binde it fast on with a list, renewing it euery day once the space of two or three daies, and at the three dayes end, take away the plaister and annoint the fore with oyle of Roses made lukewarme, and that shall fetch away the crust & scurf, bred by meanes of the plaister, which being taken away, wash the fore place well euery day once with his owne stale, or else with mans vrine, and then immediately straw vpon it the powder of burnt oyster shells, continuing thus to do euery day once, vntill it be whole.

Another of the Mallander.

Markham.

A Mallander is a peeuish forance and commeth of ill keeping, it is on the fore-legs, just on the inside, at the bending of the knee, it will make a horfe go stark, & stumble much the cure is in this sorte. Cast the Horfe, and with some instrument pluck off the dry scab that wil sticke thereon, and rub it till it bleede, then take and bind it thereto for three daies, in which space you shall see a white asker on the fore, then take that off, and annoint it with oyle of Roses or fresh butter, vntill it be throughly cured.

Of an upper attaint or ouerreach vpon the backe sinnew of the shanke, sometimes about the ioynt.



He Italians call this forance *Atrinfio*, which is a painefull swelling of the maister sinnew, by meanes that the Horfe doth sometime ouerreach, and strike that sinnew with the toe of his hinder foote, which causeth him to halt. The signes be apparant by the swelling of the place, and by the horses halting. The cure, according to Martin, is thus: wash the place with warme water, and shauie all the haire so farre as the swelling goeth, and scarifie euery part of the fore place lightly with the point of a rasor, that the bloode may yssue forth. Then rake of Cantharides and of Euforbium, of each halfe an ounce, mingle them together with halfe a quarterne of Sope, and with a slice spread some of this oymntment ouer al the fore, suffering him to rest there as you dresse him for one halfe houre after, and then you may carry him into the stable, and there let him stand without litter, and tyed as hath bene said before in the Chapter of the spleene, and the next day dresse him with the same oymntment.

ointment once againe, euen as you did before. And the thirde daye annoint the place with fresh Butter, continuing so to do the space of nine daies, and at the nine daies end make him this bath. Take of Mallows three handfuls, a Rose-cake, of Sage an handfull. Boile them together in a sufficient quantity of water. And when the Mallows be soft, put in halfe a pounce of Butter, and halfe a pinte of Sallet oyle, and then being somewhat warme, wash the fore place therewith euery day once, the space of three or foure dayes.

Of another taint.

This is a little bladder full of icelly, much like vnto a wind-gal, not apparant to the eye, but to the feeling, growing in the midst of the pasterne, somewhat about the frust. It commeth by a straine, or else by some wrench, or by any ouer-reach, and maketh the horfe to halt. The signes be these. The neather-joynt toward the Fewterlocke will be hot in feeling, and somewhat swollen. The cure, according to Martin is in this sort. Tie him about the ioynt with a list somewhat harde, and that will cause the bladder to appeare to the eye. Then lance it with a sharpe pointed knife, and thrust out al the jellie. That doone, lay vnto it the white of an Egge, and a little salt beaten together, and laid vpon Flaxe or Towe, and binde it fast vnto the fore, renewing it once a day the space of foure or five daies, during which time let him rest, and then you may boldly labour him.

Of an Attaint.

An Attaint is a grieffe that commeth by an ouer-reach, as clapping one legge vpon another, or by some other horses treading vpon his heels, the cure is: take a sharpe knife and cut out the ouer-reach, that is, if it be neuer so deepe like a hole, cut it plain and smooth, howe broade soeuer you make it, then wash it with Beere and Salt, and lay to it Hogges greafe, Wax, Turpentine, and Rozen, of each like quantity boiled and mingled together, and this wil in few daies heale him, be it neuer so fore.

Of an ouer-reach vpon the heele.

This is a cut, so as the skinne hangcs downe at the heele, made with the toe of the hinder foot, and is apparant to the eye, and it wil cause the horfe somewhat to halt. The cure whereof according to Martin is thus. Cut away the skinne that hangerh downe, and binde a little Flaxe dipt in the white of an Egge, mingled with a little bole Armony, renewing it euery day once the space of three or foure daies, and that will heale it.

Of false quarters.

This is a rift sometime in the out side, but most commonly in the inside of the hooe, because the inside is euer the weaker part, which sides are commonly cald quarters, and therof this forance taketh his name, and is called a false quarter, that is to say, a crafed or vnfound quarter, which name indeed is borrowed of the Italians, calling it in their tongue *Falso quarto*. It commeth by euil shooing, and partly by euil paring. The signes be these. The horfe wil for the most part halt, and the rift wil bleed, and is apparant to the eye. The cure according to Martin is thus. If the horfe halt, then pul off the shooe, and cut so much away on that side of the shooe where the grieffe is, as the shooe being immediately put on againe, the rift may be vncouered. Then open the rift with a Rolenet or drawer, and fil the rift with a role of Towe dipt in Turpentine, Waxe, and Sheepes sewer molten, renewing it euery day once, vntil it be whole. And the rift being closed in the top, draw him betwixt the haire and the hooe with a hot yron ouerthwart that place, to the intent that the hooe may shoote al whole downeward, and when the horfe goeth vp right, ride him with no other shooe, vntil his hooe be throughly hardened againe.

of

in two or three places, then with your two thombes thrust it hard, and you shal see cruſt matter & blood come out, which is the very Splent, then fet him vp and let him reſt, or run at graſſe for a weeke or more: others for a young Spleent do thus: take a haſell ſtick and cut it ſquare, and therewithall beate the ſplint till it be ſoft, then take a blew cloath and lay vppon the ſplint, and take a Taylors preſſing yron made hot and rub it vp and downe vpon the cloath ouer the ſplint and it ſhall take it cleane away. But if the ſplint be old & great and growne to the perfection of hardneſſe, then you muſt caſt the Horſe and with a ſharpe knife ſlit down the ſplint, then take Cantharides and Euforbium, of each like quantity, and boyle them in Oyle deſbay, and with that fill vp the ſlit, and renewe it for three daies together, then take it away, & anoint the place with Oyle deſbay, Oyle of Roſes or Tar, vntill it be whole.

Of a Malander.

Blundevile



Malander is a kinde of ſcab growing in the forme of lines, or ſtrokes, ouerthwart the bent of the knee, and hath long haire with ſtubborne rootes, like the bristles of a Bore which corrupteth and cankereth the fleſh, like the rootes of a childas ſcabbed head: and if it bee great it will make the Horſe to go ſtiſſe at the letting forth, and alſo to halt. This diſeaſe proceedeth ſometime of corrupt bloode, but moſt commonly for lacke of cleane keeping, and good rubbing. The cure according to Martin, is thus. Firſt waſh it well with warme water, then ſhaue both haire and ſcab clean away, leauing nothing but the bare fleſh, whereunto lay this plaſter. Take a ſpoonfull of Sope, and as much of lime: mingle them together, that it may be like paſt, and ſpread as much on a clout as will couer the ſore, and binde it faſt on with a liſt, renewing it euery day once the ſpace of two or three daies, and at the three dayes end, take away the plaſter and annoint the ſore with oyle of Roſes made lukewarme, and that ſhall fetch away the cruſt ſcurfe, bred by meanes of the plaſter, which being taken away, waſh the ſore place well euery day once with his owne ſtale, or elſe with mans vrine, and then immediately ſtraw vpon it the powder of burnt oyster ſhells, continuing thus to do euery day once, vntill it be whole.

Another of the Mallander.

Markham.

A Mallander is a pecuſſin ſorance and commeth of ill keeping, it is on the fore-legs, juſt on the inſide, at the bending of the knee, it will make a horſe go ſtark, & ſtumble much the cure is in this ſorte. Caſt the Horſe, and with ſome inſtrument pluck off the dry ſcab that wil ſticke thereon, and rub it till it bleede, then take and bind it thereto for three daies, in which ſpace you ſhall ſee a white aſker on the ſore, then take that off, and annoint it with oyle of Roſes or freſh butter, vntill it be thoroughly cured.

Of an upper attaint or ouerreach vpon the backe ſinnew of the ſhanke, ſomewhat about the ioynt.



He Italians call this ſorance *Atrincto*, which is a painefull ſwelling of the maiſter ſinnew, by meanes that the Horſe doth ſometime ouerreach, and ſtrike that ſinnew with the toe of his hinder foote, which cauſeth him to halt. The ſignes be apparant by the ſwelling of the place, and by the horſes halting. The cure, according to Martin, is thus: waſh the place with warme water, and ſhaue all the haire ſo farre as the ſwelling goeth, and ſcarifie euery part of the ſore place lightly with the point of a raſor, that the bloode may yſſue forth. Then take of Cantharides and of Euforbium, of each halfe an ounce, mingle them together with halfe a quarterne of Sope, and with a ſlice ſpread ſome of this oymnt ouer al the ſore, ſuffering him to reſt there as you dreſſe him for one halfe houre after, and then you may carry him into the ſtable, and there let him ſtand without litter, and tyed as hath bene ſaid before in the Chapter of the ſpleene, and the next day dreſſe him with the ſame oymnt.

ointment once againe, euen as you did before. And the thirde daye annoint the place with freſh Butter, continuing ſo to do the ſpace of nine daies, and at the nine daies end make him this bath. Take of Mallows three handfuls, a Roſe-cake, of Sage an handfull. Boile them together in a ſufficient quantity of water. And when the Mallows be ſoft, put in halfe a pounce of Butter, and halfe a pint of Sallet oyle, and then being ſomewhat warme, waſh the ſore place therewith euery day once, the ſpace of three or foure dayes.

Of another taint.

This is a little bladder full of icelly, much like vnto a wind-gal, not apparant to the eye, *Blundevile*
10 But to the feeling, growing in the midſt of the paſterne, ſomewhat about the cruſh. It commeth by a ſtraine, or elſe by ſome wrench, or by any ouer-reach, and maketh the horſe to halt. The ſignes be theſe. The neather-ioint toward the Fewterlocke will be hot in feeling, and ſomewhat ſwollen. The cure, according to Martin is in this ſort. Tie him about the ioint with a liſt ſomewhat harde, and that will cauſe the bladder to appeare to the eye. Then lance it with a ſharpe pointed knife, and thruſt out al the icelly. That doone, lay vnto it the white of an Egge, and a little ſalt bearen together, and laid vpon Flaxe or Towe, and binde it faſt vnto the ſore, renewing it once a day the ſpace of foure or five daies, during which time let him reſt, and then you may boldly labour him.

Of an Attaint.

AN Attaint is a griefe that commeth by an ouer-reach, as clapping one legge vpon *Markham.*
Another, or by ſome other horſes treading vpon his heels, the cure is: take a ſharpe knife and cut out the ouer-reach, that is, if it be neuer ſo deepe like a hole, cut it plain and ſmooth, howe broade ſoeuer you make it, then waſh it with Beere and Salt, and lay to it Hogges greaſe, Wax, Turpentine, and Rozen, of each like quantity boiled and mingled together, and this wil in few daies heale him, be it neuer ſo ſore.

Of an ouer-reach vpon the heele.

This is a cut, ſo as the ſkinne hangcs downe at the heele, made with the toe of the hinder foot, and is apparant to the eye, and it wil cauſe the horſe ſomewhat to halt. The cure whereof according to Martin is thus. Cut away the ſkinne that hangeth downe, and binde a little Flaxe dipt in the white of an Egge, mingled with a little bole Armony, renewing it euery day once the ſpace of three or foure daies, and that will heale it.

Of falſe quarters.

This is a riſt ſometime in the out ſide, but moſt commonly in the inſide of the hooſe, becauſe the inſide is euer the weaker part, which ſides are commonly cald quarters, and therof this ſorance taketh his name, and is called a falſe quarter, that is to ſay, a craſed or vnſound quarter, which name indeed is borrowed of the Italians, calling it in their tooſe *Falſo quarto*. It commeth by euil ſhooin, and partly by euil paring. The ſignes be theſe. The horſe wil for the moſt part halt, and the riſt wil bleed, and is apparant to the eye. The cure according to Martin is thus. If the horſe halt, then pul off the ſhooe, and cut ſo much away on that ſide of the hooſe where the griefe is, as the ſnooe being immediately put on againe, the riſt may be vncovered. Then open the riſt with a Roſenet or drawer, and fil the riſt with a role of Towe dipt in Turpentine, Waxe, and Sheepes ſewet molten, renewing it euery day once, vntil it be whole: And the riſt being
30 cloſed in the top, draw him betwixt the haire and the hooſe with a hot yron ouerthwart that place, to the intent that the hooſe may ſhoote al whole downeward, and when the horſe goeth vpriht, ride him with no other ſhooe, vntil his hooſe be thoroughly hardened againe.

of

Of halting behind, and where the grieve is.

Blundevile If a horse halt behind, the grieve must either be in the hip, in the stifle, in the hough, in the hamme, in the legge, in the neather ioynt, pasterne or foot. If he halt in the hippe of a new hurt, the horse wil go sideling, and not followe so well with that legge as with the other. But if it be old hurt, the fore hippe wil shrink and be lower then the other. And is best seene, when hee goeth vp a hil, or vpon the edge of some banke, so as the woofte legge may go on the higher side, for then he wil halt so much more, because it is painful vnto him to go so vneuenly wrinching his legge. If the grieve bee in the stifle, then the horse in his going wil cast the stifle ioynt outward, and the bone on the inside wil be farre bigger than the other.

If the grieve bee in the hough, then it is by meanes of some Spauen, or some other hurt apparant to the eie. And the like may be said of the ham, wherein may be seene the Selander, or such like apparant forance, causing the horse to halt: If the grieve bee yther in the leg, pasterne or foot, then you shal finde it by such signes as haue bin taught you before. And therefore let vs now speake of those forances, that are properly incident to the hinder legges.

Of the String-halt.

Markham. The String-hault is a disease that maketh a horse twitch vp his legge sodenly, and so hault much, it cometh sometimes naturally, and sometimes causally, by means of some great cold whereby the sinnewes are strained: the best cure thereof, is to dig a pit in some dunghil, as deepe as the horse is hie, and set the horse in, & couer him with warme dung, and so let him stande the space of two houres, then take him out and make him cleane, and then bath him al ouer with Traine-oile made warme, and it wil help him.

Of a horse that is hipped, or hurt in the hippes.

The horse is said to be hipt, when the hip-bone is remooued out of his right place, which grieve is called of the Italians *Mal del ancha*. It cometh most commonly by some great stripe or straine, slipping, sliding, or falling. The signes be these. The horse wil halt, and in his going he wil go sideling, and the fore hip wil fall lower than the other, and the flesh in proceffe of time will consume cleane away. And if it be suffered to run so long, it wil neuer be restored vnto his prestine estate. The best way as Martin sayth to make him go vpright, is to charge his hip and backe with Pitch and Rozen moken together, and laid on warme, and then some flox of his owne colour to be clapped vpon the same, and so let him run to grasse, vntil he go vpright. But the fore hip wil neuer rise againe so high as the other. If the horse be not hipped, but onely hurt in the hip, and that newly, then first take of oile de Bay, of Dialthea, of Nerual, of Swines-greace, melt them altogether, stirring them continually vntil they be thoroughly mingled together, and annoint the fore place against the haire with this ointment every day once, the space of a fortnight, and make the ointment to sinke wel into the flesh, by holding a hot broad bare ouer the place annointed, weauing your hand too and fro, vntil the ointment be entred into the skin. And if at the fortnights end, you see that the horse amendeth no whit for this, then slit a hole downward in his skin, and an inch beneath the hip-bone, making the hole so wide, as you may easily thruste in a rowel with your finger, and then with a hile broade slice or yron, losen the skin from the flesh about the bone, and round about the same, so broad as the rowel may lye flat and plaine betwixt the skin and the flesh, which rowel would be made of soft Calues-leather, with a hole in the midst like a ring, having a thred tied vnto it, to pul it out when you would cleanse the hole, and if the rowel be rowled about with flax fastied on, & annointed with thointment vnder written, it wil draw so much the more: and thrust in the rowel first double, and then spread it abroad with your finger. That done, taint it with a good long taint of flax or tow dipt in a little Turpentine and hogs-greace molten together and made warme, and cleanse the hole and the rowel euery day once, and also renew the taint euery day for the space of a fortnight.

And before you dresse him, cause him euery day to be ledde vp and downe a foot pace a quarter of an houre, to make the humors come downe, and at the fortnights end pul out the rowel, and heale vp the wound with the same salue, making the taint euery day lesser, and lesser vntil it be whole. And so soone as it is whole, draw with a hot yron crosse lines, of eight or nine inches long, right ouer the hip-bone, so as the rowelled place may bee in the very midst thereof, and burne him no deeper, but so as the skin may looke yellow and then charge al that place, and ouer al his buttocks with this charge. Take of pitch one pound, of Rozen halfe a pounce, of Tarre halfe a pinte: Boile them together, and then being good and warme, spread it on with a clout tied in a riuen stick: and then clap on a few flockes of the horses colour. And if it be in Summer, let the horse runne to grasse a while, for the more he trauelleth at his owne wil, the better it is for him.

Of stiffling, and hurts in the stifle.



He horse is said to be stifflid, when the stiffling bone is remoued from the place: but if it be not remoued nor loosened, and yet the horse halteth by meanes of some grieve there, then we say that the horse is hurt in the stifflid, and not stifflid. The stifflid cometh by means of some blow, or some great straine, slipping or sliding. The signes be these. If he be stifflid, the one bone wil sticke out farther than the other, and is apparant to the eie. Martin woulde haue you to cure the stifflid in al points like vnto the shoulder-pight, sauing that the pins need not bee so long, because the stiffling place is not so broad as the shoulder, and standing in the stable, let him haue a pasterne with a Ring on his forelegge, and the reunto fasten a cord, which cord must go about his necke, and let it be so much strained, as it may bring his forelegge more forward than the other to keepe the bone from starting out. But if the horse bee but hurt in the stifflid with some stripe or straine, then the bone wil not stand out, but perhaps the place may be swollen. The cure according to Martin is thus. First annoint the place with the ointment mentioned before, euery day once the space of a fortnight, and if the horse amend not with this, then rowel him with a hearen rowel, or else with a quill, and let the neather hole be somewhat before the fore place, and cleanse the hole euery day, by turning the hole, continuing stil to annoint the place with the ointment afore said, and that wil make him whole.

Of foundering behind.

This happes most commonly when a horse is very fat, and hath his greace moulren within him, which is soone done with euery little heate. You shal perceiue it by his going, for he wil be afraide to set his hinder feet to the ground, and he wil bee so weak behind, as he wil stand quivering and shaking and couer alwaies to lie downe. The cure, according to Martin is thus. First garter him about the houghes, and then force him to go awhile to put him in a heat, and being somewhat warme, let him bloode in the thigh vaines, referuing of that blood a pottle, to make him a charge in this sort. Put vnto that blood, of Wheat-flower and of Beane-flower, of each a quarter of a pecke, of Bole Armony one pound, of *Sanguis Draconis* two ounces, six Egges, shels and al, of Turpentine halfe a pound, of Vineger a quart. Mingle al these things together, and therewith charge both his hinder Legges, his Reynes, and Flankes, al against the haire. And if the horse cannot dung, lette him be raked, and giue him this glister: take of Mallowes three handfuls, and boile them wel in faire Water from a pottle to a quart. Then straine it and put thereunto halfe a pounce of Butter, and of Saller Oyle a quarter of a pinte, and hauing emptied his belly, giue him also this drinke to comforte him: take of Malmesie a quart, and put thereunto a little Cinamon, Mace, and Pepper, beaten into fine powder and of Oyle a quarter of a pinte, and giue the horse to drinke of that Luke-warme with a home.

That done, let him be walked vp and downe a good while together if he be able to go: if not, then tie him vp to the racke, and let him be hanged with Canuas and ropes, so as he may

may stand vpon the ground with his feet: For the lesse he lieth the better, and pare his hinder feet thin, vntill the deaw come out, and tacking on the shooes againe, stoppe the hooes with bran and hogs greace boiled together, and let both his feet haue this geare in it, be wrapped vp in a cloath euen to his pasternes, and there tie the clout fast. Let his diet be thinn and let him drinke no colde water, and giue him in winter wet hay, and in Summer graffe.

Of the dry Spauen.

Blunderbille **T**he dry Spauen called of the Italians *Spauano* or *Sparauagno*, is a great hard knob as big as a Walnut growing in the inside of the hough, hard vnder the ioynt, nigh vnto the maister vaine, and causeth the horse to halt, which forance commeth by kind because the hortes parents perhaps had the like disease at the time of his generation, and sometime by extreame labour and heat dissoluing humors which do descend thorough the maister vaine, continually feeding that place with euil nutriment, and causeth that place to swell. Which swelling in continuance of time becommeth so hard as a bone, and therefore is called of some the bone-Spauen. It needeth no signes or tokens to knowe it because it is very much apparant to the eie, and therefore most Ferrers doe take it to be incurable.

Notwithstanding, Martin saith, that it may bee made lesse with these remedies here following. Wash it with warme water, and shaue off the haire so farre as the swelling extendeth and scarifie the place, so as it may bleed. Then take of *Cantharides* one dozen, of *Euforbium* halfe a spoonefull, breake them into powder, and boile them together with a little oile de Bay, and with two or three feathers bound together, put it boiling hot vpon the fore, and let his taile be tyed vp for wiping away the medicine; and then within halfe an houre after, set him vp in the stable, and tie him so as he may not lie downe at the night for feare of rubbing off the medicine, and the next day annoint it with fresh butter, continuing thus to do euery day once the space of fiue or sixe daies, and when the haire is growne againe, draw the fore place with a hot yron. Then take another hot sharpe yron like a Bodkin, somewhat bowing at the point, and thruste it in at the neather end of the middle-line, and so vppeward betwixt the skinn and the flesh to the compasse of an inch and a halfe.

And then taint it with a little Turpentine and Hogges-greace moulen together and made warme, renewing it euery day once the space of nine daies. But remember first immediately after his burning to take vppe the maister vaine, suffering him to bleed a litle from above, and tie vp the vpper end of the vaine, and leaue the neather end open, to the intent that hee may bleede from beneath vntil it cease it selfe, and that shal diminish the Spauen, or else nothing wil do it.

Of the Spauen, both bone and blood.

Markham.



Doubtlesse a Spauen is an euil forance, and causeth a horse to halt principally in the beginning of his griefe, it appeareth on the hinder Legges within, and against the ioynt, and it will bee a litle swolne, and some hortes haue a thorough Spauen, which appeareth both within and without. Of the Spauen there are two kindes, the one hard the other soft: That is: a bone-Spauen, and a blood-Spauen, for the bone-Spauen I holde it harde to cure, and therefore the lesse necessary to be dealt withal, except very great occasion vrge, and thus it may be holpen.

Cast the horse and with a hot yron slitte the flesh that couereth the Spauen, and then lay vpon the Spauen, *Cantharides* and *Euforbium* boyled together in oile de Bay, and annoint his legges round about, either with the oile of Roses, and with *Vnguentum album camphiratum*. Dresse him thus for three daies together, then afterwarde take it awaye and for three daies more lay vnto it onely vpon Flaxe and vnsleat lime, then afterwarde dresse it with Tarre vntil it be whole.

The

The *Cantharides* and *Euforbium*, wil eat & kil the spungy bone, the lime wil bring it cleane away, and the Tarre wil sucke out the poison, and heale al vp sound: but this cure is dangerous, for if the incision be done by an vnskilful man, and he either by ignorance or by the swarting of his hand, burne in twaine the great vaine that runnes crosse the Spauen, then the horse is spoiled.

Now for the blood Spauen that is easily helpt, for I haue knowne diuers which haue bene but newly beginning, helpt onely by taking vppe the Spauen vaine, and letting it bleed wel beneath, and then stop the wound with Sage, and Salt, but if it be a great blood Spauen, then with a sharpe knife, cut it as you burnt the bone Spauen, and take the Spauen away, then heale it vp with Hogges-greace and Turpentine onely.

Of the wet Spauen, or through Spauen.



This is a soft swelling growing on both sides of the hough and seemes to goe cleane through the hough, and therefore may bee called a through Spauen. But for the most part the swelling is on the inside, because it is continually fed of the maister vaine, & is greater than the swelling on the outside. The Italians cal this forance *Laierda*, or *Gierdone*, which seemeth to come of a more fluxible humor, and not so viscous or slimy as the other Spauen doeth, and therefore this waxeth not so harde, nor groweth to the nature of a bone as the other doeth, and this is more curable then the other. It needeth no signes, because it is apparant to the eie, and easie to know by the description thereof before made: The cure according to Martin is thus. First wash, shaue, and scarifie the place as before. Then take of *Cantharides* halfe an ounce, of *Euforbium* an ounce broken to powder, & Oyle de Bay one ounce, mingle them wel together colde, without boiling them, and dresse the fore therewith two daies together, and euery day after, vntil the haire be growne againe, annoint it with fresh Butter. Then fire him both without and within, as before, without tainting him, and immediately take vp the maister veine, as before: and then for the space of nine daies, annoint him euery daye once with Butter, vntil the fered place beginne to scale, and then wash it with this bath. Take of Mallows three handfuls, of Sage one handful, and as much of red nettles, boile them in water vntil they be soft, and put thereunto a litle fresh butter, and bath the place euery day once for the space of three or foure daies, and vntil the burning be whole, let the horse come in no wet.

Of the Selander.

This is a kind of scab breeding in the ham, which is the bent of the hough, and is like in al points, to the Malander, proceeding of like causes, and requireth like cure, and therefore resort to the Malander.

Of the hough boonie, or hard knob.

This is a round swelling boony, like a *Paris* bal, growing vpon the tippe or elbow of the hough, and therefore I thought good to cal it the hough-boonie. This forance commeth of some stripe or bruse, and as Martin saith, is cured thus. Take a round hot yron somewhat sharpe at the ende like a good bigge bodkin, and let it be somewhat bending at the point. Then holding the fore with your left hande, pulling it somewhat from the sinnewes, pierce it with the yron, being first made red hot, thrusting it beneath in the bottome, and so vppward into the belly, to the intent that the same ielly may yssue downward out at the hole, and hauing thrust out al the ielly, taint the hole with a tainte of Flaxe dipt in Turpentine, and Hogges greace moulen together, and also annointe the out-side with Hogges greace made warme, renewing it euery daye once vntill the hole be ready to shut vp, making the taint euery day lesser and lesser, to the intent it may heale vp.

of

Of the Curbe.

Blundevile



This is a long swelling beneath the Elbow of the hough, in the great sinew behind, and causeth the horse to halt, after that he hath been a while laboured and thereby somewhat heated. For the more the sinew is strained, the greater grieve, which againe by his rest is eased. This cometh by bearing some great weight when the horse is younge, or else by some straine or wrinch, whereby the tender sinewes are greued, or rather bowed (as *Russius* saith) (whereof it is called in Italian *Curba a Curuando*, that is to say, of bowing, for anguish whereof it doth swell, which swelling is apparant to the eie, and maketh that legge to shew bigger than the other. The cure according to Martin is thus: Take of wine-Lecce a pinte, a porringer full of Wheat flower, of Cumin halfe an ounce, and stirre them well together, and being made warme charge the fore 3. or 4. daies, and when the swelling is almost gone, then draw it with a hot yron, and couer the burning with Pitch and Rozen moulten together, and lay it on good and warme, and clap thereon some flockes of his owne colour, or so nigh as may be gotten, and remoue them not, vntil they fall away of themselves. And for the space of nine daies let the horse rest, and come in no wet.

Another of the Curbe.

Markham.

A Curbe is a forance that maketh a horse to halt much, and it appeares vpon his hinder legges, straight behind vpon the cambrell place, and a little beneath the Spauen, and it wil be twolue as big as halfe a Walnut, the cure followeth: Take a small cord and bind his legges hard about it, and beneath it, then beat it, and rub it with a beuuy sticke til it growe soft, then with a fleame strike it in three or foure places, and with your thumbes crush out the filthy brused matter, then loose the corde, and annoint it with Butter vntil it be whole.

Of the paines.

Blundevile

This is a kinde of scabbe, called in Italian, *Crappe*, which is full of fretting matter with water, and it breedeth in the pasternes for lacke of cleane keeping and good rubbing after the horse hath beene iournied, by means whereof the sand & dirt remaining in the haire, fretteth the skin and flesh, and so breedeth a scab. And therefore these horses that haue long haire, and are rough about the feet, are soonest troubled with this disease, if they be not the cleauier kept. The signes be these. His legs wil bee swollen and hot, and water wil yssue out of the scab, which water his hot and fretting, as it wil scalde off the haire and breed scabs, so farre as it goeth. The cure, according to Martin is thus. First wash wel al the pasternes with Beere and Butter warmed together, and his legs being somewhat dried with a cloth: clip away al the haire, sauing the fewter lockes. Then take of Turpentine, of Hogges-greace, of hony of each like quantity, mingle them together in a pot, and put thereunto a little Bole Armony, the yelkes of two Egges, and as much Wheat-flower as wil thicken the things aforesaid, and make it plaister-like, and for that cause it had need to be very wel wrought and stirred together. Then with a slice strike some of the plaister vpon such a peece of linnen cloath as wil serue to go round about the pasterne, and bind it fast on with a rowler, renewing it once a day, vntil it be whole, and let not the horse be trauelled nor stand wet.

Another of the paines.

Markham.

Paines is a forance that cometh of hot ill humors of il keeping: it appeareth in the fewter lockes, and wil swell in the Winter time, and wil send forth a sharpe water: the haire wil stare, and the cure is thus: Wash them euery day twice or thrice with gum-powder and Vineger, and they wil be whole in one weeke at the most.

Of Mules or kibeed heeles, called of the Italians Mule.

This is a kind of scab breeding behind, somewhat about the neather ioynt, growing ouerthwart the fewterlock, which cometh most commonly for being bred in cold ground, or else for lack of good dressing, after that he hath bin labored in foule mire and dirty waies, which durty lying stil in his legs, fretteth the skin, and maketh scabby rifts, which are soone bred, but not so soone gotten away. The anguish wherof maketh his legs sometime to swell, and specially in winter and spring time, and then the horse goeth very stiffly, and with great pain. The forance is apparant to the eie, and is cured according to Martin in this sort. Take a peece of linnen cloth, and with the salve recited in the last chap. make such a plaister as may couer al the fore place, and binde it fast on that it may not fall off, renewing it euery day once vntil the fore leaue running, and beginneth to wax dry, then wash it euery day once with strong water, vntill it be cleane dried vp, but if this forance be but in breeding, & there is no raw flesh, then it shal suffice to anoint it with Sope two or three daies, and at the three daies end to wash them with a little Beeffe broath or dish water.

Of Fretting.

Fretting is a forance that cometh of riding a horse, til he sweat, and then to set him vp without litter, when he taketh suddenly cold in his feet, & chiefly before: it appeares vnder the heele in the hart of the foot: for it wil grow dun, and wax white and crumbly like a Pomys, & also in time it wil snow, by the wrinckles on his hoofe, and the hoofe wil grow thicke and bridle, he wil not be able to tread, on stones or hard ground, nor well to trauele but stumble and fall: the cure is thus: Take and pare his feet so thin as may be, then rost two or three Egges, in the Embers very hard, & being extream hot taken out of fire, crush them in his foot, and then clap a peece of leather thereon, and splint it that the Egges may not fall out, and so let him run and he will be found.

Markham.

Of forances or griefes that be common to all foure feet.

Hitherto we haue declared vnto you the causes, signs and cure of all such griefes as are properly incident, either to the forelegs, or hinder legs: now therefore we speake of those griefes that be common to them both, and first of windgalls.

Of Windgalls.

The windgall called of the Italians *Galla*, is a bladder full of corrupt ielly, whereof some be great and some bee small, and do grow on each side of the ioynt, and is so painfull, and especially in summer season when the wether is hot and the waies hard, as the horse is not able to trauele but halteth downe right. They come for the most part through extream labor and heat, whereby the humors being dissolued, doe flow and resort into the hollow places about the neather ioynts, and there be congealed and couered with a thin skin like a bladder. They bee apparant to the eie and therefore neede no other signes to know them. The cure whereof according to Martin is thus. Wash them with water and shau off the haire, scarifie them with the point of a rasor, and dresse them with Cantharides in the selfe same manner as the splent in the knee was taught before, and annoint them afterward with butter vntil the skin be whole. And if this will not heale it, then draw them with a hot iron like a ragged staffe. That done slit the middle line which passeth right downe through the windgall with a sharpe knife, beginning beneath and so vpward the length of halfe an inch, to the intent you may thrust the ielly out at that hole, then lay vnto it a little pitch and rozen molten together, and made lukewarme, and put a few floxe on it, and that will heale him. And you may dry vp the windgall in such manner as heere followeth. First chop off the haire so far as the windgall extendeth, and hauing stricken it with a fleame, thrust out the ielly with your finger. Then take a peece of red wollen cloath and clap it to the place, and with a hot broad searing iron seare it, so as the iron may not burne through the cloth, which is don to dry vp the humors.

Na Then

Then hauing taken away the cloth, lay vnto the place a peece of shoemakers waxe made like a flat cake, about the breadth of a testorn, and with your iron not made ouer hot, streck softly vpon it too and fro, vntill the said wax be thoroughly melted into the fore. Whereupon lay a few floss, and let him go. Which flocks will after ward fall away of their owne accord.

Of Windgals.

Markham. Windgals are easie to cure, they be little swellings like blebs or bladders, on either side the joint next vnto the feuter-locks, as wel before as behind, and they come through the occasion of great trauell, in hard, grauelly, or sandy waies. The cure is. Take Pitch, Rozen, and Mastick, of each like quantity, melt them together, and with a stick lay it round about the horses legs, and whilest it is hot lay flocks thereon: the nature of this plaister, is neuer to come away whilst there is any windgall on the Horses legs, but when they are dried vp, then it will fall away of it selfe.

Of wrinching the neather ioynt.

This commeth many times by treading awry in some cart root or otherwise. The signs be these. The ioynt will be swollen and fore, and the horse will halt. The cure whereof according to Martin is thus: take of Dialthea halfe a pounce, and as much of Nerull. Mingle them together and anoint the fore place therewith, chafing it well with both your hands that the oymntment may enter, continuing so to do euery day once, vntill the oymntment be all spent, and let the horse rest. But if this will not preuaile, then wash it with warm water and shau away all the haire sauing the feuter-lock. Scarifie it and lay to it Cantharides, and heale it as you do each splent in the knee.

Of enterfering.

Because enterfering is to be holpen by shooing, wee purpose not to speake of it, vntill we come to talke of the order of paring and shooing all manner of hooues.

Another of Enterfering.

Enterfering is a griefe that commeth sometimes by ill shooing, and sometimes naturally, when a horse trots so narrow that he hewes on leg vpon another, it appeareth both before and behind, betweene the feete against the fet-locks, and there is no remedy but shooing him with shooes made thin and flat on the outside, and narrow and chicle within.

Of the shakell gall.

If a horse be galled in the pasterns, with shakell, Locke pasterne, or halter, anoint the fore place with a little Hony and Verdigrease boiled together, vntill it looke red which is a good oymntment for all gallings on the withers and immediatly strow vpon the oymntment, being first laid vpon the leg, a little chopt flax or tow and that will stick fast, continuing to do euery day once vntill it be whole.

Of hurts in the legs, that commeth by casting in the halter or collar.

and de uile



It chanceth many times, that a Horse hauing some itch vnder his eares, is desirous to scratch the same with his hinder foote which whilest he reacheth too and fro, doth fasten in the collar or halter, wherewith the more that he strueth the more he galleth his Legges, and many times it chanceth for that he is tryed so long, by means wherof being laid, and the halter slack about his feet, rising perhaps or turning he snarleth himselfe so as he is not able to get vp, but hangeth either by the neck or Legges, vvhich sometimes are galled euen to the hard bone.

Rusius calleth such kinde of galling *Capistratura*, which he was wont to heale with this oint.

Oymntment heere following, praising it to be excellent good for the cratches, or any scab, bruise, or wound: take of oile Oliue one ounce, of Turpentine two or three ounces, melt them together ouer the fire, and then put thereunto a little wax, and work them well together, and annoint the fore place therewith. Martin saith it is good to annoint the fore place with the white of an egge and sallet-oile beaten together, and when it commeth to a scab, annoint it with butter being molten, vntill it looke browne.

Of the Cratches or Rats tails, called of the Italians Crepaccio.

¹⁰ This is a kind of long scabby rifts growing right vp and down in the hinder part, from the feuterlock vp to the Curb, and commeth for lacke of cleane keeping, and is easily seene if you take vp the horses foot, and lift vp the haire. The cure according to Martin is thus. Take of Turpentine halfe a pound, of hony a pint, of hogs-grease a quarteme, and 3. yolks of Eggs, and of bole Armony a quartern, beaten into fine powder, of bean flower halfe a pint, mingle all these well together, and make a salue thereof, and with your finger annoint all the fore places, sheading the haire as you go, to the intent you may the easier find them, and also to make the salue enter into the skin, and let the horse come in no wet, vntill he be whole.

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Of the Scratches.

Scratches will cause a horse to halt fore, and they come only by naughty keeping, and they appeare in the pasterns vnder the Fetlocks, as if the skin were cut ouerthwart, that a man may lay in a wheat-straw: the cure is thus: bind vnto the (the haire being cut cleane away) black Sope and Lime kned together, for three daies, then lay that by, and annoint the place with butter, and heale the fore with Bore's greace and Tar mixt well together.

Of the Ring-bone.

³⁰ This is a hard gristle growing vpon the cronet, and sometime goeth round about the cronet, and is called in Italian *Soproffo*. *Laurentius Rusius* saith, that it may grow in any other place of the Leg, but then we call it not a Ring-bone, but a knot or knob. It commeth at the first either by some blow of another Horse, or by striking his owne foote against some stub, or stone, or such like casualty. The paine whereof breedeth a viscous and slimy humor, which resorting to the bones, that are of their owne nature colde and dry, waxeth hard, cleaueth to some bone, and in proceffe of time becommeth a bone. The signes be these.

The Horse will halt, and the hard swelling is apparant to the sie, being higher then any place of the cronet. The cure according to Martin is thus. First wash it well with warme water, and shau away all the haire, so as the fore place may be all discouered. Then scarifie it lightly with the point of a rasor, so as the bloude may yssue forth. Then if the fore be broad, take of Euforbium one ounce, of Cantharides halfe an ounce, broken into fine powder, and of Oyle de Bay one ounce, and if the fore bee but little, the one halfe of this may serue. Boile these things together, stirring them continually least it run ouer, and with two or three feathers, lay it boiling hot vnto the fore, & let not the horse stir from that place for halfe an houre after, then carry him into the stable, both vsing and curing him for the space of nine daies, in such order as hath been said before in the chapter of the splent. But when the haire beginneth to grow again, then fire the fore place with right lines from the pasterne downe to the coffin of the hooe, and let the edge of the drawing iron be as thick as the backe of a meat knife, and burne him so deepe as the skinne may looke yellow: that done, couer the burning with pitch and rozen molten together, and clap thereon floss of the Horses owne colour, or somewhat nigh the same, and about three daies after, lay againe some of the last mentioned plaister, or oymntment, and also new flosse vpon the olde, and there let them remaine, vntill they fall away of themselves.

N n 2

But

But if these ring-bones, or knobs, breede in any other place, then in the cronet, you shal cure them, as is before said, without firing them.

Of the Ring-bone.

Markham. **T**He Ring-bone is an ill disease, and appeareth before on the foot about the hooft, as well before as behind, and will be swolne 3. inches broad, and a quarter of an inch or more of height, and the haire will stare and wax thin, and will make a Horse halt much, the cure is. Cast the Horse, and with an iron made flat and thin, burne away that gristle which annoies him, then take wax, Turpentine, Rozen, Tar, and hogs-grease, of each like quantity, to mingle them together plaister-wife, and with it cure the fore: this plaister wil also cure any other wound or vlcer whatsoeuer.

Of the Crowne-scab.

Blundevile **T**His is a kind of filthy and stinking scab, breeding round about the feete vpon the cronets, and is an eluifh and painful disease, called in Italian *Crisaria*. It seemeth to come by meanes that the Horse hath bin bred in some colde wet soile, striking corrupt humors vp to his feet, and therefore the horse that hath this grieve is worse troubled in winter then in summer. The signs be these. The haire of the cronets wil be thin and staring like bristles, and the cronets wil be alwaies mattering, and run on a water. The cure according to Martin is thus. Take of sope, of hogs-grease, of each halfe a pound, of bole Armony a little, of Turpentine a quartern, and mingle them all together, and make a plaister and bind it fast on renewing it euery day once, vntill it leaue running, and then wash it with strong vinegar being lukewarme euery day once vntill the fore be cleane dried vp, and let him come in no wet, vntill it be whole.

Of hurts vpon the cronet crossing one foot ouer another, which the Italians call Supraposte.

MArt. saith wash it wel with white wine, or with a little stale, & then lay vnto it the white of an Egge mingled with a little chimney foot and salt, and that will dry it vp in three or foure daies, if it be renewed euery day once.

Of the quitterbone.

THis is a hard round swelling vpon the cronet, betwixt the heele and the quarter, and groweth most commonly on the inside of the foot, and is commonly called of the Italians *Setula*, or *Seta*. It commeth by meanes of grauell gathered vnderneath the shooe, which fretteth the heele, or else by the cloying or pricking of some naile euell dyuen, the anguish whereof looseth the gristle, and so breedeth euill humors, whereof the quitterbone springeth. The signes be these. The horse will halt, and the swelling is apparent to the eie, which in foure or fiue daies coming to a head, wil breake out with matter at a little deep hole like a Fistula. The cure according to Martin is thus. First burn about the quitterbone with a hot iron, in manner of halfe a circle, and then with the same yron draw another right strike through the midst thereof. Then take of Arsenicke the quantity of a Bean beaten into fine powder, and put it into the hole, thrusting it downe to the bottom with a quill, and stop the mouth of the hole with a little tow, and bind it so fast with a cloth, and cord, as the Horse may not come at it with his mouth, and so let it rest for that day. And the next day, if you see that the fore looketh blacke within, then it is a signe that the Arsenicke hath wrought well and done his part.

Then to allay the burning thereof, taint the hole with flax dipt in hogs grease, and turpentine, molten and mingled together, and couer the taint with a bolster of tow dipt also in the ointment aforesaid, continuing so to do euery day once, vntil you haue gotten out the core. Then shall you see whether the loose gristle in the bottom be vncouered or not, and if it be vncouered, then feele with your finger, or with a quill, whether you benight it

or not. And if you be, then raise the gristle with a lide crooked instrument, & pul it clean out with a paire of small nippers, meete for the purpose. That done, taint it againe with a full taint dipt in the aforesaid ointment, to asswage the anguish of the last dressing, and stop it hard, to the intent that the hole may not shrinke together or close vp, and the next day take out that taint, and taint it anew with the salue or ointment taught in the chap. of the shakell gall, renewing it euery day once vntill it be whole keeping alwaies the mouth of the fore as open as you may, to the intent that it heale not vpe too fast, and let not the horte in any wet, nor trauell, vntill he be perfectly whole.

Of the Quitter-bone.

Markham. **Q**witter-bone is a round hard swelling vpon the cronet of the hooft, betwixt the hooft and the quarter, and for the most part, groweth on the inside of the foot: the originall effect thereof is the fretting of grauell vnderneath the shooe, which bruifeth the heele, or else by meanes of some stub, or the pricking of some naile, through the paine whereof the gristle is loosened, breeding euill humors, which be indeede the ground of the Quitter-bone: it is to be known by the horffes halting, and by the apparant swelling to the eie of that part, which in 3. or 4. daies will grow vnto a head and breake, euacuating great abundance of filthy matter at a little hole, the cure is thus. Take a hot yron, made in fashion of a knife, and with it burne out the flesh, in compasse of a Moone till you come to feeble the gristle, then burne it out too: then take Vardigrease, fresh Butter, and Tar molten together, and dippe fine Tow therein, stop vp the hole, then lay thereon a Sear-cloth of Deere-sewet and wax, and so let him rest for the first day: the next day, take of Melrosarum, oyle of roses, wax, and Turpentine, of each like quantity, infuse them al on the fire together, and with the salue dresse the fore morning and euening, till it be whole. But if you find any proud flesh to grow, then forget not to lay thereon somer red lead, or Vardigrease: and withall, haue an especial regard, that the vpper part of the wound, heale not faster then the bottom, for feare of fistulating.

Of the Grauell.

Blundevile **T**His is a fretting vnder the foot, most commonly in the inside, and sometime in the outside, and sometime in both sides together of the heele. It commeth by meanes of little grauell stones getting betwixt the hooft, or calking, or spunge of the shooe, which by continuall labor and treading of the Horse, doth eat into the quicke, and the rather, if his heele be soft and weake, or that the shooe doe lye flat to his foot, so as the grauell being once gotten in, cannot get out. The signes be these. The horse will halt, and couet to tread all vpon the toe, to fauour his heele. The cure according to Martin is thus. First pare the hooft, and get out the grauel with a cornet, or drawer, leauing none behind for if you doe, it will breede to a quitterbone. That done, stop him with Turpentine and hogs-grease molten together, and layd on with a Tow or flax, and then clap on the shooe to keepe in the stopping, renewing it euery day once vntill it bee whole. And suffer the horse to come in no wet, vntill he be thoroughly whole. If a grauelling be not well stoppt to keepe downe the flesh, it will rise higher then the hooft, and not onely require more businesse in bolstering it, but also put the horse to more paine.

Of grauelling.

Markham. **G**rauelling is a hurt will make a horse to halt, and commeth of grauell and little stones, that goeth betwene the shooe and the hearte of the foote, the cure is: take off the shooe, and let him be well pared, then set on the shooe againe, and stop it with Pitch, Rozen, and Tallow, and this shall help.

Of Surbasing.

THis is a beating of the Hooft against the ground, called of the Italians *Sobasitura*, it commeth sometime by means of euill shooing, lying too flat to his foote, or by going long bare-

barefoote, and sometime by the hardnesse of the grounde, and high lifting of the Horse. And those Horses that bee flatfooted, the coffins whereof are tender and weak, are most commonly subiect to this forance. The signes be these: the Horse will halt on both his forelegs, and goe stiffely and creeping, as though he were halfe foundered. The cure, according to Martin is thus: take off his shooes, pare him as little as may bee, and if the shooes be not easie, that is to say, long, large, and hollow inough, then make them so, and then tacked them on againe with foure or fve Naailes. That done, stop his seee with branne, and Hogs-greace boyled together, so hot as may be, and also cover all the coffin round about with the same, binding all in together with a cloath, and a list fastened about the ioynt, renewing it euery day once, vntill it bee whole, and giue the Horse during that while warme water, and let him stand dry and warme, and not be trauelled, vntill he be whole.

Of a pricke in the sole of the foote, by treading on a naile, or any other sharpe thing that doth enter into the foote.

Blunder **T**He signes be these. If a man be on his backe when he treadeth on any such thing, he shall feele that the Horse will lift vp his foot, and couet to stand still to haue helpe. And if it chaunce at any other time, the halting of the Horse, and the hurt it selfe will shew. The cure according to Martin is thus. Pull off the shooe, and pare the foote, and with a drawer vncouer the hole, making the mouth so broad as a two penny peece, then tacked on the shooe againe. That done, stop it, by powring into the hole Turpentine and Hogs-greace molten together, and lay some flaxe, or Towe vpon it, and then stop all the Horses foote with Horse-dung, or rather with Cow-dung, if you can get it, and splent it either with stickes, or else with an old shooe sole, so as the stopping may abide in, renewing it euery day once vntill it be whole, and let the Horse come in no wet. If this be not well cured, or looked to in time it will cause the hooe to breake aboue, and to loosen round about, and perhaps to fall cleane away. But if you see that it begins to break aboue, then make a greater yssue beneath by opening the hole wider, and taking more of the sole away, that the flesh may haue the more liberty. Then take of bole Armony halfe a quarterne, Beane-flower, and two Egges. Beate them, and mingle them well together, and make a plaister thereof vpon Towe, and lay it round about the cronet, bind it fast on, and so let it remaine the space of two daies, and then renew it againe, not failing so to do euery two daies vntill you see it waxe hard and firme aboue. For this plaister being restrictiue, will force the humors to resort all downward, which must be drawne out with Turpentine and Hogs greace as before, vntill it leaue mattering, and then dry it vp with burnt Alum, beaten to powder, and strowed vpon it, with a little Flaxe laid againe vpon that, continuing so to do euery day once, vntill it be hardened, and let not the Horse come in any wet, vntill he be whole.

Of a cloyd or prickt.

Alum. **A**CLOYD is a hurt that commeth of shooing, when a Smith driueth a Naile in the quicke, which will make him to halt, and the cure is, to take off the shoo, and to cut the hooe away, to lay the sore bare: then lay to it wax, Turpentine, and Deere-fet which wil heale it.

Of the Figge.

IF a Horse hauing receiued any hurt, as before is said by nail, bone, splent, or scab, or otherwise in the sole of his foot, and not be well dressed and perfectly cured, there will grow in that place a certaine superfluous piece of flesh, like a Figge: and it will haue like grains in it like a fig, and therefore is rightly called of the Italians *Vn ficio*, that is to say a fig. The cure whereof according to Martin is thus. Cutte it cleane away with a hot iron, and keepe the flesh downe with Turpentine, hogs greace, and a little wax laid on with Towe or flax, and stop the hole hard, that the flesh rise not, renewing it once a day, vntill it be whole.

Of

Of a Retreat.



THis is the pricking of a naile, not wel driuen in the shooing, and therefore pulled out againe by the Smith, and is called of the Italians, *Tratta messa*. The cause of the pricking may be partly, the rash driuing of the Smith, and partly the weakenes of the naile, or the hollownes of the naile in the shank. For if it be too weak, the point many times bendeth awry into the quicke when it should go right forth. It flatteth and shiuereth in the driuing into two parts, where of one part raceth the quicke in pulling out, or else perhaps breaketh cleane assunder, and so remaineth still behind, and this kinde of pricking is worse than the cloyeng because it wil ranckle worse, by reason of the slaw of yron remaining in the flesh. The signes bee these. If the Smith that driueth such a naile be so lewd, as he wil not looke vnto it before the horse depart, then there is no way to know it, but by the halting of the horse, and searching the hooe first with a hammer by knocking vpon euery clinging. For when you knock vpon that naile, where the greefe is. The horse wil shrinke vp his foote. And if that wil not seru, then pinch or gripe the hooe with a paire of pinsons round about vntil you haue found the place greeued. The cure according to Martin is thus. First pul off the shooe, and then open the place greeued with a butter or drawer, so as you may perceiue by feeling or seeing, whether there be any peece of naile or not, if there be, to pul it out, and to stop the hole with Turpentine, Wax, and Sheepes sewer moulen together, and so poured hot into the hole, and then lay a little Towe vpon it, and clap on the shooe againe, renewing it thus euery day, vntill it be whole, during which time, let not the horse come in any wet, and it must be so stopped, though it be but prickt without any peece of naile remaining. And if for lack of looking to it in time, this retreat cause the hooe to break aboue, then cure it with the plaister restrictiue in such order as is mentioned in the laste place sauing one before this,

Of cloying.

CLOYING is the pricking of a whole naile called of the Italians *Inchiodatura*, passinge through the quicke, and remaining still in the same, and is clenched as other nailes be, and so causeth the horse to halt. The greeued place is knowne, by searching with the hammer and pinsons, as is before said: If the horse halt immediately, then pul off his shooe, and open the hole, vntill it begin to bleed, and stop it with the ointment aforesaid, in the same page of the Retreat, and clap on the shooe againe, and the hooe may be so good, and the harme so little, as you may tranel him immediately vpon it: but if it bee ranckled, then renew the stopping euery day once, let him come in no wet, vntill it bee whole.

Of loosening the hooe.



THis is a parting of the hooe from the cronet, called of the Italians, *Disfolatura del vnghia*, which if it be round about, it commeth by meanes of foundering, if in part, then by the anguish caused by the pricking of the canel naile, piercing the sole of the foot, or by some quitterbone, Retreat, Grauelling, or Cloying, or such like thing: The signes be these. When it is loosened by foundering, then it will breake first in the fore-part of the Cronet, right against the toes, because the humor doth couet alwaies to descend towards the toe. Again when the pricking of a canel naile or such like cankered thing is the cause, then the hooe will loosen round about, equally euen at the first. But when it proceedeth of any of the other hurts last mentioned: then the hooe wil breake right aboue the place that is offended, and most commonly wil proceed no further. The cure, according to Martin, is thus. First, of which focuer of these causes it proceeds, be sure to open the hooe in the sole of the foot, so as the humor may haue free passage downward, and then restraine it aboue with the plaister restrictiue before mentioned, and in such order as is there written

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ten, and also heale vp the wound, as is before taught in the chap. of a pricke in the sole of the foot.

Of casting the hooe.

This is when the coffin falleth cleane away from the foot, which commeth by such causes as were last rehearsed, and is so aparant to the eie, as it needeth no signes to know it. The cure, according to Martin is thus. Take of Turpentine one pound, of Tarre halfe a pinte, of vawrought Wax halfe a pinte. Boile all these things together, and stirre them continually vntill they be thoroughly mingled, and compact together. Then make a boote of leather with a good strong sole meete for the horses feet, to be laced or buckled about the pasterne, and dresse his foot with the salue aforesaid laid vpon flaxe or Tow, and bolster or stuffe his foot with soft flaxe, so as the boot may greene him no manner of waye, renewing it euery day once vntill it be whole, and then put him to graffe.

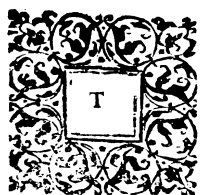
Of the hooe bound.

Blundevile



This is a shrinking of all the whole hooe. It commeth by drought, for the hooes perhaps are kept to dry, when the horse standeth in the stable, and sometime by meanes of heate, or of ouerstraight shooing. The Italians call the horse thus greened *Incastellado*. The signes be these, The horse wil hault, and the hooes be hotte, and if you knocke on them with a hammer, they wil sound hollow like an empty bottle, and if both the feet be not hooe-bound, the fore foot will be lesser than the other indeed, and appeare so to the eie. The cure according to Martin is thus. Pull off the shooes, and shooe him with halfe moone-shooes called *Lunette*, the order and shape wherof you shall find among the Ferrers, and rase both the quarters of the hooe with a drawer, from the coronet vnto the sole of the foot, so deepe as you shall see the dew it selfe come forth. And if you make two rases on each side, it shall be so much the better, and enlarge the hooe the more. That done, annoint all the hooe about, next vnto the coronet round about, with the ointment prescribed before in the chapter of casting the hooe continuing so to do euery day once vntill he begin to amend for the space of a moneth, and if he goeth not well at the months ende, then take off the halfe shooes and pare all the soles, and frushes, and all so thinne as you may see the deaw come forth, and tacke on a whole shoo, and stop al the foot within with hogs greace and bran boiled together, and laide hot to the foot, renewing it daily once the space of nine daies, to the intent the sole may rise. But if this will do no good then take away the sole cleane and clap on a whole shoe, and stop the foot with nettles and salt brayed together, renewing it once a day but not ouer hard, to the intent the sole may haue liberty to rise, and being growne againe, let him be shod with the lunets, and sent to graffe.

Of the running Frush.



The Frush is the tenderest part of the hooe towards the heele, called of the Italians *Festone*, and because it is fashioned like a footed head, the French men call it *Furchette*, which word our Fencers sayther for not knowing rightly how to pronounce it, or else perhaps for easinesse sake of pronuntiation, do make it a monosyllable, and pronounce it the Frush, in which Frush breedeth many times a rottenesse or corruption proceeding of humours that commeth out of the legge, whereby the legge is kept cleane from the windgale and all other humours and swellings by meanes that the humours haue passage that way. Notwithstanding the discommodity of the forance is greater than the commodity, because it maketh the horses feet so weak and tender, as he is not able to tred vpon any hard ground. The signes be these.

The

The horse wil hault, and specially when the passage of the humour is stopt with anye grauel gathered in the Frush, and not being stopt it wil continually runne, the saueur wherof wil bee so strong as a man is not able to abide it, and in some places it wil looke raw. The cure according to Martin is thus. First take off the shooe and pare away all the corrupt places and make them raw, so as you may see the water yssue out of the raw places, then tack on the shooe againe, being first made wide and large inough. That done, take of soote one handfull, of salt as much, bruse them well together in a dish, and putte thereunto the white of three Egges, and temper them together, and with a little Towe dipt therein, stop all the foote and especially the Frush, and splent is so as it may not fall out, renewing it once a day the space of seuen daies, and then he will bee whole. During which time let the horse rest, and come in no wet, at the seauen daies end leaue stopping him, and ride him abroad, and alwaies when he commeth in, let his fore foote be cleane washed, that no grauell remaine therein, without doing any more vnto him.

Of the Frush.

The Frush is the tenderest part of the sole of the foot, which by humors distilling many times downe from the legges, occasion inflamations in that part, which may easily be percciued by the impostumation of the same: the cure is, first hauing taken off the shooe, pare away all the corrupted and naughty matter, vntill the fore looke rawe, then naile on a hollow shooe made for the same purpose, and take off soote a handfull, of the iuyce of Houfe-licke and of Creame with the white of an Egge or two, as much as wil thicken the same: with this stop vp the fore, and splent it, so as it may not fall out, renewing it vntill it be whole: but during the cure, haue regard that the fore foot touch not any wet, for that is very much hurtfull.

Markham.

Of diseases or griefes indifferently incident to any part of the body, but first of the Leprosie or vniuersall malignesse, called of the old writers

Elephantia.

This is a cankered malignesse, spreading ouer all the body, which commeth of a bundance of melancholy, corrupt and filthy blood. The signes be these, The horse will be al maungy and scuruy, full of scabs, and rawe plots about the necke, and euil fauoured to looke on, and alwayes rubbing and scratching. The cure according to Martin is thus. Let him bleed the first day in the one side of the necke, and within 2. daies after that, in the flanke vaines, and last of all, in the vaine vnder the taile. Then wash all the sore places with salt brine, and rubbing them hard with a wispe of strawe hard twisted, so as they may bleed well, and be all raw. That done, annoint the place with this ointment: take of Quicke siluer one ounce, of Hogges-greace one pound, of Brimstone beaten into powder a quarterne, of Rape oyle a pinte. Mingle these things well together, vntill the Quicke siluer be thoroughly incorporated with the rest, and hauing annointed all the raw places with this ointment, make it to sinke into the flesh, by holding and weauing vp and downe ouer it, a hot broad barre of yron, and then touch him no more againe, the space of two or three daies, during which time, if you see that he rubbeth still in any place, then rub that place againe with an old horse-combe, to make it raw, and annoint it with fresh ointment. But if all this will not helpe, then with a hot yron and blunt at the point, so big as a mans little finger, burne all the mangy places, making round holes, passing only thorough the skin, and no further. For which intent it shall be needefull to pull the skinne first from the flesh, with your left hand, holding it still vntill you haue thrust the hot yron thorough it, and let euery hole bee a spanne off one from another, and if neede be, you may annoint those holes with a little sope, and let the horse be thinne dieted, during his curing time.

Of the Farcin, called in Italian of some, Il verme, and of some Farcina.

This is a kind of creeping vlcer growing in knots, following along some veine, and it proceedeth of corrupt blood ingendred in the body, or else of some outward hurt, as

of

of spurgalling, or the biting of some other horse, or of biting of ticks, or of hogs lice, or such like casualties: Or if it be in the legges, it may come by interfeering. It is easly knowne, partly by the former description, and also it is apparant to the cie. The cure, according to Martin is thus. Let him blood in that vaine where it commeth, as nigh the fore place as may be, and let him bleed well, then fire every knot one by one, taking the knot in your left hand, and pulling it so hard as you can from his body to the intent you maye the better pierce the knot, with a blunt hot yron, of the bignesse of a mans fore-finger, without doing the body any hurt, & let out the mater, leauing none vnburned, be it like or much. That done, annoint euery knot so burned with Hogges-greace warmed euery day once, vntill the coares be ready to fall away, and in the meane time prepare a good quantity of old Vrine, and when you see the coares ready to fal, boile the vrine, and putther in a little Coporas and salt, and a few strong nettles, and with that water being warm, wash out all the coares and the corruption.

That done, fill euery hole immediately with the powder of sleet lime, continuing thus to do euery day once, vntill the holes be closed vp, and if any be more ranker than other, fill those with Verdigrease, and during this cure, let the horse be thinly dieted, that is to say with straw and water onely, vnlesse it be nowe and then to giue him a loose of breade. For the lower he be kept, the sooner he will be whole. And in any wise let his necke be yoked in an olde bottomelesse paille, or else with short staues to keepe him from licking the sores, and the lesse rest he hath the better. Or do thus. Take a good great Dock-root, clean scraped, and cutte thereof fine little rundels or cakes to be vied as followeth. First with a knife make a slit right down in the horses forhed three inches longe, then with a Come loosen the skinn within the flesh, so as you may easily put therein fine rundels of Docke, that is to say, two on each side of the slit one aboue another, and put the first rundel in the very midst betwixt the other foure: that done, fasten to each of the slits two short shoemakers ends, to serue as laces to tie in the foresaide rundles, so as they may not fall out, and cleanse the fore euery day once, for the vertue of the root is such, as it will drawe the filthy matter from any part of the body: yea, though the Farcin be in the hinder Legges, which matter is to be wiped away from time to time, and new rootes to be thrust into the slit according as you see it needefull.

Of the Farcion.

Markham. The Farcion is a vilde disease, ingendred of ill blood, flegmaticke matter, and vnkindly feeding, it appeareth in a horse like vnto little knottes in the flesh, as bigge as a Hasell Nutte, the knottes will encrease daily and inflame, impostume, and breake and when the knots amount to threescore, they wil euery night after breed so many more till they haue ouer-runne the horses bodye, and with the poison, which is mighty and also strong, soone bring gim to his death: This disease is very infectious and dangerous for some horses, yet if it be taken in any time it is easie to be holpen: the cure thereof is in this manner. Take a sharpe Bodkin and thrust it through the neather part of his nose, that he may bleede: or if you will to let him bloude in the necke-vaine shall not be amisse: then feele the knots, and as many as are soft launce them and let them runne, then take strong Lye, Lime, and Allum, and with the same bath all his sores, and it shall in short space cure him. There is also another manner of curing this disease, and that is thus: Take a sharpe launce-knife, and in the top of the horses forehead, iust betweene his eies, make a long slit cuen to the skull: then with a blunt instrument for the purpose lose the flesh from the scalp a pretty compasse: then take Carret-rootes cut into little thinne round pieces, and putte them betweene the skinn and the skull, as many as you can, then close vp the wound, and once a daie annoint it with fresh Butter: This is a most sure and approued way to cure the Farcion, for looke how this wound thus made, shall rot, waste, and grow sound, so shall the Farcion breake, drie vp, and be healed, because all the poison that feedeth the disease shall be altogether drawne into the fore-head, where it shall die and waste away. The onely fault of this cure is, it will be somewhat long, and it is a foule cie-fore vntill it be whole. Some vsc to burne this forance, but that is naught and dangerous, as who so proues it shall find.


A most approued medicine to cure the Farcion.

Markham. Take of Aqua-vite two spoonfuls, of the iuyce of hearbe of grace as much, mingle them together, then take of plegants or Bals of Flax or Toe and steepe them therein, and stop them hard into the Horses eares, then take a needle and a thread, and stitch the tips of his two eares together, by meanes whereof he cannot shake out the medicine, and vsc him thus but three feuerall mornings, and it will kill any Farcion whatsoever, for it hath bin often approued.

Another medicine of the same.

10 Lit euery hard kernell with a sharpe knife, and fill the hole with an ointment made of Sold Lard, Sope, and gray Salt, for that will eat out the coare, and cause it to rot, and so fall out of the one accord.

Of the Canker, called of the Italians Il Canero.

Blundevile.  Canker is a filthy creeping vlcet, fretting and gnawing the flesh in great breadth. In the beginning it is knotty, much like a Farcine, and spreadeth it selfe into diuers places, and being exulcerated, gathereth together in length into a wound or sore. This proceedeth of a melancholy and filthy blood ingendered in the body, which if it be mixt with Salt humors, it causeth the more painefull and greuous exulceration, and sometime it commeth of some filthy wound that is not cleanly kept, the corrupt matter whereof cankereth other clean parts of the body. It is easie to be knowne by the description before. The cure whereof, according to Martin is thus. First let him blood in those vaines that be next the sore, and take inough of him. Then take of Alum halfe a pound of Greene Coporas and of white Coporas of each one quarterne, and a good handfull of Salt: boile all these things together in faire running water, from a pottle to a quart. And this water being warme, wash the fore with a cloath, and then sprinkle thereon the powder of vnflecked lime, continuing so to do euery day once the space of fifteen daies: and if you see that the lime do not mortifie the ranke flesh, and keepe it from spreading any further then take of blacke Sope halfe a pounce, of Quicke-siluer halfe an ounce, and beate them together in a pot, vntill the Quicke-siluer be so well mingled with the Sope, as you can perceiue none of the Quicke-siluer in it. And with an yron slice, alter that you haue washed the fore with the stronge water aforesaide, couer the wound with this ointment, continuing thus to do euery day once, vntill the Canker leaue spreading abroad. And if it leaue spreading, and that you see the ranke flesh is mortified, and that the edges begin to gather a skin, then after the washing, dresse it with the lime as before, continuing so to vntill it be whole. And in the dressing, suffer no filth that commeth out of the sore, to remaine vpon any whole place about, but wipe it cleane away, or else wash it away with warme water. And let the horse during this cure, be as thinly dieted as may be, and thoroughly exercised.

Of the Fistula called of the Italians Fistula.

of A Fistula is a deepe hollowe crooking vlcet, and for the most part springes of malignant humors, ingendered in some wound, sore, or canker, not thoroughly healed. It is easie to know by the description before. The cure according to Martin is thus. First, search the depth of it with a quill, or with some other instrument of lead, that may be bowed euery way, meet for the purpose. For vnlesse you find the bottome of it, it will be very hard to cure: And hauing found the bottome, if it be in such a place as you may boldly cut and make the way open with a launcet or rasor, then make a slit right against the bottome, so as you may thrust in your finger, to feele whether there be any bone or gristle prished, or spungy or loose flesh, which must be gotten out, and then taint it with a taint of

of flaxe dipt in this ointment. Take of hony a quarterne, and of Verdigrease one ounce beaten into powder. Boile them together, vntill it looke redde, stirring it continually, least it runne ouer, and being luke warme, dresse the taint wherewith, and bolster the taint with a bolster of flax. And if it be in such a place, as the taint cannot conueniently be kept in with a band, then fasten on each side of the hole, two ends of Shoemakers thread right ouer the bolster to keepe in the taint, which ends may hang there as two laces, to tye and vntie at your pleasure, renewing the taint euery day once vntill the foreleau mattering. And then make the taint euery day lesser and lesser, vntill it be whole. And close it vp in the end, by sprinkling thereon a little sle& lime. But if the Fistula be in such a place as a man can neither cut right against the bottome, or nigh the same: then there is no remedy, but to poure in some strong water, through some quill, or such like thing, so as it may goe to the very bottome, and dry vp all the filthy matter, dressing him so twice a day, vntill the horse be whole.

Of an Aubury.

This is a great spungy Wart full of blood, called of the Italians, *Moro*, or *Sello*, which may grow in any place of the body, and it hath a root like a Cocks stone. The cure according to Martin is thus. Tie it with a thred, so hard as you can pull it, the thred will eate by little and little in such sort, as within seauen or eight daies, it will fall away by it selfe. And if it be so flat as you can binde nothing about it, then take it away with a sharpe hony yron, cutting it round about, and so deepe as you may leaue none of the root behind, and dry it with Verdigrease. *Rusius* saith, that if it grow in a place full of sinnewes, so as it cannot be conueniently cut away with a hot yron, then it is good to eat out the core with the powder of *Rosulgar*, and then to stop the hole with flax dipt in the white of an Egge for a day or two, and lastly, to drie it vp with the powder of vnle& lime and hony, as before is taught.

Of Wounds.

Wounds commeth by meanes of some stripe or pricke, and they are properly called wounds, when some whole part is cut or broken. For a wound according to the Phisicians, is defined to be a solution diuision, or parting, of the whole; For if there be no solution or parting, then methinkes it ought rather to be called a bruse then a wound. And therefore wounds are most commonly made with sharpe or piercing weapons, and bruises with blunt weapons. Notwithstanding, if by such blunt weapons, anie part of the whole be euidently broken, then it ought to be called a wound as well as the other: Of wounds some be shallow, and some be deepe and hollow: Again, some chance in the fleshy partes, and some in the bonye and sinnewie places: And those that chauce in the fleshy parts, though they be verie deepe, yet they be not so dangerous as the other, and therefore we will speak first of the most dangerous: If a horse haue a wound newly made, either in his heade, or in any other place that is full of sinnewes, bones, or gristles: first Martin would haue you to wash the wound well with white wine warmed: That done to search the bottome of the wound with some instrument meete for the purpose, suffering it to take as little winde in the meane while as may be.

Then hauing found the depth, stop the hole close with a clout, vntill your salve be ready: Then take of Turpentine of *Mel Rosatum*, of Oile of Roses, of each a quarterne, and a little vnwrought Waxe, and melt them together, and if it be a cut, make a handsome rol of cleane picked Towe, so long and so bigge as may fill the bottome of the wound, which for the most part is not so wide as the mouth of the wound: then make another role greater than that to fill vp the rest of the wound, euen to the harde mouth, and let both these rolles be annointed with the ointment aforesaid luke-warm. But if the hurt be like a hole so made with some pricke, then make a stiffe taint, such a one as may reach the bottome, annointed with the aforesaid ointment, and bolster the same with a little Towe: And if the mouth be not wide enough, so as the matter may easily runne forth, if it be in such place you may do it without hurting anie sinnew, then giue it a pretie slit from the mouth downward, that the matter may haue the freer passage, and in anie wise haue a speciall regarde, that

that the taint may be continually kept in by one meanes or other, as by binding or staying the same with the ends of shoemakers thread as is aforesaid. And if the hole be deep, & in such place as you may not cut it, then make your taint of a sponge, and so long as it may reach to the bottome, and the taint being made somewhat full, with continuall turning and carying of it, you shall easily get it downe, and then dresse the wound with this twice a day, cleansing the wound euery time with a little white wine lukewarm. For this sponge, annointed with the ointment aforesaid, will both draw and suck vp all the filthy matter, and make it so faire within as is possible: and as it beginneth to heale, so make your taint euery day lesser and lesser, vntill it be ready to close vp, and neuer leaue tainting it, so long as it will receiue a taint, be it neuer so short. For hasty healing of woundes breedeth Fistulas, which properly be old wounds, and therefore must be cured like Fistulas.

Of wounds in the fleshy parts.

Use the same ointment and maner of proceeding as before. And if the wound be large then to keep in the taint or roles, you shall be faine to put two or 3 shoemakers ends on each side of the fore, leauing them so long as you may tye them together, and loosen them when you will like laces.

Of old Vlcers or wounds.

To cure an old Vlcer, as Fistula, Gall, or Botch or any new receiued wound, these are the best salues and most approued in mine experience: take of hony halfe a pint, of Deeresewet two ounces, of Vardigrease beaten into powder as much, boyle al these exceeding wel vpon the fire, then with the same lukewarme, taint or plaister any venomous sore, and it will recure it. If you take of wax, Turpentine, oyle of Roses, of hogs-grease, of each like quantity, and halfe so much Tar as any one of the other simples, melt al these together, and being well incorporated together, either taint or plaister any wound, and it will heale it. Also, if you take the greene leaues of Tobacco bruised, and put them into a greene wound, they will heale it: the ashes of Tobacco burnt, if they be strewed vpon anye sore that is neere skinning, it will also skin it perfectly, and it will incarnate well, if the vlcer be not too deepe and dangerous. There bee many other salues, plaisters, and vnguents which I could set downe, but since I haue experienced these for most effectually I omit the others as superfluous.

Of an hurt with an arrow.

If the horse be hurt with an arrow, taint the hole with hogs grease and Turpentine molten together, renewing it euery day once vntill it be whole.

Of pulling out shiuers or thornes.

Martin saith, that if it be not very deepe, sope being laid vnto it al night will make it to appear, so as you may pul it out with a paire of nippers. But if it be very deep then you must open the place with a knife or lancet, and get it out, and afterward heale vp the wound as hath bene taught you before. *Rusius* saith, that the rootes of reed being stampd and mingled with hony will draw out any thorne, or shiuier: and so will snaiiles, as he saith, being stampd and wrought with fresh butter, and if the place be swollen, he saith it is good to mollifie it with Hogs-grease and hony, which wil asswage any new swelling, that cometh by stripe or otherwise.

Of bruising or swellings.

Martin saith. First prick it with a fleame. Then take of wine lees a pint, as much wheat-flower as will thicken it, and an ounce of cumin. Boile them together, and lay this somewhat warme vnto it renewing it euery day once vntill the swelling either departe or else come to a head. And if it do, then lance it, and heale it vp as a wound.

The Historie of Foure-footed Beasts.

Of sinnewes cut, prickt, or bruised.

Take of Tar, and Bean-flower, and a little oile of Roses, and lay it hot vnto the place. And if this do no good, then take Wormes and salter-oile tryed together, or else the ointment of worms, which you shall haue at the Apothecaries, and one of these will soe it againe, if it be not cleane afunder.

How to cure a wound made with harquebus-shot.

Martin saith. First seeke with an instrument whether the pellet remain within or not, and if it do, you must get it out with an instrument meete for the purpose. Then to kill the fire. Take a little vernish, and thrust it into the wound with a feather, anointing it well within with the feather, and after that, stop the mouth faire and softly with a little soft flax, to keepe the wind out, and on the outside, charge all the swelling with this charge: take of bole Armony a quarterne, of Lineseede beaten into fine powder halfe a pound, of beane flower as much, and three or 4. broken egges, shels and all, and of Turpentine a quarterne, and a quart of vineger, and mingle them well together ouer the fire, and being somewhat warme, charge all the fore place with part thereof, and immediatly clap a cloth, or a piece of leather vpon it, to keepe the wound from the cold aire, continuing both to annoint the hole within with vernish, and also to charge the swelling without, the space of foure or five daies, and at the five daies end, leaue annointing of it, and taint it with a taint reaching to the bottom of the wound, and dipped in Turpentine and hogs-grease molten together, renewing it euery day twice vntill it bee thoroughly killed, which you shall perceiue by the mattering of the wound, and by falling of the swelling: for so long as the fire hath the vpper hand, no thicke matter will yssue out, but onely a thin yellowish water, neither will the swelling affwage. And then take of Turpentine, washed in nine feuerall waters, halfe a pound, and put thereon three yolkes of egges, and a little Saffron, and taint it with that ointment, renewing it euery day once vntill the wound be whole.

Of burning with Lime, or any other fiery thing.

Martin saith. First wash away the Lime, if there bee any, with warme water. Then kill the fire with oyle and Water beaten together, dressing him so euery daye vntill it be all raw, and then annoint it with hogs grease, and strew thereupon the powder of slected lime, dressing him so euery day once vntill it be whole.

Of the biting of a mad Dog.

If a Horfe be bitten with a mad dog, the venom of his teeth will not onely paine him extremely, but also infect all his blood, and make him to dye mad. The cure according to the old writers is thus. Take of Goats dung, of flesh that hath laide long in salt, and of the herbe *Ebulus*, called of some Danewort, of each halfe a pound, and xl. walnuts. Stamp all these things together, and lay thereof vnto the sore, and this will sucke out the venom, and heale the wound. It is good also to giue the Horfe Treacle, and Wine to drinke: yea, and some would haue the fore place to be fiered with a hot iron.

Of hurts by tuskes of a Boare.

If a horfe be hurt with the tuske of a Boare, lay *Vitriol*, and Coporas thereunto, and the powder of a dogs head being burned, but let the tong be first pulled out and cast away.

To heale the biting or stinging of Serpents.

Laurentius Rusius saith. Take a good quantity of the herb called *Sanicula*, stamp it, and distemper it with the milke of a Cowe, that is all of one colour, and giue him that to drinke, and that will heale him.

Another medicine for the same purpose.

Make a plaister of Onions, hony and salt, stamp and mingled together, and lay that to the fore place, and giue the horfe wine, and treacle to drinke. *Abfirtus* would haue you to giue him white Pepper, Rue, and Time, to drinke with wine.

Of drinking of horseleaches.

If a Horfe chance to drinke horseleaches, they will continually sucke his blood, and kill him. The remedy, according to *Abfirtus*, is to poure oyle into the Horses mouth which will make them to fall away and kill them.

Of swallowing downe hens dung.

If a horfe swallow downe hens dung in his hay, it will fret his guts, and make him to void filthy matter at the fundament. For remedy whereof, *Abfirtus* would haue you to giue him drinke made of smallage seede, wine, and hony, and to walke him throughly vpon it, that he may empty his belly.

Of Lice, and how to kill them

They be like Geese Lice, but somewhat bigger, they will breede most about the eares, necke, and taile, and ouer all the body. They come of pouerty, and the horfe will bee alwaies rubbing, and scratching, and will eate his meate, and not prosper withall, and with rubbing he will breake all his mane, and taile. The cure according to Martin is thus. Annoint the place with sope and quicksiluer, well mingled together, and to a pound of sope, put halfe an ounce of quicksiluer.

Of Loufinesse

There be Horffes that will be Loufie, and it commeth of pouerty, cold, and il keeping, and it is oftneft amongst young horffes, and most men take little heed vnto it, and yet they will dye thereon, the cure is, to wash them three mornings together in Stau-aker and warme water.

How to saue horffes from the stinging of flies in Summer.

Anoint the Horffes coat with oyle, and Bay berries, mingled together, or tie to the headstall of his collar, a sponge dipt in strong vineger, or sprinkle the stable with water, wherein hearb Grace hath bin laid in steepe, or perfume the stable with Luie, or with Calomint, or with Gith burned in a pan of coles.

Of bones being broken out of ioynt.

Few or none of our Ferrers do intermeddle with any such griefes, but do refer it ouer to the bone setter, whose practised hand, I must needs confesse, to be needful in such businesse. Notwithstanding, for that it belongeth to the Ferrers art, and also for that the old writers do make some mention therof, I thought good not to passe it ouer altogether with silence. Albeit, they speake odlye of fractures in the legs beneath the knee. For they make little mention or none of bones about the knee, taking them to be incurable, vnlesse it be a rib, or such like. If a bone then be broken in the leg, it is easie to perceiue, by feeling the roughnesse and inequality of the place grieved, one part being higher then another: the cure whereof, according to *Abfirtus*, and *Hieracles*, is in this sorte.

First, put the bone againe into his right place. That done, wrap it about with vnwashe wooll, binding it fast to the leg with a small linnen roller, soked before in Oyle and vineger mingled together. And let that roller be laid on, as euen as is possible, and vpon that lay againe more wooll, dipt in oyle and vineger, and then splent it with three splentes, binding them fast at both ends with a thong, and let the horses leg be kept straight, and right out, the space of forty daies, and let not the bonds be loosened aboue 3. times in twenty daies, vnlesse it shrinke, and so require to be new drest, and bound again. But faile not euery day once, to poure on the sore place, through the splentes, oyle and vineger, mingled together. And at the forty daies end, if you perceiue that the broken place be powdered together again with some hard knob or gristle: then loosene the bonds, so as the horse may go faire and softly, vsing from that time forth to annoint the place with some soft greace or ointment.

Of broken bones.

Markham. I haue not for mine owne part had any great experience in broken bones of a Horse, because it chanced seldom, and when it doth chance, what through the horses brutish vnrulinesse, and the immoderate manner of the act, it is almost held incurable, yet for the little experience I haue, I haue not found for this purpose any thing so foueraine or absolute good, as oyle of Mandrag, which applyed, couglutinateth and bindeth together any thing especially bones being either shiuered, or broken.

Of bones out of ioynt.

Blundevile. If a Horses knee or shoulder be clean out of ioynt, and no bone broken, Martin saith the readiest way is, to bind all the foure legs together, in such sort as hath bin taught before in the chap. of incording, and then to hoise the Horse somewhat from the ground, with his heeles vpward, so shal the weight and peise of his body, cause the ioynt to shoot in again into the right place: for by this means he pleased not long since a friend and neighbor of his, who going with his cart from S. *Albans* towards his owne houle, his Thiller fell and put his shoulder cleane out of ioynt, so as he was neither able to rise, nor being holpen vp, could stand on his Legs: to which mischance Martin being called, made no more adoe, but taking his friendes Cart-rope, bound the horses legs all 4. together, and with a leuer being stid vpon the Cart-wheele, they putting their shoulders to the other end, hoised vp the horse clean from the ground, the peise of whose body made the bone to returne into his right place, with such a loude crack or crack, as it might be heard a great way off, and the Horse immediatly had the vse of his leg, so as he drew in the cart, and went also safe home without complaining thereof euer after.

Certaine receipts of plaisters, very good for broken bones, taken out of the old Authors, writing of horse-leech-craft.

Take of *Spuma argenti*, of vineger, of each one pound, of Sallet-oyle halfe a pound, of *Amoniackum*, and Turpentine, of each 3. three ounces, of waxe, of Rozen, of each two ounces of Bitumen, of Pitch, of Vardigrease, of each halfe a pound. Boile the vineger, oyle and *Spuma argenti* together, vntill it wax thick, then put thereunto the Pitch, which being molten, take the pot from the fire, and put in the Bitumen, without stirring it at all, and that being also molten, then put in all the rest, & set the pot again to the fire, and let them boile all together, vntill they bee all vnited in one. That done, straine it, and make it in a plaister forme, and this is called *Hierocles* plaister.

Another receipt for broken bones.

Take of liquid Pitch one pound, of wax two ounces, of the purest & finest part of Frankincense one ounce, of *Amoniackum* foure ounces, of dry Roses, and of *Galbanum*, of each one ounce, of vineger two pints. Boile first the vineger and Pitch together, then put in

in the *Amoniackum*, dissolved first in vineger, and after that all the rest of the aforesaid drugs and after they haue boyled together, and be vnited in one, straine it, and make it plaister-wise, and this is called *Emplastrum flauum*, that is to say, the yellow plaister.

An ointment for broken bones.

Take of old Sallet-oile a quart, and put therunto of hogs-grease of *Spuma nitri*, of each one pound, and let them boile together, vntill it begin to buble aboue, & let this ointment be very warm when you vse it. Hitherto of all the diseases belonging to a horse. Now therefore my promise was made vnto you to speake of those things wherein the cure of all diseases do consist, that is to say, in letting blood, in taking vp of veines, in purging, and in giuing the fire: yea, and also order it selfe bindeth me to treat of the said things presently, and first of letting blood.

In how many veines a horse may be let blood, and to what end.

As touching the order, time of the yeare, Moone, and day, and other circumstances belonging to letting of blood, we haue sufficiently spoken already in the keepers office, in the 22. chap. It resteth therefore hereto shew you what veines should be opened when the horse is sick of any disease, according to *Vegetius* opinion. But first I will rehearse vnto you once again, in how many veines a horse may be let blood, and the rather for that I followe *Vegetius*. A Horse then may bee let blood in the two Temple veines. Item, in the two eie veines, which are easie to finde in the face of the horse, somewhat beneath the eies.

Item, in the two palat veines of the mouth. In the two necke veines. Item in the two plat veines which bee in the breast. Item, in the two forethigh veines. Item, in the foure shakell veines before. Item, in the two toe vains before. Item in the two side veines, which may bee otherwise called flank veines. Item in the taile veine. Item in the two haunch veines. Item in the two hough veines. Item, in the foure shakell veines behinde. Item, in the two toe veines behind, so that by this accout, a horse may be let blood in 31. veines. All which veines are easie inough to know, because that euery one lyeth in a little gutter, which by feeling softly with your finger, you shall finde immediatly. And *Vegetius* saith, that if a Horse be pained with any griefe in his head, as with ach, heauinesse, frenzy, falling euill, or such like, then it is good to let him blood in the temple veines with a fleame. If his eies be waterish, blodshoten, or griued with pin, web, or hawc, then it is good to strike the eie veine with a fleame. If he haue any heauinesse or wearinesse of body, or bee diseased in the throat with the strangullion, quinzey, or swelling of the artires, either within or without, then it is good to let him blood in the mouth, in the palat veines with a Cornet. If he be vexed with an Ague, or with any other diseate, vniuersally hurting his body, then let him blood in the necke veines. If his griefe be in the lungs, liuer, or in any other inward member, then let him blood in the breast veines, which we called before the palat veines. If he be griued in the shoulder, then let him blood in the forethigh veines, aboue the knee with a lancet, and that very warily, because that place is full of sinnewes, and if he be griued in his ioynts, then let him blood in the shakell veines, and that warily, because that place is also full of sinnewes.

And if he be foiled on his forefeet by foundering or otherwise, then let him blood in the 808 veines, making way first with your drawer, or cornet in the hooft to come to the veine. If he bee diseased in the kidnies, reines, backe, or belly, then let him blood in the flank veines, and in his taile, if he hath any griefe in his hips, or houghs, then let him blood in the hip or hough veines, and if his hinder legs, ioynts, or feete, be griued, then let him blood in the shakell veines, and toe veines, as is aforesaid.

The order of taking vp vaines, and wherefore it is good.



The order obserued by Martin is in this sort. First, if the Horffe be very curst and shrewd, then cast him vppon a dunghill, or some straw, then hauing found the veine that you would take vp, marke well that part of the skinne which couereth the veine, and pull that somewhat a side from the veine with your left thumb, to the intent you may slit it with a Rafor, without touching the veine. And cut not no deeper then onely through the skinne, and that longste wise, as the veine goeth, and not aboue an inch long. That done, take away your Thumb, and the skinne will returne againe into his place, right ouer the veine, as it was before.

Then with a cornet vncover the vaine and make it vp, and heing bare, thrust the cornet vnderneath it, and raise it vp, so as you may put a shoemakers thread vnderneath, somewhat higher then the cornet, to knit the vaine when time is. And if your cornet had a hole in the small end to put in the thread, it should be the easlier done.

Then the cornet standing so still, slit the vaine longste wise that it may bleede, and hauing bled somewhat from aboue, then knit it vp with a sure knot, somewhat aboue the slit, suffering it to bled onely from beneath, and hauing bled sufficiently, then knit vp the veine also beneath the slit with a sure knot, and fill the hole of the vein with Salt, and then heale vp the wound of the skinne with Turpentine, and Hogs-grease molten together, and laid on with a little Plax. The taking vp of veines is very necessary, and doth ease many griefes in the Legges: for the taking vp of the forethigh veines ease the Quitter-bone and swelling of the Legges, the taking vp of the shakell veines before, ease the Quitter-bone and swelling of the ioynts, scabs, and cratches. The taking vp of the hinder veines helpeth the Farcin, swellings, and both the spauens, the taking vp of the shakell veines behind, helpeth swelling of the ioynts, the paines, and kibe heels, and such like diseases.

Of purging with Purgation, or Glisters.



Purgations is defined by the Physitians, to be the emptying or voiding of superfluous humors, annoying the body with their euill quality. For such humors bring euill iuyce and nutriment, called of the Physicians *Cacochimia*, which when it will not be corrected or holpen with good dyet, alteration, nor by the benefit of nature and kindly heat, then it must needes be taken away by purgation, vomit or Glisters. But forasmuch as Horses are not wont to be purged by Vomit, as men be, I will speake heere onely of Glisters and purgations. And first because a Horse is grieved with many diseases in his guts, and that nothing can purge the guts so well as a Glyster, and especially the thicke guts, I with that our Ferrers would learne to knowe the diuersity of Glysters to what end they serue, and with what drugs or simples they should be made, for as the disease requireth, so must the Glisters be made, some to allay griefes and sharpnesse of humors, some to binde, some to loosen, some to purge euill humors, some to cleanse Vlcers: but our Ferrers vie Glysters, only to loosen the belly and for no other purpose: yea, few or none do that vlesse it be Martin, and such as he hath taught, who is not ignorant that a Glisters is the beginning of purgation. For a Glisters, by cleansing the guts, refresheth the vital parts and prepareth the way before. And therefore whensoever a Horse is surfeited and full of euill humors, needing to be purged and specially being pained in the guts, I would wish you to begin first with a Glisters, least by purging him by medicine vppon the sudden, you stir vp a multitude of euill humors, which finding no passage downward because the guts be stoppt with wind and dregges, do strike vppwardes, and so perhaps put the horse in great danger.

But now you shall vnderstand that Glisters be made of foure things, that is to say, of decoctions, of Drugges, of Oyles, or such like vnctious matters, as butter and soft grease, and fourthly of diuers kindes of salt to prouoke the vertue expulsiue. A decoction is as

much to say as the broath of certaine hearbes or simples boiled together in water till the third part be consumed.

And sometime instead of such decoction, it shalbe needfull parhaps to vse some far broth as the broth of Beefe or of Sheeps heads, or Milke, or Whay, or some other such like liquor, and that perhaps mingled with Hony, or Sugar, according as the disease shall require, the Glisters to be either Lenitiue, that is to say, easing paine: or Glutinatiue, that is, quire, the Glisters to be either Lenitiue, that is to say, cleansing or wiping away filthy matter, of which decoction of broath being strained, you shall need to take three pintes or a quart at the least. And then into that you may put such drugges as shall be needfull to the weight of three or foure ounces, according as the simples shall be more or lesse violent. Of Oyle at the least halfe a pinte, and of Salt two or three drammes, and then to be ministred Luke-warme with a horne or pipe made of purpose, when the horse is not altogether full pached, but rather empty, be it either in forenoone or after-noone. And as touching the time of keeping glisters in the body, you shal vnderstand, that to glisters absterfiue halfe an houre or lesse may suffice: to glisters Lenitiue a longer time if it may be, and to glisters Glutinatiue, the longest time of all is most needfull.

Of purgations.

Purgations for men may be made in diuers sorts and formes, but horses are wont to be purged onely with pilles, or els with purging powders put into Ale, wine or some other liquor. But the simples whereof such pills or powders be made, would be chosen with iudgement and aptly applyed, so as you may purge away the hurtfull humors, and not the good. Learne first therefore to know with what humour or humours the horse is greued, be it Choler, Flegme, or Melancholy, and in what part of the body such humors do abound: then what simples are best to purge such humors, & with what property, quality, and temperament they be indued. For some be violent and next cousins to poison, as Scamony, or Coloquintida. Some againe are gentle, and rather meat than medicines, as Manna, Cassia, Whay, Prunes, and such like. And some againe be neither too violent, nor too gentle, but in a meane, as Rhewbarbe, Agaricke, Sene, Aloes. The olde men did vse much to purge horses with the pulpe of Coloquintida, and sometime with the rootes of wilde Cowcumber, and sometime with the broathe of a sodden Whelpe mingled with Nitrum, and diuers other things whereof I am sure I haue made mention before in the curing of horses diseases.

Notwithstanding I would not wish you to be rash in purging a horse after the old mens example. For as their simples many times be very violent, so the quantities thereof by them prescribed are verie much, and dangerous for any horse to take in these daies, in the which neither man nor beast, as it seemeth, is of such force or strength as they were in times past. And therefore whensoever you would purge him with such like kindes of Purgations as Martin vseth, whereof you haue example before in diuers places, and whensoever you list for knowledge sake to deale with other simples, to proue them first vpon such lades as may well be spared. For whosoever mindeth to purge a horse well, that is, to do him good and no hurt, had neede to consider manie things: as the nature of the horses disease, and the horses strength: also the nature, strength and quantity of the medicine that he ministreth: the Region, or Countrey the time of the disease, the time of the yeere and daie. For as the diseases and euill humors causing such diseases are diuers, so doe they require to be purged with diuers medicines, diuerslie compounded, wherein consisteth a point of Art to be learned at the Physitians hands, and not at mine.

Again, weake, delicate, and tender Horses, may not be purged in such sorte, as those that be of a strong sturdie nature. And therefore in such cases the qualitie and quantity of the simples is not a little to be considered, neither is the hotnesse or coldnesse of the Region to be neglected, nor the time of the disease. For some require to be purged in the verie beginning some, not vntill the matter be throughlie digested: and though the disease proceed perhaps of colde and cold humors, yet a man may not Minister such hot things in Summer, as he would do in Winter, nor in the contrarie case, such cold things in Winter.

ter as he would in Summer. And therefore the time and season of the yeare is also to bee obserued: yea the day and time of the day. For the more temperate the day is the better, not in an extreame hot day, for making the horse to faint, nor yet when the winde bloweth in the cold North, for that wil stop and hinder the working of the medicine, but rather in a temperate moist day, when the wind is in the South, if it may bee, for that wil further and helpe the working of the medicine, and make the body loofe and soluble.

Againe for a horse, whether you purge him with pills or drinke, it is best for him (as Martin saith) to take them in the morning, after that he hath fasted from meat and drinke al the night before. And hauing receiued his medicine, let him be walked vppe and downe, one houre at the least, and then set him vp, and suffered to stand on the bit two or three houres without any meat, but in the meane time see that he be well littered, and warme covered: and at three houres end, offer him a litle of a warme mash made with Wheate meale, or with bran, or else with ground mault. Giue him litle meat or none vntill he be purged: all which thinges haue bin shewed you before in diuers places, and therefore I thinke it not good to be tedious vnto you with often recitall thereof.

Of Cauterization, or giuing the fire, as well actually as potentiall.

FOrasmuch as the fire is iudged of all the olde writers to be the chiefe remedy, and as it were the last refuge in all diseases almost whereunto a horse is subiecte, I thought good therefore to talke of it in this place, and the rather, for that fewe or none of our Ferrers vnlesse it be Martin, or such as haue bene taught, do know how to giue the fire, or to what end it serueth. But first you shall vnderstand, that according to the learned Chirurgicalians, yea, also according to my old Authors, there be two kinds of Cauterie, the one actually, and the other potentiall. The Cauterie actual is that which is done onely by firing of the greued place with a hot yron. The potentiall Cauterie is done by applying vnto the greued place, some medicine corosiuue, putrifactive, or causticke. But we will speke first of the actual cautery, shewing you wherefore it is good, then of what mettell and fashion your instrument should be made, and finally how and when to vse them.

Anicen saith, that an actual cauterie moderately vsed, is a noble remedy to stoppe corruption of members, to rectifie the complexion of the same, and also to staunch blood. How be it you must beware (saith he) that you touch not the sinnewes, chordes, or ligaments, least the member be weakened, or that the crampe insueth. Vegetius also writing of horse-leach-craft, praiseth the actual cauterie very much, speaking in this sort. The actual cautery saith he, bindeth together parts loosened, it doth attenuate parts blowne and puffed vp, it drieth vp superfluous moisture, it looseth, and diuiddeth euill matter gathered together into knots, it asswageth old griefes, it rectifieth those parts of the body that are corrupted by any manner of way, reducing them to their pristine estate, and suffereth no superfluity to grow or increase, for the skinne being opened with a hot yron, all kind of corruption by vertue of the fire is first digested and ripened, and then dissolued, so as the matter doth yssue out at the holes, whereby the member or part before offended is nowe healed, and eased of all paine and grieue: yea the holes being once closed and cleane shut vp, that place is stronger and better knit, and covered with a tougher skin than euer it was before. Now as touching the instruments whereof, and of what fashion they should be made you shall vnderstand, that Vegetius and the other old writers would haue them to be made of copper, praising that mettell to be far better to burne with, than yron. The chirurgicalians for mans body do praise gold and siluer, but as for the fashion of the yrons, it is to be referred to the kinde of sore place and griued, wherewith you haue to deale, according to the diuersity whereof, the instruments are to be made of diuers fashions, as some with tearing yrons with sharpe edges, and some with blunt and broad edges, some like right, and some like crooked Bodkins, and some like hookes and sickles, and some with a great button, and some with a small Button at the one ende, in making whereof, the Ferrers iudgement is most needfull, who ought to be so skilfull as he may be able to make al manner of yrons that he should occupy, and to alter them according as need shall require. And therefore I thought good onely heere to speake of the common drawing yron, and of the

bug.

button yron, like in forme to those that Martin vseth, referring all the rest to your owne iudgement, and specially sith you haue bin fully instructed before of what sort they should be made meet to serue your turne in any disease: Nowe, as touching the vse of the instruments, two things are specially to be considered, that is the heating of the yron, and the bearing of the hand. For the backe of the yron may not be red hot, but onely the edge, for feare of yielding too much heat. And therefore though it be made red hot at the first, yet it shall be good before you occupy it, to cool the backe of the instrument in water, and as touching the bearing of the hand more euently and lightly it is donne the better, and that according as the finenesse and thinnesse of the skin shall require, which is to be iudged by the haire. For if the haire be short and fine, then it is a signe of a fine skinne, if longe and rough, then it betokeneth a thicke skinne. The fine skinne requireth the lighter hand, and not to be burned so deepe as the thicke skinne, yet both must be burned vntill they looke yellow.

But the fine skinne will looke yellow with lesser burning, then the thicke skinne. For the thicke skinne with his long haire doth choke the fire, and therefore requireth a more heavy hand: yea, and more often heating of the instrument than the thicke skinne doeth, and be sure to draw alwaies with the haire, and not against the haire, in what forme and in what manner of lines hath bene taught you before: for those must be made either long, short, deepe, shallow, right-crooked, or ouer-thwart, according as the disease doeth require: you haue learned also how to alay the heat of the fire, after such drawing. And therefore I haue no more to say heere, but onely to admonish you according to Vegetius precepts, not to fire anie sinnewie place, nor bone that is broken or out of iointe, for feare of weakening the whole member, nor to bear so heavy or vneuen hand, as you should thereby deforme or misshape any part of the horse, nor be too hasty in giuing the fire, but to attempt first all other conuenient remedies, and when nothing else will helpe to make the fire your last refuge, and yet not so much to neglect it and abhorre it, like the ignorant sort, as you will not vse it when need requireth, for lack whereof many horses go lame, and incur of diuers diseases. I advise your selus therefore in giuing the fire at needful times with iudgement and discretion, so shall you do it to the horses benefir, and to your owne great praise and profit.

Of Cauteries potentiall.

Cauteries potentiall, as Iohannes Vigo saith, are medicines Corosiuue, Putrifactive and Causticke. This word Corosiuue, is deriued of the Latine word *Corrodo*, which is as much to saie, as to gnaw and frette, and of such Corosiuues, some be simple and some compounde. The simple as Vigo saith, be such as these be, Roche Alum, as well burnte as not burnt, sponge of the Sea somewhat burnt, Lime, redde corall powder of Mercury. Compound corosiuues be these, *Vnguentum Apostolorum*, *Vnguentum egyptiacum*, *Vnguentum Ceraceum*. Medicines putrifactive, called of the learned sort, *Septica* according to Anicen, be those that haue strength to corrupte the complexion of the member, and to induce any scarre like dead flesh, causing great pain: yea and Feuers, & therefore ought not to be ministred, but to strong bodies and in strong diseases, as in Carbuncles, Cankers, Vlcers, and such like, and they be these, *Arsenike sublimat resalgar*, and other medicines compound therewith. *Siluius* also addeth thereunto *Sandaraca*, *Chrysocola*, and *Aconitum*, but he doth not agree with Anicen in the description of the putrifactive medicines: For he saith, that they haue litle paine or none, neither bee they so hot and drie as those that are called *Escarotica*: that is to say cruellie: which be hot in the fourth degree and do breed a crust and scarre, and cause great paine, as vnlesse lime, and the burned dregges of wine: wherefore it seemeth that Anicens description belongeth rather to the cruellie than to the putrifactive medicines.

Notwithstanding, I must needs say that our Chirurgicalians and also Ferrers, do find both Arsenike and Resalgar, to be so sharpe, hotte, and burning things, as when they minister the same to any part of the body, they are forced to alay the sharpnesse thereof: the chirurgicalians with the iuyce of Plantaine or Daffadill, or else of House-lecke, the Ferrers with Hogs-

Hogges-greace. Medicines causticke: that is to say burning, are those whose operation are most strong and inclineth to the nature of the fire, and yet more easily alayed as *Vigo* writeth, than the medicines putrifiactive, and therefore may be more safely used. They be made as he saith of strong lie, called *Capitellum*, or *Magistra*, of *Vitriole Romane*, *Sal Neri*, *Aqua fortis*, of this sort be all those which *Vigo* calleth the blistering medicines, as *Apis*, *Cantharides*, *Ciclamine*, Onions, strong Garlicke, *Melancardium*, the stones or graines of *Vitis alba*, otherwise called Brione. Moreouer, *Vigo* maketh every one of these cauteries potentiall to exceed one another, as it were by certaine degrees, saying, that corrosiues be weaker then putrifiactiues, and putrifiactiues be weaker then causticke, and therefore corrosiues worke in the vpper part and in soft flesh, Putrifiactiues in hard flesh and deepe. But caustickes haue power to breake the skin in hard flesh and do enter most deeply. The use of the moeste part of which thinges haue beene taught you before in sundry places, according to Martins experience.

And therefore I leaue to trouble you any further, wishing you that are desirous to know any more of those matters, to read *Taugentius* writing *De piroticis*. And *Siluius de medicamentorum compositione*. And *Iohn Vigo* writing of surgery, Englished but few yeares since. But the old writers so farre as I can iudge by the wordes of *A'sirtus*, and others, that write of horseleachcraft, do applie this worde causticke, to such medicines as are astrictiue and binding, called of Martin and other Fencers in these daies, binding charges, as may well appeare by the composition and use heere following, recited by *Vegetius* in this sort.

The receipt of a Causticke used by Chiron, to dry up the superfluous moisture and to bind parts loosened, and to strengthen parts weakened.

Take of *Bitumen Iudaicum* two pounde, of *Bitumen Apolonij* two pounde, of the purest part of Frankencense six ounce, of *Bellium Arabicum* two ounces, of Deares sewer 2. pound, of *populeum* two ounces, of *Galbanum* two ounces, of the drops of *Sorax* two ounces, of common wax two pound, of *Resin Gabial* one pounde, of *Viscus Italicus* three ounces, of *Apoxima* two ounces, of the iuice of hipfop two ounces, of the drops of *Armoniake* two ounces, of pitch one pound.

Another Causticke used by Pelagonius, to dry up swellings, Bladders, Windgals, and Splents in the Legges and ioynts.

Take virgin wax one pound, of Rozen two pound and a halfe, of *Galbanum* three ounces, of *Asphaltum Iudaicum* two pound, of Mirrhe secondary two pounde, of *Bitumen* one pound, of *Armoniake* six ounces, of *Costus* six ounces. Boile all these things together in an earthen pot, saving the *Asphaltum*, *Armoniake* & *Costus*: which being first ground like fine flower, must be added vnto the other thinges, and after that they haue been boiled and cooled, and then boiled al together againe, and well stirred, so as they may be incorporated together, and made all one substance. These kindes of emplasters or ointmentes ought in my iudgement to be so called, as I said before, rather binding charges, than causticke medicines, because there be no such extreame corrosiue or burning simples in these, as are before recited. Notwithstanding I refer my iudgment to those that be better leamed, and so end for being ouer tedious. For if I would, I could take very good occasion heere to speake of diuers others other medicines, whereof some are called *Anodina*, easing paine and griefe. Martin calleth them *Linoges*, which are made of Linseed, Cammomile, soft greace and such like things, as are hot in the first degree, some againe are called *Narceotici*, that is to say, astonying or bringing to sleepe, as those that are made of *Opium*, *Mandragora*, *Popie*, and such like cold and grosse things. And some are called *Sarcotica*, that is, breeding flesh, as Barly flower and Frankencense. And many other kinds of emplasters, ointmentes, waters and salues, which would occupy a booke of no small volume, to bee written hereafter by some other perhaps, if not by my selfe. And in the meane time, let this that I haue already written suffice.

AN Anticor, commeth of superfluity, of euill blood or spirit in the artires, and also of inflammation in the liuer, which is ingendered by meanes of too choise keeping, and ouermuch rest, which choaketh the vital power, and occasion vnnaturall swellings in the brest, which if they ascend vppward and come into the necke, they are instantly death: the cure thereof is in this sort. Let him bleed so as he may bleed abundantly, then with a sharpe knife in diuers places cut the swelling: which done, set a cupping-glasse thereon, and cup it till the glasse filled with foule water fall away it selfe: then giue the Horfe to drink three mornings together a pipre of Malmesie well stirred with Sinamon, Lycoras, and a little Bezar stone, and during his sicknes, let his drinke bee warmed, and mingled with either Bran or Malt.

THE Cords is a disease that maketh a horse stumble, and many times fall, and they appeare in a horses forelegs, this is the cure thereof. Take a sharpe knife, and cut a slitte euen at the tip of his nose, iust with the point of the gristle, open the slit being made, and you shall perceiue a white string, take it vp with a Bores tooth, or some crooked bodkin, and cut it insunder, then stitch vppe the slit and annoint it with Butter, and the horse doublecse shall be recouered.

THE Millets is a griefe that appeareth in the Fetlockes behinde, and causeth the haire to shed three or foure inches long, and a quarter of an inch in bredth, like as it were bare and ill to cure, but thus is the cure: First wash it well with strong lye, and rub it till it bleede, then binde vnto it Hony, vnscet lime, and Deares sewer, boiled and mingled together, this do for the space of a weeke, and it shall be whole.

A Serew is a foule forauce, it is like a Splent, but it is a little longer, and is most commonly on the outside of the forelegge, as the splint is on the inside, the cure is thus. Take two spoonefulls of strong Wine-Vinegar, and one spoonefull of good Sallet-oyle, mingle them together, and euery morning bestow one houre in rubbing the forauce with it altogether downward til it be gone, which will not be long in going.

The medicines arising out of Horfes.

THE Græcians haue written nothing at all concerning wilde horses, because in their country there was none of them vually bredde or gotten: yet notwithstanding the same wee ought to thinke that all medicines or anye other thinges, which do proceed from them, are more strong in operation, and haue in them greater force and power then anye common horses haue, as it falleth out in all sortes of other beasts.

The blood of a horse (as Pliny affirmeth) doth gnaw into deade flesh with a putrifiactive force, the same vertue hath the blood of Mares, which haue bin couered by horses: Also the bloode of a horse (but especially of one which is a breeder) doeth verie much make and helpe againste impostumes, and small bunches which do arise in the flesh. Moreouer it is said that the blood of a young Asse is very good against the Iaudice, and the ouer-flowing of the gall, as also the same force and effect is in the blood of a young horse. The horse-leaches do vse the blood

blood of horses for diuers diseases which are incident vnto them, both by annoining or rubbing the outward parts, as also within their bodies.

Theomastus Furthermore if one do cut the vaines of the pallet of a horses mouth, and let it runne downe into his belly, it will presently destroy and consume the maw or belly-worms, which are within him. When a horse is sicke of the pestilence, they draw blood out of the vaines in his spurting place, and mingling the same vpon a stone with salt, make him to lick it vp. *Vegetius* The blood of a horse is also mingled with other medicines, and being annointed vpon the armes and shoulders of men or beasts, which are broken or out of ioynt, doth very much helpe them. But a horse which is weary or tyred, you must cure after this manner. Firſt, draw some bloude out of his matrixe or wombe, and mingle it with Oyle and Wine, and then put it on the fire till it bee luke-warme, and then rubbe the horse all ouer againſt the haire.

Pliny. If the sinnewes of horses do wax stiffe or shrink in together, it is very necessary that the sicke parts should be annointed with the hot bloode which doeth proceede from him, for horses also which are fed in the field vse their flesh and dung, against the biting and stinging of Serpents.

Pernertius. We do also find that the flesh of horses being well boiled is very medicinable for diuers diseases. Moreover it is very vsuall and common with the women of *Occisania* to rub the fat or greace of horses to annoint their heades to make the haire of their heads multiply and increafe, and certaine later Phisitians do mingle the marrow of a horse with other ointments for a remedy against the crampe.

The marrow of a horse is also very good to loosen the sinnewes which are knit and fastned together, but first let it be boiled in wine, and afterwards made cold, and then anointed warmly either by the fire or Sun. If a horse do labor in what kind of impostume which they vulgarly call the worme, either any where as well as in the nose, they do open the skin with a searing yron, and doe sprinkle Verdigreace within the horses mouth being brent, there being added therunto sometimes the seed of Hen-bane.

Albertus The teeth of a male horse not gelded or by any labor made feeble, being put vnder the head or ouer the head of him that is troubled or starteth in his dreame, doth withstand and resist all vnquietnes which in the time of his rest might happen vnto him. *Pliny* also doth assent that flower dooeth heale the forenes of a horses teeth and gums, and the clefts and chinkes of a horses feet.

Marcellus. The teeth also of a horse is very profitable for the curing of the Chilblanes which are rotten and full of corruption when they are swollen full ripe. *Marcellus* saith that the toothe of a horse being beaten and crushed into very small powder, and being sprinkled vpon a mans genitall doth much profit, and very effectually helpe him: but the teeth which were first ingendered in a horse haue this vertue in them, that if they should touch the teethe of man or woman who are molested and grieved with the tooth-ache, they shal presently find a finall ende of their paine: if in the like manner a childe doo kisse the nose or snout of a horse he shal neuer feele paine in his teeth, neither at any time shall the childe be bitten by the horse.

Sextus. The teeth which do first of all fall from horses, being bound or fastned vpon children in their infancie, do very easily procure the breeding of the teeth, but with more speed and more effectually if they haue neuer touched the grovnd, wherefore the poet doth very well apply these verses, saying;

*Collo igitur molli dentes neſſentur equini
Qui prima fuerint pullo crescente caduci.*

Pliny It is also said that if the haire of a horse be fastned vnto the house of a mans enemy, it will be a meanes that neither little flies or small gnats shall flie by his dwelling place or abroad. The tongue of a horse being neuer accustomed vnto wine, is a most present and expedient me-
dicide to alay or cure the milt of a man or Woman (as *Cacilius Bion* reporteth vnto vs, that he learned it of the Barbarians.) But *Marcellus* saith, that the horse tongue ought to be dried and beaten into small powder, and put into any drinke except Wine onely, and forthwith it will shew the commodity which riseth thereuppon, by easing either man or Woman, of the paine of the spleene or milt: diuers also do thinke that a horses tongue vsed after this manner

manner, is a good meanes or preseruatiue against the biting of Serpentes or any other venomous creatures.

But for the curing of any sores or griefes in the inward partes, the genitall of a horſſe is most of all commended: for as *Pliny* supposeth, this genitall of a horſe is very medicinable for the loosing of the belly, as also the bloud, marrow, or liuer of a Goate, but these things doe rather dry vp and close the belly (as before we haue taught) concerning the Goats.

Plinius In the heart of Horſſes there is found a bone, most like vnto a dogs tooth, it is saide that this doth driue away all grieve or sorrow from a mans heart, and that a tooth being pulled from the cheekes or iaw bones of a dead horse doth shew the full and right number of the sorrowes of the party so grieved. The dust of a horse hooſe annointed with oile and water, doth driue away impostumes and little bunches which rise in the flesh in what part of the body soeuer they be; and the dust of the hooſe of an asse annointed with oile, water, and whot vrine, doth vterly expell all wens and kernels which do rise in the neck, arme-holes, or any other part of the body, of either man or woman.

The genitall of a gelded horse dried in an ouen, beaten to powder, and giuen twice or thrice in a little whot broath to drinke vnto the party grieved, is by *Pliny* accounted an excellent and approued remedy for the secunds of a woman. The foame of a horse, or the dust of a horse hooſe dried, is very good to driue away shamefastnes, being annointed with a certaine titulation. The scrapings of the horses hooſes being put in wine and poured into the horses nostrils, do greatly prouoke his vrin. The ashes also of a horses hooſe, being mingled with wine and water doth greatly ease and helpe the disease called the collicke or stone: as also by a perfume which may be made by the hooſes of Horſſes being dried, a child which is still borne is cast out.

The milke of Mares is of such an excellent vertue, that it doth quite expell the poyson of the Sea-hare, & all other poyson whatsoeuer, drink also mingled with Mares milke, doth make the body loofe and laxatiue. It is also counted an excellent remedy against the falling sicknesse, to drinke the stones of a Boare out of Mares milke or water. If there be any filth or matter lying in the matrixe of a woman, lether take Mares milke boiled and thoroughly strained, and presently the filth and excrements will void cleane away. If so be that a Woman be barren and cannot conceiue, let her then take Mares milke (not knowing what it is) and let her presently accompany with a man and she wil conceiue. The milke of a Mare being drunk doth assuage the labor of the matrixe, and doth cause a still child to bee cast forth. If the seede of hen-bane be beaten small and mingled with Mares milke, and bound with a Harts skin, so that it may not touch the ground, and fastened or bound to a woman they will hinder her conception.

Hippocrates The thinnest or latest part of the milke of a Mare doth very easily, gently, and without any danger purge the belly. Mares milke being daily annointed with a little hony doth without any paine or punishment take away the wounds of the eies being new made. Cheefe made of Mares milke doth repress and take away all wringings or aches in the belly whatsoeuer. If you anoint a combe with the foame of a horse wherewith a young man or youth doth vse to comb his head it is of such force as it will cause the haire of his head neither to increafe or any whit to appeare. The foame of a horse is also very much commended for them which haue either pain or difficulty of hearing in their ears, or else the dust of horse-dung being new made and dried, and mingled with oyle of Roses. The grieve or forenes of a mans mouth or throat, being washed or annointed with the foame of a Horse which hath bin fed with Oares or barley, doth presently expell the paine of the forenesse, if so be that it be 2. or 3. times washed ouer with the iuyce of young or greene Sea-crabs bearen small together: but if you cannot get the Sea-crabs which are greene, sprinkle vpon the grieve the smal powder which doth come from dried Crabs which are baked in an Ouen made of brasse, and afterward wash the mouth where the paine is and you shall finde present remedy. The some of a horse, being 3. or 4. times taken in drinke doth quite expell and driue away the cough. But *Marcellus* doth affirme that whoſoeuer is troubled with the cough, or consumption of the lunges, and doth drinke the foame of a Horse by it selfe alone without any drinke shall finde present help and remedy: but as *Sextus* saith the horse

Marcellus

Rafus

Albertus.

Rafus

Rafus

Discordes.
Pliny

Marcellus

Rafus.

Pell. canus.

will presently die after it. The same also being mingled with hot water and giuen to one who is troubled with the same diseases, being in manner past al cure, doeth presently procure health, but the death of the horse doth instantly ensue. The sweat of a horse being mingled with wine and so drunke, doth cause a woman which is very big and in great labor, to calfe still child.

The sweat of any beast, (but as *Albertus* saith) onely of a horse, doth breed wind in a man or woman's face being put thereupon, and besides that, doth bring the squince or squincy, as also a filthy stinking sweat. If swords, knives, or the points of speares when they are red fire hot, be annointed with the sweat of a horse, they will be so venomous and full of poison, that if a man or woman be smitten or pricked therewith, they wil neuer cease from bleeding as long as life doth last. If a horse be wounded with an arrow, and haue the sweat of another horse, and bread which hath bene brent, being mingled in mans Vrine, giuen him to drinke, and afterwards to ne of the same, being mingled with horse-grease put into the wounde, it will in short time procure him ease and helpe. There are some which wil assure vs, that if a man be troubled with the belly wormes, or haue a Serpent crept into his belly, if hee take but the sweate of a horse being mingled with his vrine and drinke it, it will presently cause the wormes or the Serpent to yssue forth.

The dung of a horse or Ass which is fedde with grasse, being dried and afterward dipped in wine, and so drunke, is a very good remedy against the bitings and blowes of Scorpions. The same medicines they doe also vse, being mingled with the genital of a Hare in Vineger, both against the Scorpion, and against the shrew-mouse. The force is so great in the poyson of a madde Dogge or Bitch that his pargeted Vrine doth much hurt, especially vnto them that haue a fore bile vpon them, the chiefe remedy therefore against the same is the dung of a horse mingled with Vineger, and being warmed put into the scab or sore. The dung of asses of horses either raw, colde, or burned, is excellent good against the breaking forth or yssues of the blood.

The dung of Horses or Asses being newe made or warme, and so clapped and put to a green wound doth very easily and speedily stanche the bleeding. If the vaine of a horse be cut and the blood doe yssue out in too great abundance, apply the dung of the same horse vnto the place where the veine is cut, and the bleeding wil presently cease, wherefore the poet doth very wel expresse it in these verses following;

*Sine finis manni cum testis writur oui
Et reprimat fluidos miro medicamine cursus.*

Albertus.

Sesulapins.

Marcellus.

Pliny

Sextus

Empiricus.

The same doth also very wel driue away the corruption in mens body which doth cause the blood to stinke if it be well and iustly applied vnto the corrupt place: The same also being mingled with oyle of Roses, and new made, and so applied vnto the eares, doeth not onely driue away the paine, but also doth very much helpe for hearing; There is another remedy also for the hearing, which is this, to take the dunge of a horse which is new made, and to make it hot in a furnace, and then to poure it on the middle of the heade against the *Peclo*, and afterward to tie the aforesaid dunge, in a linnen or wollen cloath vnto the toppe of the head in the night time.

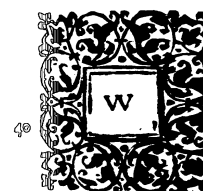
The dung of a young Ass when he is first foaled, giuen in Wine to the quantity or magnitude of a Beane, is a present remedy for eyther man or Woman who is troubled with the jaundice or the ouer-flowing of the gall: and the same property hath the dung of a young horse or Colte when hee is new foaled. But the dunge of an olde horse, being boiled in faire water, and afterward strained and so giuen to the party to drinke, who is troubled with Water in his belly or stomacke, doth presently make vent for the same.

There is also an excellent remedy against the Collicke and stone, which is this, to take a handfull of the dung of a horse which hath bene fedde with Oates and Barley, and not with grasse, and mingle very well it with halfe a pint of Wine, all which I do gesse will amount vnto the waight of eightene ounces, and then boyle them altogether vntill halfe of them bee boyled or consumed away, and then drinke the same by little and little vntill it be all drunke vp, but it will be much better for the party that is troubled to drinke it vp altogether if he be able.

There

There is moreouer a very good and easie way by horse-dung to cure the Ague or quarteer feauer, which is thus, to burne the aforesaid dung, and to mingle the very dust it selfe thereof in old wine, and then beat it vnto small powder, and so giue it vnto the party who is troubled therewith, to drinke or suck without any water in it, and this wil very speedily procure ease and helpe. If that a woman supposeth her childe which is in hir wombe to be dead, let her drinke the milk or spleene of a horse in some sweet water, not to the full, but to the tast, and she wil presently cast the childe. The same vertue is in the perfume which is made of a horses hoof, as also in the dry dung of a horse: There are some which do vse this means against the falling sicknes, or the sicknes called Saint Iohns euil, that is to mingle the water or vrine which a horse doth make with the water which cometh from the Smiths trough, and so to giue it the party in a potion: There is a very good helpe for cattell which do void blood through their Nostrials or secret parts which is this, to make a paast of Wheat-flower and beat it and mingle it together with Butter and Egges in the vrine of a horse which hath lately drunke, and afterward to giue that paast or poultes baked euen into ashes to the beast so grieved. To prouoke vrine when a mans yard is stoppt, there is nothing so excellent as the dung or filthe which proceedeth from the vrine which a horse hath made, being mingled with wine, and then strained, and afterwards poured into the nostrils of the party so vexed. There are certaine Tetters or Ring-wormes in the knees of horses, and a little about the hooues in the bending of these parts, there are indurate and hardned thicke skins, which being beaten into small powder and mingled with Vineger, and so drunke, are an exceeding good preseruatiue against the falling sicknes: the same is also a very good remedy for them which are bitten with any wilde Beast whatsoeuer. By the Tetter or Ring-worme which groweth in a horses knees or about the hooues beaten and mingled with oyle, and so poured in the eares, the teeth of either man or woman which were weak and loose, will be made very strong and fast. The aforesaid Tetter without any mingling with oyle, doth also heal and cure the head-ache and falling sicknes, in either man or woman. The same also being drunk out of Clarret Wine or Muscadell for forty daies together, doeth quite expel and driue away the collicke and stone. If that any man do get and putte vp the shooe of a horse beeing stroake from his hooe as he trauielleth in his pace which doeth many times happen, it wil be an excellent remedy for him against the sobbing in the stomacke called the hicket.

OF THE HYÆNA, AND THE diuers kinds thereof.



WE are nowe to discourse of a Beast whereof it is doubtful whether the names or the kinds thereof bee more in number, and therefore to begin with the names, it seemeth to me in general, that it is, the same Beast which is spoken of in holy scripture, and called *Zeeb-ereb*, and *Araboth*. *Zephani. 3. Principes urbis Hierosolyma velut Leones rugientes, iudices eius similes sunt lupis Vespertinis qui ossa non relinquunt ad diluculum*: Their Princes are roaring Lyons, and their iudges are like to night-wolues which leaue not the bones til the morning, as it is vulgarly translated. In like sort *Ier. Cap. 5*, calleth them *Zeeb-Araboth*, Wolues of the wilderness, and the Prophet *Habbakuk. Cap. 1*. vseth the word *Zeeb-ereb*, Wolues of the euening. By which it is made easie to consider and discusse what kinde of Beast this Hyæna may be deemed: for the Hyæna as I shal shew you afterward, is a Greek word. And first of all vtterly seclude al their opinions, which translate this word Arabian wolues, for the Hebrew notes cannot admit such a version or exposition: But seeing we read in *Oppianus* and *Tzetzes*, that there are kinds of Wolues which are called *Harpages*, more hungry then the residue, liuing in Mountains, very swift of foot & in the Winter time, comming to the gates of Cities, and deuouring both flesh and bones of euery liuing creature they can lay hold on, especially Dogs and men, and in the morning go away againe from their prey, I take them to be the same beasts which the Græcians call *Hyæna*, which is also the name of a fish much like in nature herunto. It is also called *Glanos*, and the Phrygians, and Bythinians *Ganos*, &

Marcellus

Pliny

Pliny

Empiricus.

Discordes

Galen.

Pliny.

Magg.

The names and other general accidents.

from one of these came the Illirian or *Selaunian* word *San*, and it seemeth that the Grecians haue given it a name from Swine, because of the gristles growing on the back, for an Hyæna can haue no better deriuation then from *Hus* or *Hyn*. *Iulius Capitolinus* calleth it *Belbus* in Latine, in the same place where he recordeth that there were *decem Belbi* *Job 67. dian* ten Hyænes in the daies of *Gordianus*: And the reason of this name is not improbably deriued from *Belba* a cittie of Egypt. *Pincianus* a learned man calleth it *Grabshier*, because it hunteth the sepulchers of the dead. *Albertus* in stead of Hyæna, calleth it *Iona*. The Arabians call it *Kibo*, & *Zabo*, or *Ziba*, and *Azaro*. I take it also to be the same beast which is called *Lai'a*, and *Ana*, and *Zilio*, because that which is reported of these is true in the Hyæna, they frequent graues, hauing sharp teeth, & long nailes, being very fierce, living together in heards and flocks, and louing their own kind most tenderly, but most pernicious and hatefull to all other, being very crafty to set vpon a fit prey defending it selfe from the rage of stronger beasts by their teeth & nailes, or else by flight or running away. Wherefore we hauing thus expressed the name we will handle the kinds which I finde to be three, the first Hyæna, the second *Papio* or *Dabuh*, the third *Crocota* and *Leucrocota*, whereunto by coniecture we may adde a fourth, called *Mantychora*.

THE FIGURE OF THE FIRST HYÆNA.



Hieronymus
Aristotle



His first and vulgar kind of Hyæna is bred in Affricke and Arabia, being in quantity of body like a wolfe, but much rougher haire, for it hath bristles like a horses mane all along his back, & in the middle of his back it is a little crooked or dented, the colour yellowish, but bespeckled on the sides with blew spots, which make him looke more terrible. as if it had so many eyes. The eyes change their colour at the pleasure of the beast, a thousand times a day, for which cause many ignorant writers haue affirmed the same of the whole body, yet can he not see one quarter so perfectly in the day as in the night; & therefore he is called *Lupus vesperinus* a wolfe of the night. The skilful *Lapidarists* of Germany affirme that this beast hath a stone in his eyes (or rather in his head) called *Hyæna* or *Hyænius*; but the ancients say that the apple or puple of the eye is turned into such a stone, & that it is indued with this admirable quality, that if a man lay it vnder his tong, he shal be able to foretell and prophesie of things to come, the truth hereof I leaue to the reporters. Their back-bone stretcheth it selfe out to the head, so as the necke cannot bend except the whole body be turned about, and therefore whensoever he hath occasion to wry his necke, he must supply that quality by turning of his whole bodie.

This Beast hath a very great hart as all other Beasts haue which are hurtful, by reason of their feare. The genital member is like a dogs or wolues; and I maruaile vpon what occasion

the writers haue beene so possessed with opinion that they change sexes, and are sometime male and another female, that is to say male one yeare, and female another, according to these verses;

Sit amen est aliquod mira nominatis in istis

Alternare vices & quæ modo foemina tergo.

Passa marem est nunc esse marem miremur Hyenam.

Both kinds haue vnder their tailes a double note of passage, in the male there is a scissure like the secrets of a femal, & in the femal abunch like the stones of the male, but nether on nor other inward, but onely outward; and except this hath giuen cause of this opinion, I cannot learne the ground thereof: onely *Ovus* writeth, that there is a fische of this name which turneth sexe, and peraduenture some men hearing so much of the fische, might mistake it more easely for the foure-footed-beast, and applye it thereunto. These engender not onely among themselues, but also with Dogs, Lyons, Tygers, and Wolues, for the *Aethiopian* Lyon being couered with an Hyæna beareth the *Crocota*. The *Thoes* of whom we shall speake more afterward, are generated betwixt this beast and a Wolfe: and indeed it is not without reason that God himselve in holy scripture calleth it by the name of a *Vesperine Wolfe*, seeing it resembleth a Wolfe in the quantity, colour, in voracity and gluttoning in of flesh, in subtilty to overcome dogs and men, euen as a Wolfe doth silly sheepe. Their teeth are in both beasts like sawes, their genitals alike, and both of them being hungry range & prey in the night season.

This is accounted a most subtil and crafty beast according to the allusive saying of *Mantuan*.

Est in eis Pietas Crocodili astutia Hyæna.

And the female is far more subtil then the male, and therefore more seldome taken, for they are afraid of their own company. It was constantly affirmed that among eleuen Hyænes, there was found but one female, it hath beene beleueed in ancient time that there is in this beast a magicall or enchanting power, for they write, that about what creature soeuer he goeth round three times, it shall stand stone-still and not be able to moue out of the place: and if Dogs do but come within the compasse of their shaddow and touch it, they presently loose their voice: and that this shew dooth most naturally in the full moone; for although the swiftnesse or other opportunity of the Dogges helpeth them to fly away from her, yet if she can but cast her shadow vpon them, she easily obtaineth her prey. She can also counterfeite a mans voice, vomit, cough, and whistle, by which means in the night time she commeth to houses or foldes where Dogs are lodged, and so making as though she vomited, or else whistling, draweth the Dogs out of doors to her and deuoureth them. Likewise her nature is, if she find a man or a Dog on sleepe, she considereth whether shee or he haue the greater body, if she, then she falleth on him, and either with her weight, or some secret worke of nature by stretching her body vpon him killeth him, or maketh him senselesse; whereby without resistance shee careth off his hands: but if she find her body to be shorter or lesser then his, then she taketh her heeles and flyeth away.

If a man meet with this beast he must not set vpon it on the right hand, but on the lefte, for it hath bin often scene, that when in hast it did run by the Hunter on the right hand, he presently fel off from his horse senselesse; and therefore they that secure themselves from this beast, must be carefull to receiue him on the left side, that so hee may with more facility be taken, especially (saith *Pliny*) if the cords wherein he is to be ensnared be fastned with seven knots. *Aelianus* reporteth of them, that one of these coming to a man asleepe in a sheep-coat, by laying her left hand or forefoote to his mouth made or cast him into a dead-sleepe, and afterward digged about him such a hole like a graue, as shee couered all his body ouer with the earth, except his throat and head, whereupon she sat vntill she suffocated and stifled him: yet *Philes* attributeth this to her right foote. The like is attributed to a Sea-calf, and the fifth Hyæna, and therefore the old Magicians by reason of this exanimating property, did not a little glory in these beasts, as if they had beene taught by them to exercise diabolicall and præstigious incantations, whereby they deprived men of sense, motion, and reason. They are great enemies to men, and for this cause *Solinus* reporteth of them, that by secret accustomed themselves to houses or yardes, where Car-

Tentor.

Aelians
Then enmi-
tie with o-
ther beasts.
Orus

The naturall
vnto their
skinner.
Palladius
Rafis
Plutarch

Celsus

Alimarius
Zoroastres

Phosphorus

penters or such mechanicks worke, they learne to call their names, and so will come being an hungered and call one of them with a distinct and articulate voyce, whereby he causeth the man many times to forsake his worke and goe to see the person calling him; but the subtil Hyæna goeth farther off, and so by calling allureth him from helpe of company, and afterward when the tenth time deuoureth him, and for this cause hir proper Epithite is *Aemula vocis*, Voyce counter-fayer.

There is also great hatred betwixt a *Pardall* and this beast, for if after death their skin be mingled together the haire falleth off from the *Pardals* skinne, but not from the Hyænaes; and therefore when the Egyptians describe a superiour man overcome by an inferior, they picture these two skinner, and so greatly are they afraid of Hyænaes, that they runne from all beasts, creatures and places, whereon any part of their skinne is fastened. And *Aelianus* saith, that the *Ibis* bird which liueth vpon serpents is killed by the gall of an Hyæna.

He that will go safely through the mountaines or places of this beasts aboad, *Rafis* & *Albertus* say, that hee must carry in his hand a roote of *Coloquintida*. It is also beleued that if a man compasse his ground about with the skinne of a Crocodile, an Hyæna, or a sea-Calf, and hang it vp in the gates or gaps thereof, the fruites enclosed shall not be molested with haile or lightning. And for this cause Mariners were wont to couer the tops of their sailes with the skinner of this beast or of the Sea-calf; and *Horus* sayth, that a man clothed with this skinne may passe without feare or daunger through the midst of his enemies: for which occasion the Egyptians doe picture the skin of an Hyæna to signifie searelesse audacitie. Neither haue the Magitians any reason to ascribe this to any prestigious enchantment, seeing that a figge tree also is neuer oppressed with haile nor lightning.

And the true cause thereof is assigned by the Philosophers to be the bitterness of it, for the influence of the heauens hath no destructive operation vpon bitter but vpon sweetethings, and there is nothing sweete in a figge tree but onely the fruite. Also *Colomella* writeth, that if a man put three bushels of seede graine into the skinne of this beast and afterward sowe the same, without all controuersie it will arise with much increase. *Gentian* worne in an Hyænaes skin seuen daies in steede of an amulet is very fowerdige against the biting of mad dogges. And likewise if a man hold the tongue of an Hyæna in his hand, there is no dogge that dareth to seize vpon him. The skinne of the forehead, or the blood of this beast, resisteth all kind of witchcraft and incantation. Likewise *Pliny* writeth, that the haire layed to womens lips, maketh them amorous. And so great is the vanitie of the Magicians, that they are not ashamed to affirme that by the tooth of the upper jaw of this beast on the right side bound vnto a mans arme or any part thereof, he shall neuer be molested with dart or arrow.

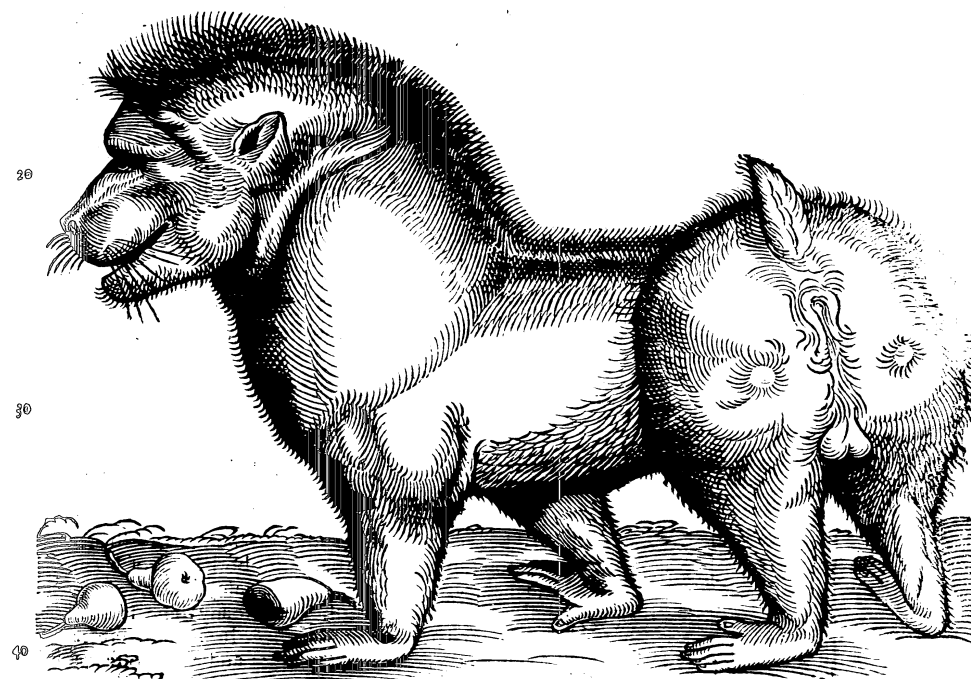
Likewise they say, that by the genital of this beast, and the article of the backe-bone which is called *Atlantios*, with the skinne cleauing vnto it preserved in a house, keepeth the family in continuall concord, and aboue al other, if a man carry about him the smallest and extreame gut of his inтраiles, he shal not onely be deliuerd from the Tyrany of the higher powers, but also foreknow the successe and euent of his petitions and lutes in Law.

If his left foot and nailes be bound vp together in a Linnen bagge, and so fastened vnto the right arme of a man, he shal neuer forget whatsoever he hath heard or knoweth. And if he cut off the right foot with the left hand and weare the same, whosoever seeth him shal fall in loue with him, besides the Beast. Also the marow of the right foot is profitable for a Woman that loueth not her husband, if it be put into her nostrils; And with the powder of the left claw, they which are anointed therewith, it being first of al decocted in the blood of a weasil, do fall into the hatred of al men. And if the nailes of any beast be found in his mawe after he is slain, it signifieth the death of some of his hunters: And to conclude, such is the folly of the Magitians, that they beleue the transmigration of soules, not only out of one man into another, but also of man into Beasts. And therefore they affirm, that their men *Symis* and religious votaries departing life send their soules into Lyons, and their religious women into Hyænaes.

The

The excrements or bones comming out of the excrements when it is killed, are thought to haue vertue in them against magicall incantations. And *Democritus* writeth, that in *Cappadocia* and *Mesia*, by the eating of the hearbe *Therionarcha*, all wilde beasts fall into a deadly sleepe, and cannot be recovered but by the asperion of the vrine of this beast. And thus much for the first kind, now followeth the second.

THE SECOND KIND OF HYÆNA

called *Papio* or *Dabuh*.

His beast aboundeth neare *Casaria* in quantity resembling a Foxe, but in wit and disposition a Wolfe; the fashion is, being gathered together, for one of them to go before the flocke singing or howling, and all the rest, answering him with correspondent tune; In haire it resembleth a Fox, & their voices are so shrill and founding, that although they be very remote and farre off, yet do men heare them as if they were hard by: And when one of them is slaine, the residue flocke about his carcasse, howling like as they made funerals lamentation for the dead.

When they growe to bee very hungry by the constraint of famine they enter into the Graues of men and eat their dead bodyes, yet is their fleshe in *Syria*, *Damascus*, and *Berytus*, eaten by men. It is called also *Randelos*, *Abenauum*, *Aldabba*, *Dabba*, *Dahab*, and *Dhoboh*.

The region
and quantityThe lamentation for the
dead.

Albertus.
Belimenfis.
The feuerall
names.

The parts &
natural dis-
position.

The manner
of their ca-
sing.

Dabobha, which are deriued from the Hebrew word *Deeb* or *Deeba*: *Dabuh* is the Arabian name, and the Africans call him *Leleph*, his feete and legs are like to a mans, neither is it hurtfull to other beastes being a bafe and simple creature. The colour of it is like a Beare, and therefore I Iudge it to be *Arctocyon* which is ingendred of a beare and a dogge, and they barke onely in the night time. They are exceedingly delighted with Musick, such as is vsed by pipes and tymbrels, wherefore when the hunters haue found out their caues, they spred their nets and snares at the mouth thereof, and afterwards striking vp their instruments, the feely beast inconsiderat of all fraude commeth out and is taken, the picture hereof is formerly expressed. And there was one of these in *Germanie* in the yeere of our Lord 1551. at the Citty *Auspurg* to be seene publicly. It was brought out of the wilderness of *India*, it did eat apples, pearces, and other fruites of trees, and also bread, but especially it delighted in drinking of wine: when it was an hungry, it climbed vp into trees, and did shake the boughes to make the fruit fall, and it is reported, that when it is in the tree, it feareth not an Elephant, but yet auoydeth all other beastes which it is not able to resist. It was of a chearefull nature, but then especially when it saw a woman, whereby it was gathered that it was a lustfull beast. His foure feete were deuided like a mans fingers, and the female euer bringeth forth twins a male and a female together.

It continually holdeth vp his tayle shewing the hole behind, for at euery motion it turneth that, as other beastes doe their head. It hath a short tayle, and but for that, I should iudge it to be a kind of Ape, I know not whether it be that kinde of little Wolfe which *Bellonius* saith aboundeth in *Cilicia* and *Asia*, which in the night time raueneth and commeth to the bodies of sleeping men, taking away from them their bootes, shooes, caps, or bridles: when they are shut vp in the night time they barke like dogges, but being at libertie they liue two hundred in a company, so that there is no beast so frequent as these in all *Cilicia*.

As for the golden Woolfe spoken of by *Oppianus* I deferre the description of it to his due place, for they are not all of one colour, and thus much shall suffice for the second kinde of *Hyena*.

OF THE CROCVTA.

The region
proportion
and other
qualities.



The third kind of the *Hyena* is called *Crocuta* not the *Goleo* aforesaid but another different from that, which is said to be an Aethiopian foure-footed beast, because it is ingendred betwixt a lionesse and an *Hyena*. His teeth are all of one bone, being very sharpe on both sides of his mouth, and included in flesh like as in a case, that they may not be dulled with their teeth they breake any thing. It is said also by *Solinus* that it neuer winketh, & that their nature seemeth to be tempered betwixt a dogge and a Wolfe, yet is it more fierce then either of both, more admirable in strength, and especially of the teeth and belly, hauing power to breake and digest any bone: it imiteth also the voice of a man to deuour them, as is said before in the *Hyena*.

In the Region *Dachinabades*, which is a mediterranean Ccountry in the East, containing great and high mountaines. Amongst other wild Beasts, are abundance of these *Crocutas*, and at the marriage of *Antonius* the sonne of *Seuerus* the Emperour, to *Plautilla* the daughter of *Plautianus*, amongst the spectacles set forth for the delight of the beholders, was a combat betwixt an Elephant and this beast, which before that time was neuer to be seene at Rome (as *Dion* reporteth) and thus much for the thirde kind of *Hyena*, except I may ad thereunto that Beast which the Italians call *Loupcharr*, that is *Lupus Capus*, a Wolfe-cat, resembling in face a cat with sharpe and harmefull claws, being betwixt a blacke and spotted colour, and was called an Indian wolfe, and this was to be publicly seene, in the Bishops castle at *Trent*.

OF



OF THE MANTICHORA.



His beast or rather Monster (as *Ctesias* writeth) is bred among the Indians, hauing a treble rowe of teeth beneath and aboue, whose greatnesse, roughnesse, and feete are like a Lyons, his face and eares like vnto a mans, his eyes gray, and collour red, his taile like the taile of a Scorpion of the earth, armed with a sting, casting forth sharp pointed quills, his voice like the voice of a small trumpet or pipe, being in course as swift as a Hart; His wildnes such as can neuer be tamed, and his appetite is especially to the flesh of man. His body like the body of a Lyon, being very apt both to leape and to run, to as no distance or space doth hinder him, and I take it to bee the same Beast which *Auicenn* calleth *Marion*, and *Maricomorion*, with her taile she woundeth her Hunters whether they come before her or behind her, and presently when the quills are cast forth, new ones grow vp in their roome, wherewithal she ouercommeth all the hunters: and although India be full of diuers rauening beastes, yet none of them are stiled with a title of *Andropophagi*, that is to say, Men-eaters; except onely this *Mantichora*. When the Indians take a Whelp of this beast, they all to bruite the buttockes and taile thereof, that so it may neuer be fit to bring sharp quills, afterwards it is tamed without peril. This also is the same beast which is called *Leucrocota* about the bignesse of a wilde Ass, being in legs and hooves like a Hart, hauing his mouth reaching on both sides to his eares, and the head & face of a female like vnto a Badgers. It is called also *Martiora*, which in the Persian tongue signifieth a deuourer of men, and thus we conclude the story of the Hyæna & her description, and her seuerall kindes now followeth the medicines arising out of her seuerall partes.

The Medicines of the Hyæna.

The Oyle in which a Fox is baked either aliue or dead, doth either altogether cure and make whole those which are troubled with the gout, if so be that the disease or sicknesse be greene or new, or at the least not of to longe continuance, it doeth so cure them, that although it may happen to returne againe: yet it will be much more milde and gentle then before it had beene. But the oyle which proceedeth from Foxes doth nothing more drive away the forenamed disease, then that which likewise is got or prepared out of the Hyæna; for that hath an excellent and eminent quality of dissolving & dispersing. The flesh of the *Alzaba* is both what and cold, and being baked with oile, doth very much help eyther men or women which haue their feet gouty, or haue any paine in their ioyntes, which may happen or come by the occasion of colde: for it is of a slender and dissolute substance.

The vanity of the *Magi* or Wise-men which is witty in nothing but in circumstance of words, doth say that the best time to take Hyænaes is when the Moone passeth over the signe called *Gemini*, and that for the most part the hairee bee all kept and preferred. The *Magi* do also affirme that the skinn of an Hyæna being spread vpon a sore which was bitten by a mad Dogge, doth presently and without any paine cure the same. The same also being bound to that part of the head, which doth ake, will immediately driue away the pain and griefe thereof.

The same doth very effectually and speedily helpe them which are troubled with the gout, or swelling in the ioyntes. The flower of Barly being mingled with the blood of an Hyæna, and fryed or baked ouer the fire and so taken, doth very much assuage the wringings and wrinchings either in the guts or belly of a man or woman. If the blood of an Hyæna being whot be annointed on them which are infected with the Leprosie, it will without delay very effectually cure them.

The Hyænes flesh being eaten doeth much auaille against the biterings of rauinous Dogs: but some are of opinion that the liuer only being eaten is of more force and power to cure or heale them. The Nerues or sinnewes of an Hyæna being beaten to small powder and dried and mingled with and Frankincence, together and so drunke, doth restore fertility and plenty of seede in that woman which before was barren.

There is also for the biting of a rauinous dog another excellent remedy, which is this, first to annoint the place so bitten with the fat or greace of a Sea-calse, or else to giue it in drinke, and then to make the operation more effectually mingle the marrow of an Hyæna, and oile that commeth from the Masticke tree and waxe together, and being so applied and annointed vpon the sore it will presently cure the same. The same marrow of the Hyæna is very good and effectually against the paine and griefe in the sinnewes, as also for the loosenesse and weakenesse of the raines.

The marrow which proceedeth from the Chine-bone of an Hyæna, being mixed with his gall and old Oyle altogether, and so boiled vntill they come vnto a soft temperance, and mollifying medicine, being annointed vpon the sinnewes, doth expell and force away all paine of griefe thereof whatsoever. The same marrow being bound vnto the backe of either man or woman who are troubled with vaine fantasies or dreams in their sleep, doth very speedily and very effectually help them. The fat or greace of an Hyæna being burnt, doth driue away all venomous Serpentes from the place where it is so vsed.

The same being mingled with leauen and so being wrought into a plaister is a very good cure or remedy for the falling of the haire, or the disease called the Foxes euill. The left part of the braine of an Hyæna being annointed vpon the nostrils of either men or beasts is of such vertue that it will cure diseases vpon them which are in maner mortall. For the sterility or barrennesse of women, the eye of an Hyæna being mixed with Lycoras, and the hearb called Dill, and so taken in drinke, is of such force and power, that in three daies it will make them fit for conception.

The teeth of an Hyæna either touched or bound in order vnto the teeth of any man or woman who are troubled with the tooth-ach, will presently ease the paine and vexation thereof. One of the great teeth of an Hyæna being bound with a string vnto any that are troubled in the night tims with shadowes and fantasies, and which are frayed out of their sleepe with feareful visions, doth very speedily and effectually procure them ease and rest. The tooth of an Hyæna (called *Alzaba*) being bound vpon the right arme of any one which is either obliuious or forgetfull, and hanging downe from the arme vnto the middle finger or wrist, doth renew and refresh their decayed memory.

The paller of an Hyæna being dried and beaten to powder, and then mingled with Egyptian Allum, and so made whot and mixed altogether, being three times turned in any ones mouth which hath either fore or vlcer in it, will in final time procure them remedy and help of their vexation and trouble. The flesh which groweth vpon the hinder part of the necke being burned and then eaten or taken in drinke, doth very speedily helpe and cure the griefe and aches of the loines.

The shoulders likewise being vsed in the aforesaid maner, doth profit much for the healing of any who are vexed with any anguish or paine in their shoulders or sides. The lungs being dried and taken in drinke, do ease any either man or woman which is troubled with the Collick or stone. But being dried into powder and mingled with Oyle and so annointed vpon the belly, it killeth the wormes and expelleth all aches away from the belly. The Hart being vsed in the aforesaid maner and taken in drinke, doth ease and help all aches, paines, or griefe in the body whatsoever. The white flesh being taken from the breast of an Hyæna, and seuen hairees, and the genitall of a Hart, being bound altogether in the skin or hide of a buck or a Doe, and afterwards hanged about the neck of a woman which is in travail, will greatly hinder her for bringing forth her child.

If there shall be any flesh or bones of men found in the body of a dead Hyæna, being dried and beaten to powder, and then mixed with a certaine perfume, they will bee very excellent to help the gout, or driue away the conuulsion of the sinewes. The kell or caule wher-in the bowels are contained, being vsed in the aforesaid maner and also mixed with oile will be a present remedy against the burnings and inflammations of sores, botches, and wens.

The

Pliny.

The chine bone of an Hyæna being brused and beaten into small powder, and so dried, and then mingled with the tongue and the right foot of a Sea-calf, the gall of an Oxe being added thereunto, and all of them boiled or baked together, and annointed vpon the hide or skinn of an Hyæna, and so lapped about the legges or ioyntes of them which are troubled with the gout, will in short time ease the paine, and ridde them altogether of the greefe thereof.

The chine-bone being also beaten to powder and giuen in wine to drinke, is very profitable and necessary for those which are in fore trauaile or paine of childe-birth. The fifth or eighth rib of the same beast, being beaten and mingled with a certaine perfume, is very good and medicinable for sores and botches which do breake thorough the flesh.

Dioscorides.

Their flesh also being eaten, doth quickly cure and heal the bitings or tearings of a venomous Dogge, but the liuer being so vsed is more effectuell and speedy, for the curing thereof. The liuer of the aforefaide beast is also very curable for Agues or Quarterne feauers being beaten to powder and drunke in Wine, before the augmentation or second faults thereof. The same also is an excellent and speedy remedy for the wringings & aches of the belly, as also for that grieuous and painefull disease called the collicke and stone. For the same diseases, the gall of a Sea Scorpion, and of a fish called *Helops*, and of a sea crabbe and of an Hyæna, being beaten to powder, and mixed together, and so drunke in Wine, is a very good and effectual cure and help. The gall of an Hyæna, by it self alone being rubbd or annointed vpon the head of eyther man or woman whose haire is fallen off, doth presently procure the haire to renew and grow againe, it will also bring haire vpon the eie-lids, being rubbed thereupon.

Marcellus

The gal of an Hyæna being mingled with hony, and annointed vpon the eies, doth sharpen and cleare the eye sight, and expell and driue away all blemishes and smal skins which couer the sight of the eye, as also the paine in the eies called the pinne and the webbe. But *Apollonius Pitanius* doth say, that the gal of a Dog being vsed in the aforefaide manner is better to cure the sight of the eies then the gal of an Hyæna. But *Pliny* whom I thinke best to follow, and worthiest to be believed, doth best allow of the Hyænas gal for the aforefaid purpose, and also for the expelling of certaine white spottes in the eie which doe hinder the sight thereof.

Galen

Marcellus.

The gall of a Beare and of a Hyæna, being dried and beaten to powder, and so mixed with the best hony which is possible to bee had, and then stirred vp and downe a long time together, doth helpe them vnto their eye-sight which are starke blinde, if that it bee dailye annointed and spred vpon the eies for a reasonable space together: The gall of a Hyæna being baked in a cruise of Athenian hony, and mingled with the crooked hearbe *Croci*, and so annointed vpon the browes or forehead of them which are purblind doth speedily helpe them; it doth also ease them which are troubled with the water or rheume which falleth in the eies. *Democritus* doth also affirme that if the brow of either man or woman be annointed with the gall of an Hyæna onely, it will driue away all darkenings, and blemishes, in the eies, and expell the Water or rheume thereof, and also asswage the paine or greefe which may come or happen in them whatsoeuer it be.

Pliny.

Marcellus

The marrow which proceedeth from the chine-bone of an Hyæna, being mixed with his owne gall, and with old oyle, and then baked or boiled in a cruise vntill it come vnto a temperate and mollifying medicine, and then being laid or annointed vpon the sinewes or Nerues who is in those parts troubled, wil thoroughly heale and cure any default or paine which may hapen thereunto. The gal of a male Hyæna being pounded or beaten and bound about the left thigh of any woman that is barren, doth help for conception. The gal of the same beast being drunke in wine to the value of a dram, with the decoction or liquor which commeth from Spike-Lauender called oyle of spike, is a very good remedy and helpe against the timpany or swelling of the belly. The gall also being beaten and mixed with the stone called *Eat-flesh*, is very good & profitable for them which are troubled with the gout. The milt of an Hyæna is very effectual to cure and heale any paine or greefe in the milt of either man or woman. The lunges being dried and beaten to powder, and mingled with oyle, and annointed vpon the loynes of any one who is greeued or troubled in those places, will speedily cure the Aches or griefes thereof.

Pliny.

The

Marcellus

The bladder of an Hyæna being drunke in wine, is a very good and effectuell remedy against the incontinency of man or womans vrin, or the running of the raines. But if there be any vrine in the bladder of the Hyæna found when he is taken, let it be poured forth into some cleane vessell, and mixed with oyle which proceedeth from the pulse or corne of India, and so drunke vp; and it will much ease and help them who are troubled in mind, and full of care and griefe. The secret partes of a femal Hyæna beaten and mixed with the hind or skin of a Pomgranate and taken in drinke is very profitable to cure the inconueniencies or paine of a womans secret parts.

The genital of a male Hyæna dried and beaten to powder, being mingled with a certaine perfume, doth cure and help those which are troubled with the crampe, and conuulsion of the sinewes. The fecte of an Hyæna being taken doth heale and cure those which are land-blind, and such as haue botches and sores breaking through the skin and flesh, and also such as are troubled with inflammations or breedings of winde in their bodies, onely by touching and rubbing them ouer.

Dioscorides

The durt or dung which is found in the interior partes of an Hyæna, being burned, and dried into powder and so taken in drinke is very medicinable and curable for those which are greeued with painful exoriatious and wringings of the belly, and also for those which are troubled with the bloody-fluxe. And the same being mingled with Goose-grease and annointed ouer all the body of either man or woman, wil ease them of any paine or griefe which they haue vpon their body whatsoeuer. The dung or filth of an Hyæna also being mingled with certaine other medicins, is very excellent to cure and heale the bites and stings of crocodiles and other venomous Serpents. The dung it selfe is also very good to purge and heale rotten wounds, and sores which are full of matter, and filthy corruption.

OF THE IBEX.



30

His beast *Denter*. the 14. is called *Ako*, and is there rehearsed among the clean beasts, which although the Septuagints translate *Tragelaphus*, yet wee haue shewed already in that story, that it cannot stand with the meaning of the Holy-ghost, because that beast is found nowhere but neare the ryuer *Phasis*, or in Arabia (as *Pliny* and *Diodorus* write:) & besides, the Chaldey translation hath *Iaela*, the Persians *Korziaru*, the Arabians *Ohal*, all which by *Abraham Ezra*, and *Rabbi Salomon*, and many other of the learned Iewes, are interpreted to bee the *Ibex*, which of the Germans is called

Of the name

Steinbock, and the Female of the Heluetians is called *Tbschem* and *Tbschgeiff*, which words seemeth to be deriued from the Latine word *Ibex*, and the *Cisalpine* French, which speak Italian, dwelling about *Millan*, retain the German word for the Male, but the Femal by a proper word they call *Vesina*, and so also doe the Rhetians. The Transalpine French *Bouc* *space*, the Illirians *Kozorozietz*, and some Latine Authors call him *Capricornus*. The Græcians *Bealos* and *Aeigoceros*; Although I haue neuer read *Capricornus* to signifie a beast, but onely a star, excepting some poeticall *Grammarians* who affirme this beast to be a monster of the Sea, and that *Pan* when he fled out of Egypt with other Gods from *Typhon* the Giant, their great enemy, cast himselfe into the water, and was transformed into this beast. But *Jupiter* admiring his wit, placed him among the stars neare to *Leo*, according to this verse:

A fiction of Capricornus

Humidus Aeigoceros, nec plus Leo tollitur vrna.
Although there be some that affirme, this *Capricorne* to be placed among the starres by *Jupiter*, because hee was nursed with him. And that *Pan* hath his hinder partes like a fish and his fore part like a Goat, according to these verses;

Tum gelidum valido de pectore fergus anhelans,
Corpore semifero, magno capricornus in orbe.

Qq

Where-



Wherefore by the signes *Cancer* and *Capricornus*, the auncients were wont to vnderstand the descending and ascending of the soule: that is to say, by the *Cancer* or crab which goeth backeward, the soules descent; by the *Capricorn*, (because the Goat climbeth) the soules ascent: and therefore they place it in the *Zodiack*, where the Sunne after the short daies beginneth to ascend, for no other cause then for that which I haue rehearsed. The Epithets that are giuen vnto this *Capricorne*, doe also belong vnto the *Ibex*, such as are these, moist, cold, swift, horne-bearer, watery, snowy, wool-bearer, rough, bristly, eared, horrible, fierce, tropicke, frowning, showing, threatening, black, and such like.

To returne therefore vnto the *Ibex*, although I doe not dislike the opinion of them, which take it to be a wilde-goat, yet I haue referred it into this place, because of many eminent differences as may appeare by the storie. First these are bred in the alpes, and are of an admirable celerity, although their heades bee loaded with such hornes, as no other beasts of their stature beareth. For I do read in *Eustathius*, that their hornes are sometimes palmes long, or five spannes, and one palme, and sometimes leauen spanns, such was the horne consecrated at *Delos*, being two cubits and a span long, and six and twenty pounds in weight. This beast (saith *Polibius*) in his necke and haire is like a Bucke-goat, bearing a beard vnder his chin of a span long, as thicke as a colts taile, and in other partes of his body resembleth a Hart.

It seemeth that his *Hæbrev* name *Iaall*, is deriued of climbing, and *(Isidorus)* hath that *Ibices* are *quasi Auires*, that is like Birdes, because like Fowles of the ayre, they enhabite the toppes of cliftes, Rockes, and Mountaines, farre from the viewe and sight of men. Their hornes reach to their Buttockes or Hipples, so that if at anye time hee doe chaunce to fall, he croucheth his whole bodie betwixt his hornes, to breake the stronge force and violence of his owne weight, and also hee is able to receive vpon his

his hornes the strokes of great stones which are shot or cast at him; they are knotty and sharp, and as they encrease in age so do their hornes in strongnesse and other qualities vntil they be twenty yeares old.

These beasts inhabit and keepe their abode in the tops of those Mountaines, where they yet neuer thaweth or dissoluth, for it loueth cold by nature, otherwise it would be blind, for cold is agreeable to the eie-sight and beauty. It is a Noble beast and very fat. In the small head, and leane Legges, it resembleth a Hart, the eies are very faire and bright, the colour yellowish, his hooft clowen and sharpe like wilde Goates. It farre excelleth a wilde Goate in leaping, for no man will beleue how farre off, or what long space it will leape except he saw it. For there is no place so steep or cragged that if it affoord him but so much space as his foot may stand on but he will passe ouer it with a very few iumpes or leapes. The Hunters driue them to the smooth and high rockes, and there they by enclosing them take them in ropes or toyles, if they cannot come neere him with shot or Swords. When the beast seeth his Hunter which descendeth to him by some Rocke, he obserueth very diligently and watcheth if he can see any distance or space betwixt him and the rock; yea, but so much as his eye-sight can pierce through: and if he can, then he leapeth vpe and getteth betwixt the Hunter and the rocke, and so casteth him downe headlong and if he can espy no distance at all, then doeth he keepe his standing vntill hee be killed in that place.

The hunting of this beast were very pleasant, but that it is encombred with much labour and many perils, and therefore in these daies they kil them with Gunnes. The inhabitants of *Valois* (neere the Ryuer *Sedunus*) take them in their infancy when they are young and tame them, and vntill they be old they are contented to goe and come with the tame Goates to pasture, but in their older and riper age they returne to their former Wilde nature.

Aristotle affirmeth that they couple or engender together (not by leaping vpo each other) but standing vpright, vpon their hinder Leggs, whereunto I cannot consent, because the ioynts and Nerues of their hinder Legges will not be stretched to such a copulation; and it may be that he or his relatour had seene them playing together as Goates doe, standing vpright, and so tooke that gesture in their pastime for carnall copulation. The female hath lesse hornes then the male, but a greater body, and her hornes are very liketo a Wilde Goates.

When this beast feelth infallible tokens of her death, and perceiue that her end by some wound or course of nature approacheth, and is at hand, it is reported by the hunters, that she ascendeth to the toppe of some Mountaine or high rocke, and there fasteneth one of her hornes in the same steepe place, going round continually and neuer standing still, vntill she haue worn that horne asunder, whereby she stayeth her selfe, and so at length at the instant or point of death, breaking her horne, falleth down and perisheth. And because they dye among the rockes, it falleth out seldome that their bodies are found, but many times when the snow falleth from the Mountaines in great and huge Masses, it meeteth with a liuing *Ibex* and other wilde beastes, and so oppressing them driueth them down to the foot of the hills or Mountaines, as it doth trees and small houles, which are built vpon the sides of them.

In *Crete* they make bowes of the hornes of these beastes. And concerning their raking it is not to be forgotten how the hunter which pursueth her from one rocke to another, is forced many times for the safegard of his owne life, to forsake his standing, and to obserue the beast when it maketh force at him, and to rid himselfe from danger of death by leaping vpon his back, and taking fast hold on his hornes, whereby he escapeth. In the house of *Pompey* where the memorable Forrest of *Gordianus* was painted, there were amonge other beastes, two hundred *Ibices*, which *Pompey* gaue vnto the people at the day of his triumph, for to make spoile thereof at their owne pleasure.

Stumptius.
The benefice of cold.

Their seuerall members.

Their taking

Their copulation.

Their behaviour at their death.

Pelaginus.

the vse of their hornes,

The medicines of the Ibex.

Some do commend the blood of the Ibex to be a very good remedy against the stone of the bladder, being vsed in this manner: first, they deuide it in partes, and put one part of the blood, and about some fixe parts of wine *Apia* and Hony mixed together, and doe boile them both together lukewarme, and afterwarde they referue it in a cleane vessell, and the third day in the morning they giue it vnto the party to drinke who is grieved, and then they put him into a Bath about noone time, and in the euening, and this order is to be obserued for three daies together, for it will come to passe that in that space the stone will be dissolued and turned into sand or grauell, and so by that meanes will haue vent together with the vrine.

There is also by the dung of the aforesaid beast, an excellent remedy against the Sciatica or hippe-gout, by which that most excellent Physician *Ausonius* himselfe was healed, and many other lying desperate of remedy, which is this; to gather the dunge of this beast in the seuenteeneth day of the Moone, neither is it any great matter whether you gather it in some part of the old Moone, for it wil haue the same operation: you shal therefore take as much of this dung as you can hold in your hand or fist at one time: so that the quantity of the dung be vnlike, and you shall put it in a morter and beate it to powder, & cast twenty grains of pepper into the same time, being very diligently pounded or bruised, and then you shall adde nine ounces of the best hony vnto the aforesaid mixture, and foure pounds of the best wine, and mixe the potion in the manner of a compound wine, and the dung or durt being dried and beaten first, you shall mingle all the rest and put them together in a vessell made of glasse, that when you haue any need you may haue the medicine ready prepared, to comfort him or her which is so afflicted.

OF THE ICHNEVMON

The kindes
and names
with the reason
thereof.



Arcellus and *Solinus*, doe make question of this beast (*Ichneumon*) to be a kind of Otter, or the Otter a kinde of this *Ichneumon*, which I find to be otherwise called *Enydros* or *Enhydros*, because it liueth in water, & the reason of this name I take to be fetched *ab infestigando*, because like a dog or hunting-hound, it diligently searcheth out the scates of wilde beasts, especially the Crocodile and the Aspe, whose egges it destroyeth. And for the enmity vnto Serpents, it is called *Ophiomachus*. *Isidorus* is of opinion, that the name of this beast in the Greeke is giuen vnto it, because by the fauour thereof, the venom and wholsomenesse of meates is deferyed. Whereof *Dracontius* writeth in this manner:

Predicit suillus, vim cuiuscunq; veneni.

The *Ichneumon* foretellet the power, and presence of all poyson. And it is called *suillus* in Latine, because like a hog, it hath bristles in stead of haire; *Albertus* also doth call it *Noctua*, mistaking it for *Ichneumon*.

Hermolaus.
Gyllius.

There be some that call it an Indian Mouse, because there is some proportion for similitude in the outwarde forme betweene this beast and a mouse. But it is certaine, that it is bred in no other Nation but onely in Egypt, about the riuer *Nilus*, and of some it is called *Mus pharonis*, *Pharoes* Mouse. For *Pharo* was a common name to all the Egyptian kings.

Albertus.
Vincetinus.

There be some that call it *Thyamon*, and *Anselvomon*, and also *Damula*, mistaking it for that Weasell which is an enemy to Serpentes, called by the Italians *Donola*: yet I know that the nature is sometimes as greate as a small Catte or Ferrer, and the haire of it like the haire of a Hogge; the eyes small and narrow, which signifie a malignant and crafty disposition; the taile of it very long like a Serpentes, the end turning vpper a litle, haueing

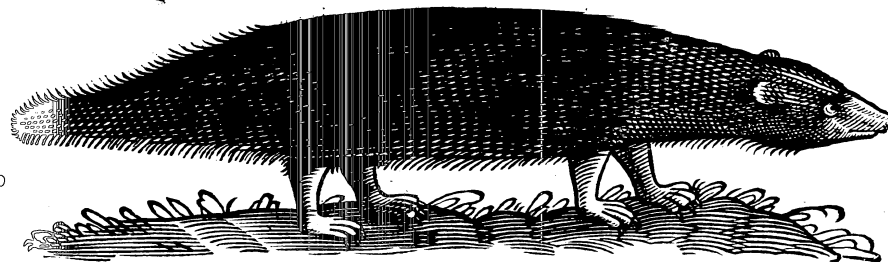
The quantity
and several
partes.

haueing no haire but scales, not much vnlike the taile of a Mouse. *Aelianus* affirmeth, that both sexes beare young, haueing seed in themselues, whereby they conceiue. For those that are ouercome in combates one with another, are branded with a warlike marke of Villanage, or subiection to their Conquerors, and on the contrary side they which are conquered and ouercome in fight, do not only make vassals of them whom they ouercome, but in token thereof for further punishment, fill them with their seede by carnall copulation, so puttning off from themselues to them, the dolours and Torments of bearing yong.

Their procreation
and fights one
with another.

When it is angry the haire stande vpright, and appeare of a double colour, becoming white and yellowish by lines or rowes in equall distaunce, entermingled, and also very harde, and sharpe, like the haire of a Wolfe, the body is something longer

This first picture of the Ichneumon was taken by Bellonius, except the backe be too much eleuated.



The second picture taken out of Oppianus poems, as it was found in an old manuscript.



then a Cats, and better set or compacted; the beake blacke, and sharp at the Nose like a Ferret, and without a beard, the eares short and round, the Legges blacke, hauing fine claws vpon his hinder feete, whereof the last or himmost of the inner side of the foote is very short, his taile thicke towards the rumpe: the tongue, teeth, and stones, are like a Cats, and this it hath peculiar, namely a large passage, compassed about with haire, on the outside of his excrement hole like the genitall of a woman, which it neuer openeth but in extremity of heat, the place of his excrements remaining shut, onely being more hollow then at other times. And it may be that the Authors aforesaid had no other reason to as- firme the mutation of feeble or common transmigration of genitall power, beside the obseruation of this natural passage in male, & female. They bring forth as many as Cats & Dogs, and also eatethem when they are young: they liue both in land and water, and take the benifit of both elements, but especially in the River *Nylus*, amongst the reedes, grow- ing on the banks thereof, according to the saying of *Nemitan*;

*Et placidis Ichneumona querere ripis,
Inter arundineas segetes.*

For it will diue in the Water like an Otter, and seeme to be vtterly drowned, holding in the breath longer then any other foure-footed beast, as appeareth by his long keeping vnder Water, and also by living in the belly of the Crocodile, vntill he deliuer forth him- selfe, by eating through his bowels, as shall be shewed afterwards. It is a valiant and nim- ble creature, not feareing a great Dogge, but setteth vpon him and biting him mortally, but especially a Cat, for it killeth or itrangleth her with three bites of her teeth, and be- cause her beake or snout is very narrow or smal, it cannot bite any thing, except it bee lesse then a mans fist. The proportion of the body is much like a Badgers, and the nose hangeth ouer the mouth, like as it were alwaies angry; The nature of it is finding the Crocodilea sleepe, suddenly to run downe into his throat and belly, and there to eate vpp that meate which the Crocodile hath deuoured, and not returning out againe the way it went in, ma- keth a passage for it selfe through the beasts belly.

And because it is a great enemy and deuourer of Serpents, the common people of that Country do tame them, and keepe them familiarly in their houses like Cats, for they eat Mice, and likewise bewray all venomous beastes: for which cause as is said before, they cal it *Pharoes* Mousse by way of excellency. At *Alexandria* they sell their young ones in the Market, and nourish them for profit: It is a little beast, and maruelously studious of pri- uaty and celenesse.

Bellonius affirmeth that he saw one of them at *Alexandria*, amongst the ruines of an olde castle, which suddenly tooke a Hen and eat it vp, for it loueth all manner of fowles, espec- ally Hens and chickens, being very wary and crafty about his prey, oftentimes standing vpright vpon his hinder Legs, looking about for a fit booty, and when it espieth his prey neare him, it slideth so close to the grounde, as is very admirable vntill it bee within the reach, & then leapeth vpon it with incredible celerity, dying to the throat, & like a Lyon killeth it by strangling. It eateth indifferently euery liuing thing, as Snales, Lizards, ca- melions, all kinds of Serpents, Frogs, Mice, and Aspes. For *Strabo* saith, when he findeth an Aspe by the water side, it ketcheth hold on the taile, and so draweth the beast into the Water, & receiueh help from the fluds to deuour her enemy, and whereas we haue saide already, that the *Ichneumon* entreteth into the belly of the crocodil, *Ammianus*, *Mareslaus*, *Strabo*, *Pliny*, and *Oppianus*, maketh thereof this discourse following. When the croco- dile hath filled his belly, and ouergutted himselfe with meate, he commeth to the land to sleepe.

Now there is in Egypt, a certaine Bird called *Crochillus*, whose nature is to wait vpon the crocodile, and with her breath and claws gently and with a kind of delight, to pul out the remnants of the meate sticking in the crocodiles teeth, wherewithall the crocodile be- ing pleased, openeth his mouth wide, to be thus clenfed by this Bird, and so falling fast a sleepe gaping, watched all the while by the vigilant eie of the *Ichneumon*, perceiving him, to be deeply plunged, in a fencelesse security, goeth presently and walloweth in sand and durt, & with a singular confidence entereth into the gate of death, that is the crocodiles mouth, and suddenly pierceth like an arrow through the monsters wide throat downe in- to his belly.

The *CROCODILE* feeling this vnlooked for euill, awaketh out of sleep, and in a rage or madnesse, void of counsell, runneth too and fro, farre and wide, plunging himselfe in- to the bottome of the riuer, where finding no ease, returneth to lande againe, and there breatheth out his vntolerable poison, beating himselfe with all his power, struing to bee delivered from this vn sufferable euil. But the *Ichneumon* careth not for all this, sitting close vpon the liuer of the *CROCODILE*, and feeding full sweetly vpon his intrals, vntill at last being satisfied, eateth out her owne passage through the belly of her host. The selfe same thing is related by *Plutarch*: but I wonder for what cause the beast should rowle her selfe in sand and durt, to enter into the *CROCODILES* belly; For first of all, if after her roling in the durt, she dry her selfe in the Sunne, yet will not that hard crust be any suffi- cient armour of proofer to defend her small body from the violence of the Crocodiles teeth, and besides, it encreaseth the quantity of her body, making her more vnfit to slide downe through the Crocodiles narrow throate: and therefore, the Authors cannot be but deceaued in ascribing this quality to her, when she is to enter into the crocodile, but rather I beleue, the vseth this defence against the Aspe, as *Aristotle* saith, and therefore the Author feeling her so couered with mudd, might easily be mistaken in her purpose. For it is true indeed that when she seeth the Aspe vpon the land, she calleth her fellows, who arme themselves as before said before the combat, by which meanes they are safely preferred, from the bitings of their enemies; or if it be true that they wallow themselves in the mudd, they doe not dry themselves in the Sunne, but while their bodies are moist, slide downe more easily into the Crocodiles belly.

Concerning their fighting with Aspes, and the arming of themselves as aforesaid, the *Aegyptians* make this hyroglyphicke of the *Ichneumon*, to signifie a weake man, that wan- teth and craueth helpe of others; *Pliny* also saith that when the Aspe fighteth with this beast, the *Ichneumon* turneth to her, her taile, which the Aspe taking for defiance, presen- tly maketh force at it, whereby she is overtaken and destroyed by the *Ichneumon*, but in my opinion this combat is better expressed by *Oppianus*.

For saith he, the *Ichneumon* couereth her body in the sande as it were in a graue, leauing nothing vn couered but her long Serpentine taile, and hir eyes, and so expecteth her ene- my. When the Aspe espyeth her threatening rage, presently turning about her taile, pro- uoketh the *Ichneumon* to combat, and with an open mouth and lofty head doeth enter the list, to her owne perdition. For the *Ichneumon* being nothing affraid of this great brauado, receiueh the encounter, and taking the head of the Aspe in his mouth, biteth it off, to prevent the casting out of her poison: afterwarde tearing her whole body in pieces, al- though gathered together wound in a circle, for the successe of these two combatants, ly- eth in the first blow. If the Aspe first bite the *Ichneumon*, then doth her poison destroy her aduersary; and so on the contrary, if the *Ichneumon* first bite the Aspe, then is the *Ichneumon* conqueror, and for this cause she couereth her body as aforesaid.

Furthermore, this Beast is not onely enemy to the crocodile and Aspe, but also to their Egges, which she hunteth out by the sagacity of her nose, and so destroyeth them, yet doth she not eat them: whereby the mercifull prouidence of God doth notably ap- peare, for the sauegard of mankind, which in those countries where these noisome beastes are bred, hath provided such an enemy to destroy them, both eggs, & birds, as is friend- ly and tameable by the hand and wit of man.

For which cause the blind Pagans, consecrated this beast to *Latona*, and *Lugina*, and the *Heracleopolites* did thinke that they possessed all religion; the *Aegyptians* themselves did worship them, because as their country is aboue all other plagued with serpents, so they are much eased by the helpe of this little beast. And when they die, they doe not onely lament them, but also bury them religiously. And thus much for the description of the *Ichneumon*. Now followeth their medicinal vertues.

The Croco-
diles behavi-
or feeling
the Ichneu-
mon in her
belly.

Their com-
bates with
Aspes.

Their enmi-
ty to all kinds
of Serpents,
and their ega

The medicines of the Ichneumon.

Pliny

The skinn of the *Ichneumon*, being dried and beaten into small powder, afterwards mingled with wine vinegar, and annointed vpon those which are grieued with the venimous or poysonsome bites of the same beast, doth very effectually and speedily cure them of the same. The pretious stone called by the name of *Iris*, which is very hard, as *Horus* saith, being burned and afterward beaten or pounded into powder, is an excellent remedie against the venomous biting of the *Ichneumon*. It is also said that all beastes (but especially the *Crocodile*) doe for the most part hate and detest the societie of this beast. There is moreover a very rancke and venomous poyson, which proceedeth from the genital or groine of this beast.

Aucenna

The haire of the *Ichneumon*, being taken in a certaine perfume, doth very much helpe and cure those which are troubled or grieued with the Maw-wormes. The dung of a Cat, or the dung of this beast, is very medicinable to be put in any salve, or potion, for the strengthening, and confirming of the body. The vrine or taile of an *Ichneumon*, being mixed with the milke of a blacke Cow, & giuen vnto those which are troubled with this grievous disease, called the collicke and stone for the space of three daies together in any kinde of drinke will easily and speedily cure them of their paine. The stones of an *Ichneumon*, being either beaten in powder, or taken raw, either in wine or any other drinke, is very medicinable, and curable for the easing of all such as are troubled or grieued with any ache, paine, or disease in their belly; And thus much shall suffice concerning the cures, and medicines, of the *Ichneumon*.

Mucellus

Herodotus

OF THE LAMIA.

The signification of the word Lamia.



His word *Lamia* hath many significations, being taken sometimes for a beast of *Lybia*, sometimes for a fish, and sometimes for a Spectre or apparition of women called Phairies. And from hence some haue ignorantly affirmed, that either there were no such beastes at all, or else that it was a compounded monster of a beast and a fish, whose opinions I will briefly set downe. *Aristophanes* affirmeth, that he heard one say, that he saw a great wilde beast hauing seuerall parts resembling outwardly an Oxe, and inwardly a Mule, and a beautifull woman, which he called afterwards *Empusa*.

Visions of Phairies.

When *Appollonius* and his companions traualled in a bright Moone shine night, they saw a certaine apparition of Phairies, in latine called *Lamia*, and in Greeke *Empusa*, changing themselves from one shape into another, being also sometimes visible, and presently vanishing out of sight againe: as soone as he perceaued it, he knew what it was, and did rate it with very contumelious and despihtfull words, exhorting his fellowes to do the like, for that is the best remedie against the inuasion of Phairies. And when his companions did likewise raile at them, presently the vision departed away.

Philostratus

The poetical Lamia.

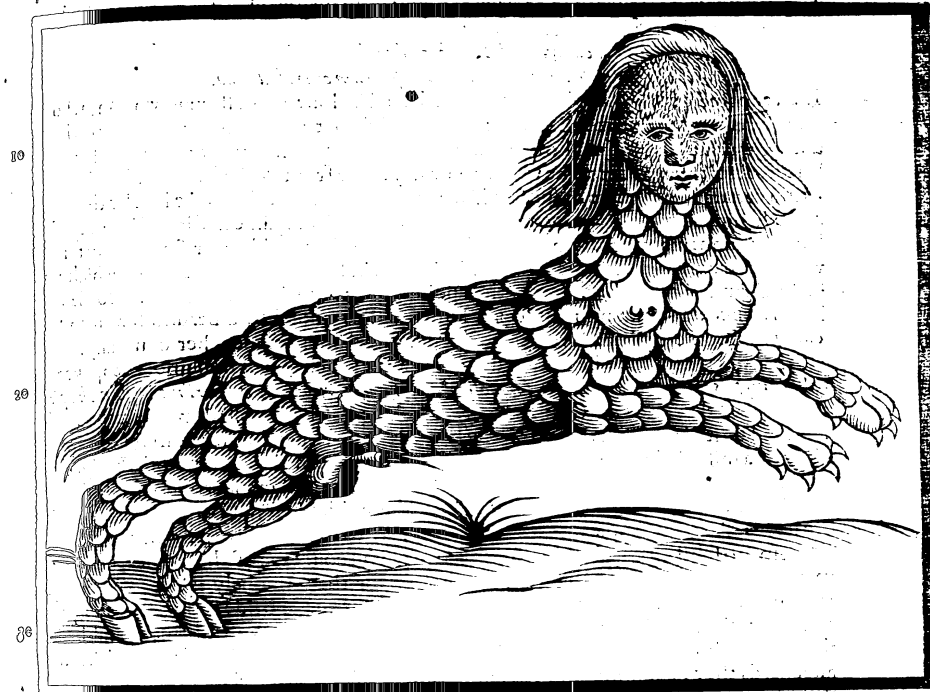
Virginius

The Poets say, that *Lamia* was a beautifull woman, the daughter of *Bellus* and *Lybia*, which *Iupiter* loued, bringing her out of *Lybia* into *Italie*, where he begot vpon her many sonnes, but *Ieno* iealous of her husband, destroyed them as soone as they were borne, punishing *Lamia* also with a restless estate, that she should neuer be able to sleepe, but lye night and day in continuall mourning, for which occasion she also stealeth away and killeth the children of others, whereupon came the fable of changing of children: *Iupiter* hauing pittie vpon her, gaue her eyes that might be taken in and out at her owne pleasure, & likewise power to be transformed into what shape she would: And from hence also came the fained names of *Acho*, and *Alphus*, wherewithall women were wont to make their children afeard, according to these verses of *Lucilius*.

*Terricolae Lamiae, fauni quas Pompyliq;
Instituere numa tremis has, &c.*

Cf

The true picture of the Lamia.



Of these, *Angelus Policiamus* relateth this old wiuers story, in his preface vppon *Aristotles* first booke of *Analitickes*, that his grand-mother tolde him when he was a childe, there were certaine *Lamiae* in the wilderness, which like Bug-bears would eat vp crying boies, and that there was a little Well neare to *Fesulanum*, being very bright, yet in continuall shadow, neuer seeing Sun, where these Phairy women haue their habitation, which are to be seene of them which come thither for water.

Plutarch also affirmeth, that they haue exemptile eies as aforesaid, and that as often as they go from home, they put in their eies, wandring abroad by habitations, streetes, and croste waies, entring into the assemblies of men, and prying so perfectly into euery thing, that nothing can escape them, be it neuer so well couered: you wilt thinke (saith hee) that they haue the eies of Kites, for there is no smal more but they espie it, nor any hole so secret but they find it out, and when they come home againe, at the very entrance of their house they pul out their eies, and cast them aside, so being blinde at home, but seeing abroad. If you ask me (saith he) what they do at home, they sit singing and making of wools, and then turning his speech to the *Florentines* speaketh in this manner: *Vidisti sue obscuro Lamias istas viri Florentini, quae se & sua nesciunt, alios & aliena speculantur, negati atque tamen sunt in urbibus frequentes verum personae incedunt homines credas, lamiae sunt*: that is to say: O ye *Florentines*, did you euer see such Phairies, which were busie in prying into the affaires of other men, but yet ignorant of their own? Do you denie it, yet do there commonly walke vppon and downe the Cittie, phairies in the shapes of men.

There

There were two women called *Macho*, and *Lamo*, which were both foolish and madde, and from the strange behauiours of them, came the first opinion of the *Pharies*: there was also an auncient *Lybian* woman called *Lamia*, and the opinion was, that if these *Pharies* had not whatsoeuer they demanded, presently they would take away *liue children* according to these verses of *Horace*.

Nec quodcumque uoles, poscat, sibi fabula credi

Nec prorsus Lamia uiuum puerum extrahat alio.

A story of a
Phairie wo-
man.

It is reported of *Menippus* the *Lycian*, that he fell in loue with a strange woman, who at that time seemed both beautifull, tender, and rich, but in truth there was no such thing, and all was but a fantastical ostentation; she was said to insinuate her selfe into his familiarity, after this manner, as he went vpon a day alone from *Corinth* to *Cenchrea* he met with a certaine phantasm or spectre like a beautifull woman, who tooke him by the hand, and told him that she was a *Phaenician* woman, and of long time had loued him dearly, hauing sought many occasions to manifest the same, but could neuer finde opportunitie vntill that day, wherefore she entreated him to take knowledge of her house which was in the Suburbs of *Corinth*, therewithall pointing vnto it with her finger, and so desired his presence: The young man seeing himselfe thus wooed by a beautifull woman was easily overcome by her allurements, and did oftentimes frequent her company.

There was a certaine wife man and a Philosopher which espied the same, and spake vnto *Menippus* in this manner. *O formose, & aformosis, expetis mulieribus, ophio strophis, cui se ophis?* that is to say, O faire *Menippus* beloued of beautifull women, art thou as fast pent and dost nourish a serpent by which words he gaue him his first admonition, or touching of a mischiefe; but not preuayling, *Menippus* purposed to marry with this spectre, her house to the outward shew being richly furnished with all manner of household goods, then said the wife man againe vnto *Menippus*, this gold, siluer, and ornaments of beaues are like to *Tantalus* Apples, who are said by *Homer* to make a faire shew, but to conserue in them no substance at all: euen so whatsoeuer you conceaue of this riches, there is no matter or substance in the things which you see, for they are onely inchaunted images and shadowes, which that you may beleue, this your neate bride is one of the *Eryx*, called *Lamia* or *Mormolice* wonderfull desirous of copulation with men, and luring 30 their flesh about measure, but those whom they doe entice, with their venereal muzz, afterwards they deuoure without loue or pittie, feeding vpon their flesh: at which word the wife man caused the gold and siluer plate and household stuffe, Cookes and seruants, to vanish all away; Then did the spectre like vnto one that wept, entreate the wife man that he would not torment her, nor yet cause her to confesse what manner of person she was, but he on the other side being inexorable, compelled her to declare the whole truth, which was, that she was a *Phaerie*, and that she purposed to vie the companie of *Menippus*, and feede him fat with all manner of pleasures, to the intent that afterward she might eate vp and deuour his body, for all their kinde loue was but onely to feede vpon beautifull yong men.

Casius

The true de-
scription of
Phairies.

These and such like stories and opinions there are of *Phairies*, which in my iudgement arise from the prestigious apparitions of *Deuils*, whose delight is to deceiue and beguile the minds of men with error, contrary to the truth of holly Scripture, which doeth nowhere make mention of such inchaunting creatures; and therefore if any such be, we will holde them the workes of the *Deuill*, and not of God, or rather I beleue, that as *Poets* call Harlots by the name of *Charibdis*, which deuoureth and swalloweth whole shippes and Nauies, aluding to the insatiable gulph of the Sea, so the *Lamia* are but poeticall allegories of beautifull Harlots, who after they haue had their lust by men, doe many times deuour and make them away, as we read of *Diomedes* daughters, and for this cause also Harlots are called *Lupæ*, since *Voules*, and *Lepores*, Hares.

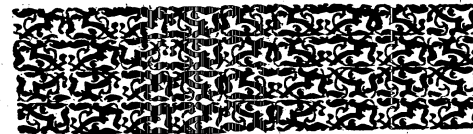
Their names
and descrip-
tion.

To leaue therefore these fables, and come to the true description of the *Lamia*, we haue in hand. In the foure and thirty chapter of *Esay*, we do find this beast called *Lilish* in the *Hæbreu*, and translated by the auncients *Lamia*, which is there threatened to possesse *Do-bell*. Likewise in the fourth chapter of the *Lamentations*, where it is said in our English translation, that the *Dragons* lay forth their breasts, in *Hæbreu* they are called *Eihannim*, which

which by the confession of the best interpreters, cannot signifie *Dragons*, but rather sea-calues, being a generall word for strange wilde beasts. Howbeit the matter being wel examined, it shall appeare that it must needes be this *Lamia*, because of her great breasts, which are not competible, either to the *Dragon* or *Sea-calues*; so then we will take it for granted, by the testimony of holly Scripture, that there is such a beast as this *Crifostomus*, *Dion* also writeth that there are such beasts in some part of *Libia*, hauing a *Womans* face, and very beautifull, also very large and comely shapes on their breasts, such as can not bee counterfeited by the art of any painter, hauing a very excellent colour in their fore parts without wings, and no other voice but hissing like *Dragons*: they are the swiftest 10 of foor of all earthly beasts, so as none can escape them by running, for by their celerity they compass their prey of beaues, and by their fraud they ouerthrow men. For when as they see a man, they lay open their breasts, and by the beauty thereof, entice them to come neare to conference, and so hauing them within their compass, they deuoure and kill them: vnto the same things subscribe *Celins* and *Giraldus*, adding also, that there is a certaine crooked place in *Libia* neare the Sea-shore, full of sand like to a sandy Sea, and all the neighbor places thereunto are deserts.

If it fortune at any time, that through shipwrack men come there on shore, these beasts watch vpon them, deuouring them all, which either endeavour to trauell on the land, or 20 else to returne backe againe to Sea, adding also that when they see a man they stand still and stir not till he come vnto them, looking down vpon their breasts or to the ground, whereupon some haue thought, they seeing them at the first sight, haue such a desire to come neare them, that they are drawne into their compass, by a certaine naturall magical witch-crafter: but I cannot approue their opinions, either in this or in that, wherein they describe him with horses feet, and hinder parts of a serpent, but yet I graunt that he doth not onely kill by biting, but also by poysoning, feeding vpon the carcasse which he hath deuoured: His stones are very filthy and great, and smel like a *Sea-calues*; for so *Aristophanes* writing of *Clema* Corior, and lustfull man, compareth him to a *Lamia*, in the 30 greatest and filthinesse of his stones, the hinder parts of this beast are like vnto a Goate, his forelegs like a Beares, his vpper parts to a woman, the body scaled all ouer like a *Dragon*: as some haue affirmed by the obseruation of their bodies, when *Probus* the Emperor brought them forth into publike spectacle: also it is reported of them, that they deuoure their own young ones, and therefore they deriue their name *Lamia* of *Lamanis*, and thus much for this beast.

of



OF THE LYON.

Being now come to the discourse of the Lyon (justly stiled by all writers the King of beastes,) I cannot chuse but remember this prettie fable of Esope, concerning the societie and honor due vnto this beast. For (saith he) the Lyon, Asse, and the Fox entered league and friendship together, and foraged abroad to seeke convenient booties, at last, having found one and taken the same, the Lyon commanded the Asse to make deuision thereof, the silly Asse regarding nothing but societie and friendship, and not honoring dignitie, parted the same into three equall shares; one for the Lyon, another for the Fox, and the third for himselfe: Whereat the Lyon disdainning, because hee had made him equall vnto the residue, presently fell vpon him and toare him in peeces; then bidding the Fox to make the deuision, the craftie Fox deuided the prey into two parts, assigning vnto the Lyon almost the whole bootie, and reseruing to himselfe a very small portion; which being allowed by the Lyon, he asked him, who taught him to make such a partition, marry (quoth the Fox) the calamitie of the Asse, whom you lately toare in peeces.

In like manner I would be loath to be so simple, in sharing out the discourse of the Lyon, as to make it equall with the treatise of the beastes lately handled, but rather according to the dignitie thereof, to expresse the whole nature, in a large and copious treatise. For such is the rage of illiterate or else enuious men, that they would censure me with a great seueritie, if I should herein like an Asse forget my selfe (if I were in their power) the Lyon did his colleague for one foolish partition.

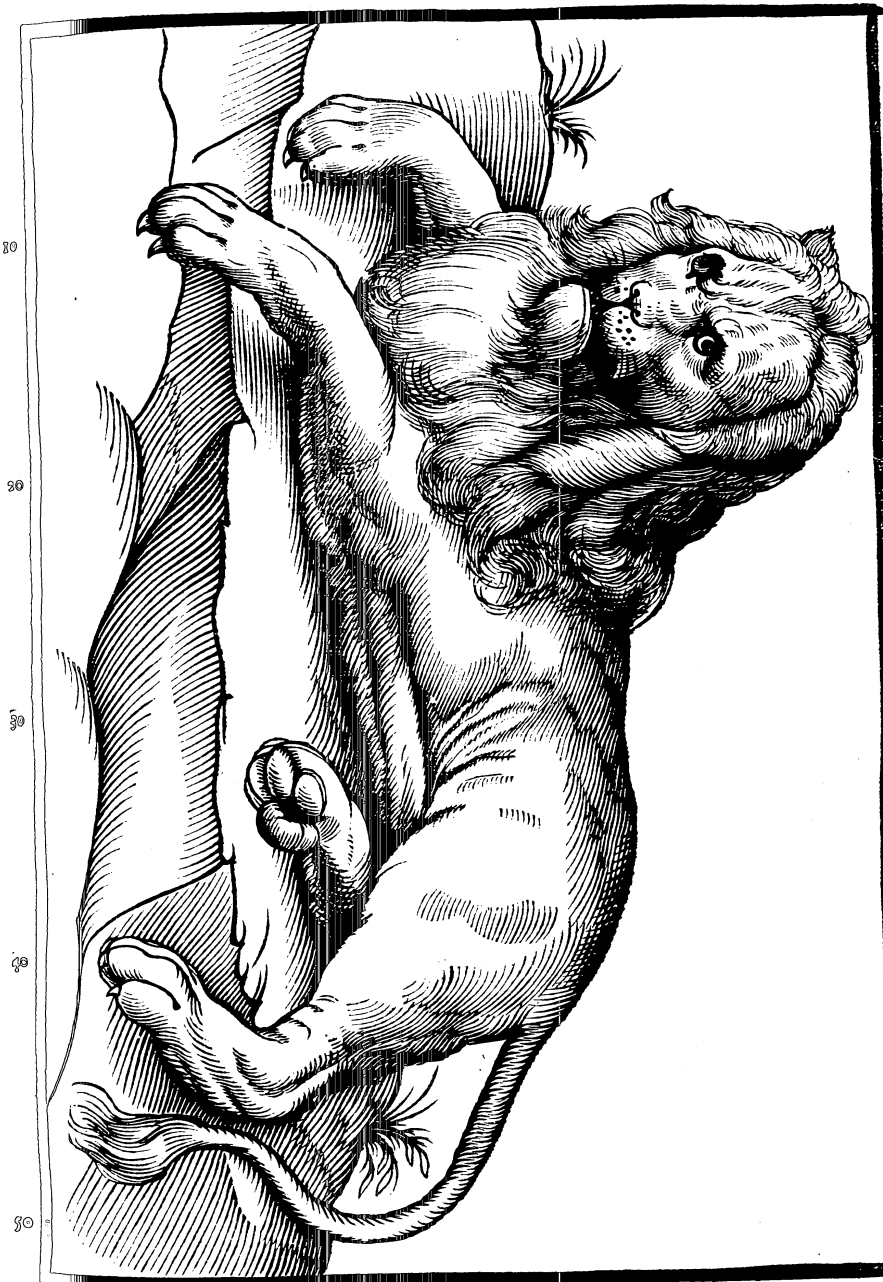
And therefore as when *Lisimachus*, the sonne of *Agathocles*, being cast by *Alexander* to a Lyon to be destroyed, because he had giuen poyson to *Calistines* the Philosopher, that was for the ending of his miserie, who was included by the said *Alexander* in a cauetobe furnished to death; vpon some sleight displeasure the said *Lisimachus*, being so cast vnto the Lyon, did not like a cowardly person offer himselfe to his teeth, but when the Lyon came gaping at him to deuoure him, hauing wrapped his arme in his linnen garment, held him fast by the tongue, vntill he stopped his breath, and slew him; for which cause, he was euer afterwards the more loued and honored of *Alexander*, hauing at the time of his death, the command of all his treasure.

In like sort I will not be afraid, to handle this Lyon, and to looke into him both dead and aliue, for the expresseing of so much of his nature, as I can probably gather out of any good writer.

First of all therefore to begin with his seuerall names, almost all the nations of *Europe* doe follow the Greekes in the nomination of this beast, for they call him *Leon*, the Latines, *Leo*, the Italians *Leone*, the French and English *Lyon*, the Germans and Illirians, *Leuw*; the reason of the Greeke name *Leon*, is taken *para To luesein* from the excellencie of his sight; for *Lao* signifieth to see, and *Alaos* signifieth blind, for indeede there is no creature of the quantitie of a Lyon, that hath such an admirable eie sight. The Lionesses called in Greeke *Loena* which word the Latines follow, from whence also they deriue *Leo* for a Lionesse, according to this verse of *Lucretius*:

Irritata Leo, iaciebant corpora salu.

The Hebrewes haue for this beast male and female, and their younge ones diuers names: and first of all for the male Lion, in *Deut.* the 33. they haue *Ari*, and *Arieh*, where the *Caldians* translate it *Arianan*, the Arabians *Asad*, the Persians *Gehad*, and plurally in Hebrew *Araijm*, *Araiot*, *Araoth*, as in the first of *Zeph.* *Araoth*, *Schoanim*, roaring Lions: and from hence comes *Ariel*, signifying valiant and strong, to be the name of a Prince: and *Isai* 29. *Ezec.* 43. it is taken for the alter of burnt offerings, because the fier that came downe from heauen, did continually lye vpon that altar, like a Lion in his denne: or else because the fashion of the temple was like the proportion of the Lion: the *Assirians* call a Lionesse *Arioth*, the Hebrewes also call the male Lion *Labi*, and the female *Lebia*, and they



they distinguish *Ari*, and *Labi*, making *Ari* to signifie a little Lion, and *Labi* a great one; and in *Num.* 23. in this verse, containing one of Gods promises to the people of *Israel* for victory against their enemies, *Behold my people shall arise like Labi, and be lifted up like Ari*; there the Chaldey translation rendereth *Labi*, *Leta*, the Arabian *Lebu*, the Persians *Scher*, and *Munster*, saith that *Labi* is an old Lyon. In *Iob.* 38. *Lebaim* signifieth lions, and in *Ps.* the 57. *Lebui* signifieth *Lionesses*. In the Prophet *Naum* the 2. *Laiſch* is by the Hebrewes translated a Lyon, and the same worde *Esa.* the 30. is by the Chaldies translated a lions Whelp; and in the aforeſaid place of the prophet *Naum*, you ſhal find *Ariſch* for a lion, *Labi* for a lionesse, *Cephim* for little lions, and *Gur* for a lions whelp, all contained vnder one period. The Sarazens call a Lion at this day *Sebey*, and thus much for the name.

In the next place we are to consider the kindes of Lyons, and those are according to *Aristotle* two, the first of a lesse and well compacted body, which haue curled manes, being therefore called *Acro leontes*, and this is more sluggish and fearefull then the other. The second kind of Lyon hath a longer body, and a deeper loſe hanging mane, these are more noble, generous, and couragious against all kind of wounds. And when I ſpeak of manes it muſt be remembered, that all the male Lyons are maned, but the females are not ſo; neither the Leopards which are begotten by the adultery of the lyonesse: for from the Lyon there are many beasts which receiue procreation, as the *Leopard* or *Panther*.

There is a beast called *Leontophonus*, a little creature in Syria, and is bred no where els but where Lyons are generated. Of whose flesh if the lion taſt, he looſeth that princely power which beareth rule among foure footed-beasts, and presently dyeth; for which cause they that lie in waite to kill Lyons, take the body of this *Leontophonus*, which may well be engliſhed *Lion-queller*, and burneth it to ashes, afterwards caſting thoſe ashes vpon flesh, whereof if the lion taſt he presently dyeth, ſo great is the poiſon taken out of this beast for the destruction of Lyons; for which cause, the Lyon doth not vnderſtandly hate it, and when ſhe findeth it, although ſhe dare not touch it with her teeth, yet ſhe teareth it in pieces with her claws. The urine alſo of this beast ſprinkled vpon a Lyon doeth wonderfully harme him, if it doth not deſtroy him; They are deceived that take this *Lion-queller* to be a kind of Worme, or reptile creature, for there is none of them that render urine; but this excrement is meere proper to foure-footed-living-beasts: And thus much I thought good to ſay of this beast in this place, which I haue collected out of *Aristotle*, *Pliny*, *Solinus*, and other Authors aforeſaide, although his proper place be afterward among the lions enemies.

The *Chimera* is alſo ſained to be compounded of a lion, a Goate, and a Dragon, according to this verse:

Prima leo, poſtremo Draco, media ipſa Chimera.

There be alſo many Fiſhes in the great Sea, about the Ile *Taprabones*, hauing the heades of Lyons, Panthers, Rams, and other beasts. The Tygers of *Prasia* are alſo engendred of Lyons, and are twice ſo big as they. There are alſo Lyons in India, (called *Formica*) about the bigneſſe of Egyptian Volues. *Cumalopardales* haue their hinder parts like Lyons. The *Mantichora* hath the body of a Lyon: The *Leucrocota*, the necke, taile, and breſt like a lion, and there is an allegorical thing cald (*Demonium Leoninum*) a Lyon-Diuel, which by *Bellenſis* is interpreted to be an allegory, ſignifying the mingling together reaſonable vnderſtanding with malicious hurtfull actions. It is reported alſo by *Aelianus*, that in the Iland of *Chios*, a ſheep of the flock of *Nicippus*, contrary to the nature of thoſe beasts, in ſtead of a lamb brought forth a lion, which monſtrous prodigy was ſcene and conſidered of many, whereof diuers gaue their opinions what it did pretend, namely that *Nicippus* ſoſa priuate man ſhould effect ſuperiority and become a tyrant, which ſhortly after cam to paſſe, for he ruled alby force and violence, not with fraud or mercy; for *Fraus* (ſaith *Cicero*) *quasi vulpecula, vis leonis eſſe videtur*, that is: *Fraud is the property of a Foxe, and violence of a Lion*.

It is reported that *Meles* the first King of *Sardis* did beget of his concubine a Lyon, & the South-ſayers told him that on what ſide ſoeuer of the city he ſhould lead that lion, it ſhould remaine inexpugnable, and neuer be taken by any man; whereupon *Meles* led him about euery tower and rampier of the city, which hee thought was weakeſt, except onely one tower,

Tower, ſtanding towards the riuer *Tmolus*, becauſe hee thought that ſide was inuincible, and could neuer by any force be entred, ſcaled, or ruined. Afterwards in the raigne of *Craſus*, the City was taken in that place by *Darius*.

There are no lions bred in Europ, except in one part of Thracia, for the *Nemcon*, or *Cleonaas* lion is but a fable; yet in *Aristotles* time, there were more famous & valiant lions in that part of Europe, lying betwixt the Riuers *Achelous* and *Nessus*, then in all Africa and Asia. For when *Xerxes* led his Army through *paonia* ouer the Riuer *Chidonus*, the Lyons came and deuoured his Camels in the night time; but beyonde *Nessus* towards the Eaſt, or *Achillous* towards the Weſt, there was neuer man ſaw a lion in Europe: but in the region betwixt them which was once called the countrey of the *Abderites*, there were ſuch ſtore, that they wandered into *Olimpus*, *Macedonia*, and *Theſſalia*, but yet of purpoſe Princes in caſtles and Towers for their pleaſures ſake, do nourish and keepe *Lions* in Europe, where ſometimes alſo they breed, as hath been ſcene both in England and *Florence*; *Pelloponesus* alſo hath no lions, and therefore when *Homer* maketh mention of *Dianaes* hunting in the mountaines of *Frimanthus* and *Taygetus*, he ſpeaketh not of lions, but of Harts and Bores.

All the countries in the Eaſt and South, lying vnder the heate of the Sun, do plentifully breede lions, and except in whot countries they breed ſeldome, and therefore the lions of *Feſſe*, *Temefna*, *Angad*, *Hippo*, and *Tunis*, are accounted the moſt noble and audacious lions of Affrick, becauſe they are whot countries. But the lions of colder countries haue not half ſo much ſtrength, ſtomack, and courage. Theſe Libian lions haue not half ſo bright haire as others, their face and necke, are very horrible rough, making them to looke fearefully, and the whole collour of their bodies betwixt browne and blacke; *Apolonius* ſaw lions alſo beyonde *Nilus*, *Hiphafis* and *Ganges*; and *Strabo* affirmeth that there are lions about *Meroe*, *Aſſapa*, and *Aſſabore*, which lions are very gentle, tame, and fearefull, and when the dog ſtar called (*Canis Sirius*) doth appear, whereof cometh the dog daies, that then they are droue awaie by the bitings of great gnats.

Aethiopia alſo breedeth Lyons, being blacke coloured, hauing great heads, long hair, rough feet, fiery eies, and their mouth betwixt red and yellow. *Silicia*, *Armenia*, and *Parthia*, about the mouth of *Iſter*, breed many feareful Lyons, hauing great heads, thick and rough neckes and cheekes, bright eies, and eye-lids hanging down to their noſes. There are alſo plenty of Lyons in *Arabia*, ſo that a man cannot trauell neare the city *Aden* ouer the mountaines, with any ſecurity of life, except he haue a hundred men in his company. The Lions alſo of *Hircania* are very bold and hurtfull, and India the mother of al kinde of beasts, hath moſt blacke, fierce, and cruell Lyons. In *Tartaria* alſo, and the kingdome of *Arſinga*, and the Prouince of *Abasia*, are many Lyons, greater then thoſe of *Babilon* and *Siris*; of diuers and ſundry intermingled colours, both white, blacke and red. There be many Lyons alſo in the prouince of *Gingmi*, ſo that for feare of them, men dare not ſleep out of their owne houſes in the night time. For whomſoeuer they find they deuoure and teare in pieces. The ſhips alſo which go vp and downe the riuer, are not tyed to the bank ſide for feare of theſe lions, becauſe in the night time they come downe to the Water ſide, and if they can find any paſſage into the barks, they enter in, and deſtroy euery living creature, wherefore they ride at Ancor in the middle of the riuer.

The colour of Lyons is generally yellowe, for theſe before ſpoken of, blacke, white, and red are exorbitant: Their haire ſome of them is curled, and ſome of them long, ſhaggy, and thin, not ſtanding vpright, but falling flatte, longer before, and ſhorter behinde, and although the curling of his haire be a token of ſluggiſh timidity, yet if the haire be long and curled at the top onely, it pretendeth generous animoſity. So alſo if the haire be hard: (for beasts that haue ſoft haire, as the Hart, the Hare, & the Sheep), are timorous, but they which are harder haired, as the Boare and the Lyon, are more audacious and feareleſſe.

There is no foure-footed beaſte, that hath haire on his neather eye-liddes like a man, but in ſteede thereof, either their face is rough all ouer as in a Dogge, or elſe they haue a foretop as a horſe and an Aſſe, or a mane like a lion. The Lyonesse hath no mane at all, for it is proper to the male, and as long haire is an ornament to a horſes mane, ſo are they to the necke and ſoulders of a Lyon; neither are they eminent but in their full age, and there-

The ſeuerall
kindes of Lyons.

Carinus,
Hefyclus

Aelianus.

Monſters
breed like Lyons.

Colius.

Herodotus.

Countries
with Lyons.

Countries
of their breed.

Vartomanus

The colour
of Lyons.

cerdianus

therefore *Pliny* said :

Turrigeros elephantorū miramur humeros, leonū iūbas.

We wonder at the Tower-bearing shoulders of Elephantes, and the long hanging manes of Lions. And *Aelianus* in orationis expertibus maris præstantiam quandam naturæ largiæ est, iuba leo antæcellit fæminam, serpens Christa. Nature hath honored the Male, even in creatures without reason, to be distinguished from the female, as the mane of the male Lion, and thecombe of the male Serpent do from their females. *Martiall* writeth thus of the lions mane :

*O quantum per colla decus, quem sparsit honorem,
Aurea lunata cum stetit unda iuba?*

10

The general parts.

A Lion hath a most valiant and strong head, and for this occasion, when the Nymphes were terrified by the Lyons and fled into *Carystus*, the promontory wherein they dwelled was called *Co leon*, that is the Lyons-head, where afterwards was built a goodly City. It fortuned as *Themistocles* went thither to manage the affaires of the Græcians, *Epirus* the *Persian*, president of *Phrygia* intended his destruction, and therefore committed the busines vnto one *Pisus*, with charge that he should behead *Themistocles*, who came thither to execute that murder, but it happened as *Themistocles* slept at the noone day, hee heard a voice crying out vnto him, *O Themistocles effuge leonum caput ne ipse in leonem incurvas*: that is to say, *O Themistocles* get thee out of the Lyons head, least thou fall into the Lyons teeth : whereupon he arose and saved his life.

Plutarch.

The face of a Lyon is not round as some haue imagined, and therefore compared it vnto the Sunne, because in the compasse thereof the haire stand out eminent like Sunne-beames, but rather it is square figured like as his forehead, which *Aristotle* saith, you may chuse whether you will call it a forehead or *Epipedon frontis* : that is, the superficies of a forehead : for like a cloud it seemeth to hange ouer his eyes and nose, and therefore the Germans call a man that looketh with such a countenance, *Niblen of Nubilare*, to be cloudy, and it betokeneth either anger or sorrow: also it is called *Scithicus aspectus*, because the *Scythians* were alwaies wont to looke as though they were ready to fight. The eyes of a Lyon are red, fiery, and hollow, not very round nor long, looking for the most part awry; wherefore the Poets stile the Lionesse *Tocha leana*. The pupils or aples of the eye shine exceeding ly, in so much as beholding of them, a man would thinke hee looked vpon fire.

His vpper eye-lid is exceeding great, his Nose thick, and his vpper chap doth not hang ouer the neather, but meete it iust: his mouth very great, gaping wide, his lippes thinn, so that the vpper partes fall in the neather, which is a token of his fortitude: his teeth like a Wolfe and a Dogges, like sawes, losing or changing onely his canine teeth, the tongue like a Cats or leopards, as sharpe as a file, wearing through the skinn of a man by licking; his Necke very stiffe because it consisteth but of one bone without ioynts, like as in a Wolfe and an Hyæna, the flesh is so hard as if it were all a sinnew: There are no knuckles or turning ioynts in it called *Spondyli*, and therefore he cannot looke backward.

The greatnesse and roughnesse of his Necke betokeneth a magnanimious and liberall mind, nature hath giuen a short Necke vnto the Lyon, as vnto Beares and Tygers, because they haue no need to put it downe to the earth to feede like an Oxe, but to lift it vp to catch their prey. His shoulders and brestes are very strong, as also the forepart of his body, but the members of the hinder part do degenerate. For as *Pliny* saith, *Leoni vis summa in pectore*, the chiefest force of a Lion is in his breast.

The part about his throte-bole is loose and soft, and his *Metaphrenon* or part of his backe against his hart (so called) betwixt his shoulder-blades, is very broad. The backbone and ribs are very strong, his ventricl narrow, and not much larger then his maw. His most subiect to wounds in his flank, because that part is weakest, in all other parts of his body he can endure many blowes.

About his loines and hip-bone he hath but litle flesh. The lionesse hath two vdders in the midst of her belley, not because she bringeth forth but two at a time, (for sometimes she bringeth more, but because she aboundeth in Milke, and her meat which she getteth selfe,) and is for the most parte fleshe turneth all into milke. The taile of a Lyon

15

is very long, which they shake oftentimes, and by beating their sides therewith, they prouoke themselves to fight. The Græcians call it *Alcea*: and *Alcius* maketh this excellent embleme thereof vpon wrath.

Alceum veteres candam dixere Leonis

Qua stimulante iras concipit ille grames.

Lutea quam surgis bilis crudefcit & atro,

Felle dolor furias excitat indomitas.

The neather parte of his taile is full of haire and gristles, and some are of opinion, that there is therein a little sting wherewithall the Lyon pricketh it selfe; but of this more afterwards.

The bones of Lyons haue no marrow in them, or else it is so small, that it seemeth nothing: therefore they are the more strong, solide, and greater, then anye other beast of their stature, and the Males haue euermore harder bones then the female, for by striking them together you may beget fire, as by the percussion of Flints; and the like may be said of other beasts that liue vpon flesh, yet are some of the bones hollow. The legs of a Lion are very strong and full of Nerves, and instead of an ankle-bone it hath a crooked thing in his pasterne, such as children vse to make for sport, and so also hath the *Lynx*.

Aelianus
Aristotle

His forefeet haue five distinct toes or claws on each foot, and the hinderfeet but foure. His claws are crooked, and exceeding hard, and this seemeth a little miracle in nature, that heeodards, Tygers, Panthers, and Lions, do hid their claws within their skin when they goe or run, that so they might not be duffed, and neuer pull them forth except when they are to take or deuoure their prey: also when they are hunted, with their tailes they couer their footsteps with earth, that so they may not be bewrayed.

Pliny,
Cardanus

The Epithets of this beast are many, whereby the authors haue exprested their feuerall natures, such are these, the curst kind of Lyons, full of stomacke, sharp, bold, greedy, bluncket, flesh-eater, *Caspian*, *Cleonian*, the lord and King of the beastes, and woodes, fierce, wild, hairy, yellowe, strong, fretting, teeth-gnashing, *Nomean*, thundering, raging, *Getulian*, rough, lowring, or wry-faced, Impacient, quicke, vntamed, free, and mad, according to this saying of the Poet;

Solimus.

*Fertur prometheus insani Leonis
Vim stomacho opposuisse nostro.*

For as the Eagle is fained to feede vpon the heart of *Prometheus*, so also is the lion the ruler of the heart of man, according to the *Astrologians*. And from hence it commeth that a man is said to beare a stomacke when he is angry, and that he should bee more subiect to anger when he is hungry, then when he is full of meat.

These also are the Epithets of lions, wrathfull, maned, Libian, deadly, stout, great, *Masilian*, *Mauritanian*, *Parthian*, *Phrygian*, *Molorchæan*, *Carthaginian*, preying, rauening, stubborne, snatching, wrinkled, cruell, bloody, terrible, swelling, vast, violent, *Marmarian*. These also are the Epithets of the Lionesse, Affrican, bold, stony-hearted, vengible, caue-lodging, fierce, yellowe, *Getulian*, *Hercanian*, vegentle, *Libian*, cruell, frowning, and terrible. By all which the nature of this Beast, and feuerall properties thereof, are compendiously exprest in one word. The voice of the lion is called *Rugitus*, that is roaring, or bel-lowing; according to this verse of the Poet.

The epithets
of Lyons.

The voice of
Lyons.

Tigrides indomita rancant rugiuntq; leones.

And therefore commeth *Rugitus leonis* the roaring of the Lyon. It is called also *Gemitus*, and *Fremitus* as *Virgill*, *fremit leo ore cruento*. And againe:

Hinc exaudiret gemitus ira q; leonum

Vincta recusantem, & sera sub nocte rudentem.

And when the young lions haue gotten a prey, in token wherof they roare like the bleating of a calfe, thereby calling their elders to participate with them. The places of their abroad are in the mountaines, according to this saying:

Leo cum in montium amat.

Their sight and their smelling are most excellent, for they sleep with their eyes open, and because of the brightnesse of their eyes, they cannot endure the light of fire; for fire & fire

can-

Pa. Veranus.

cannot agree: also their smelling (for which cause they are called *Oderati*) is very eminent, for if the lionesse haue committed aduerty with the leopard, the male discovereth it by the sence of his Nose, and for this cause also they are tamed in *Tartaria*, and are vsed for hunting Boares, Beares, Harts, Roe-bucks, wilde Asses, as also for wilde and vlandish Oxe, and they were wont to be carried to hunting two Lyons in a cart together, & either of them had a litle dog following them.

Elianus.

The estimation of a Lyons, and the reason of his rage.

There is no Beast more vehement then a (hee or Female) Lyon, for which cause *Semiramis* the Babilonian tyrannesse, esteemed not the slaughter of a Male Lion or a Libbard, but hauing gotten a Lyonesse, aboue all other she reioyced therein. A Lyon while hee eateth is most fierce and also when he is hungry, but when he is satisfied and filled, hee layeth aside that fuaage quality, and sheweth himselfe of a more meeke and gentle nature, so that it is lesse danger to meete with him filled then hungry, for he neuer deuoureth any till famine constraineth him.

Aristotle.

I haue heard a story of an Englishman in Barbary which turned Moore, and liued in the Kings Court, on a day it was said in his presence that there was a Lion within a litle space of the Court, and the place was named where it lodged. The Englishman being more then halfe drunke, offered to goe and kill the Lyon hand to hand, and therewithall armed himselfe with a Mysket, Sword and Dagger, and other complements, and hee had also about him a long Knife; so forth went this renegade English Moore, more like a mad man then an aduised Champion to kill this Lion, and when he came to it, he found it a sleep, so that with no peril he might haue killed her with his Musket before she saw him: but he like a foole-hardy fellow, thought it as litle honour, to kill a Lyon sleeping, as a stout champion doth to strike his enemy behind the backe.

Therefore with his Musket top he smote the Lyon to awake it, wherat the beast suddenly mounted vp, and without any thanks or warning, set his forefeet on this Squires brest, and with the force of her body ouerthrew the Champion, and so stood vpon him, keeping him down, holding her grim face and bloody teeth ouer his face and eies; a sight no doubt that made him with himselfe a thousand miles from her, because to all likelihood they should bee the grinders of his flesh and bones, and his first executioner to send his cursed soule to the Deuill for denying Iesus Christ his sauiour.

Yet it fell out otherwise, for the Lyon hauing beene lately filled with some liberall prey did not presently fall to eate him, but stood vpon him for her owne safeguard, and went so to stand till shee was an hungry; during which time, the poore wretch had liberty to gather his wits together, and so at the last, seeing he could haue no benefit by his Musket, Sword, or Dagger, and perceiuing nothing before him but vnauoidable death, thought for the sauing of his credit, that he might not dye in foolish infamy, to doe some exploit vpon the Lion whatsoeuer did betide him; and thereupon seeing the lion did bespide him, standing ouer his vpper partes, his handes being at some liberty, drew out his longe Barbarian knife, and thrust the same twice or thrice into the lions flanke; which the lion endured, neuer hurting the man, but supposing the woundes came some other way, and would not forsake her booty to looke about for the meanes whereby shee was harmed. At last, finding her selfe sicke, her bowels being cut asunder within her (for in all hot bodies wounds work presently) she departed away from the man about some two yards distance and there lay downe and dyed; The wretch being thus deliuered from the iawes of death, you must thinke made no small brags thereof in the court, notwithstanding, he was more beholding to the good nature of the lion, which doth not kill to eate except he be hungry, then to his owne wit, strength, or valour.

Their food and eating.

Albertus.

Auisen.

The Male Lyon doeth not feede with the Female, but either of them a-part, by themselves. They eate rawe flesh, for which cause the Græcians call them *Omefleres*, *Omobaroi*, and *Omophagoi*: the younge ones themselves cannot longe bee fed with Milke, because they are whor and dry; being at libertie they neuer want meate, and yet they eate nothing but that which they take in hunting, and they hunt not but once a day at the most, and eate euery second day: whatsoeuer they leaue of their meate, they resume not to it againe to eate it afterwarde, whereof some assigned the cause to bee in the meate,

meate, because they can endure nothing which is vnsweete, stale, or stinking; but in my opinion they do it through the pride of their nature, resembling in all things a Princely maiesty, and therefore scorneto haue one dith twice presented to their own table. But tame Lyons being constrained through hunger, will eate dead bodies, and also cakes made of meale and hony, as may appeare by that tame Lyon which came to *Appollonius*, and was sayd to haue the soule in it of *Amasis* King of Egypt, which story is related by *Philostratus* in this manner.

There was (saith he) a certaine man which in a leame led vp and downe a tame Lyon like a Dogge, whether soeuer he would, and the Lyon was not onely gentle to his leader, but to all other persons that met him; by which meanes the man got much gaines, and therefore visited many Regions and Citties, not sparing to enter into the temples, at the time of sacrificiing, because he had neuer shed blood but was cleare from slaughter, neither licked vp the blood of the beastes, nor once touched the flesh cut in pieces for the holy altar, but did eate vpon Cakes made with meale and hony; also bread, Gourds, and sod flesh, and now and then at customary times did drinke wine. As *Appollonius* satte in a Temple, hee came vnto him in more humble manner, lying downe at his feete, and looking vp into his face, then euer he did to any, as if he had some speciall supplication vnto him, and the people thought he did it for hope of some reward, at the commaund and for the gaine of his maister: At last *Appollonius* looked vpon the Lyon, and tolde the people that the Lyon did entreat him to signifie vnto them what hee was, and wherewithall hee was possessed; namely, that he had in him the soule of a man, that is to say, of *Amasis* a King of Egypt, who raigned in the prouince of *Sai*. At which words, the Lyon sighed deeply, and mourned forth a lamentable roaring, gnashing his teeth together, and crying with abundance of teares; wherat *Appollonius* stroked the beast, and made much of him, telling the people, that his opinion was, forasmuch as the soule of a K. had entred into such a kingly beast, he iudged it altogether vnfit that the beast should go about, and beg his living, and therefore they should do well to send him to *Leontopolis*, there to be nourished in the Temple. The Egyptians agreed thereunto, and made sacrifice to *Amasis*, adorning the beast with Chanes, Bracelets, and branches, so sending him to the inner Egypt, the priestes singing before him all the way, their idolatrous, *Hymnes*, & *Anthems*; but of the transfiguration of men into Lions, we shall say more afterwarde, onely this story I rehearsed in this place to shew the food of tame and enclosed Lyons.

The substance of such transfigurations, I hold to be either poetical or else diabolicall. The food therefore of Lyons is most commonly of meeke and gentle beasts, for they will not eate Wolues or Beares, or such beastes as liue vpon rauening, because they be gette in them melancholy: they eate their meate very greedily, and deuoure many thinges whole without chewing, but then they fast afterwarde two or three daies together, neuer eating vntill the former be digested; but when they fast, that day they drinke, and the next day they eate, for they seldome eate and drinke both in one day: and if any sicke in his stomacke which he cannot digest because it is overcharged, then doth he thrust down his Nailes into his throat, and by straining his stomacke pulleth it out again: The selfe same thing he doth when he is hunted vpon a full belly: and also it must not be forgotten that although he come not twice to one carcasse, yet hauing eaten his belly full, at his departure by a wilfull breathing vpon the residue, he so corrupteth it, that neuer after any beast will tast thereof: for so great is the poyson of his breath, that it putrifieth the flesh, and also in his owne body after it is sodainely ryped vppe, the intrals stinke abominably. The reasons whereof I take to be their great voracitie which cannot but corrupt in their stomacke, and also the seldome emptying of their belly, for they vtter their excrements not aboue once in three daies, and then also it is exceeding dry like a dogges stinking abominably, and sending forth much winde: and because their vrine smelleth strongly, which also they render like a dogge holding vp one of their legges: They neuer make water, but first of all they smell to the tree, I meane the male Lion: They fall vpon some crea-

Aelianus. philes.

Solinus.

Pliny. Aristotle.

creatures for desire of meate, and especially when they are old, and not able to hunt they goe to townes and villages, to the stables of Oxen, and foldes of sheepe, and sometimes to men and deuour them, wherefore they neuer eate hearbes but when they are sicke.

Polybius affirmeth that he saw them besiege and compass about many Cities of *Africke*, and therefore the people tooke and hanged them vpon crosses and gallowses by the high waies to the terror of others. Wherefore as they excell in strength and courage, so also they doe in crueltie, deuouring both men and beastes, setting vpon troupes of horsemen, depopulating the flockes, and herds of cattell, carrying some alieue to their younge ones, killing fiiue or fixe at one time, and whatsoeuer they lay holde on, they carry it away in their mouth, although it be as bigge as a Camell: for they loue Camels flesh exceedingly.

And therefore the Lions that set vpon the Camels of *Xerxes*, neither medled with the men, Oxen, nor viuales, but onely the Camels: so that it seemeth no meate is so acceptable vnto them. They hate about measure the wilde Asses, and hunt and kill them, according to the saying of the wise man. *Leonum venatio onager*: the wilde Ass is the game of Lions, *Ecclesius* 13. They hate also the *Thoes*, and fight with them for their meate, because both of them liue vpon flesh, of whom *Gratius* writeth,

*Thoes commisses (clarissima fama) leones
Et subiere alto, & paruis domuere laertis.*

They eate also Apes, but more for Phisicke then for nourishment: they set vpon Oxen, vsing their owne strength very prudently, for when they come to a stall or heard, they terrifie all, that they may take one. They eate also yonge Elephants as we haue shewed before in the storie of Elephants; and so terrible is the roaring of the Lyon, that he terrifieth all other beastes, but being at his prey, it is said he maketh a circle with his taile, either in the snowe, or in the dust, and that all beastes included within the compasse of that circle, when they come into it presently know it, & dare not for their liues passe ouer it, (beleue this who that list.)

It is also said, that when the beastes doe heare his voice, all of them doe keepe their standing and dare not stirre a foote, which assertion wanteth not good reason, for by terrout and dread they stand amazed. And the writer of the Glosse vpon the Prophet *Amos*, vpon these words of the Prophet, *Vnquid rugiet leo in saltu, nisi habuerit pradam*: Will the lion roare, except he haue a pray? *Leo* (saith he) *Tum famem patitur, si videt pradam* dat rugitum quo audito fera stant fixo gradu stupefacte: that is to say, the lion when he is hungry and seeth his prey roareth, and then all the wilde beastes stand still amazed.

They drinke but little, and also seldome as we haue said already, and therefore *Cynus* praising good souldiers in *Xenophon*, vseth these words: *Vos famem habetis pro obsequio, & hydroposian de raon toon Leontoon pherete*, that is to say, hunger is your shamblies, and you are more patient of thirst then lions, although you drinke water: Notwithstanding this great valliance of lions yet haue they their terrors, enemies, and calamities, not only by men, but also by beastes, ouer whom they claime a soueraigntie. We haue shewed already in the storie of dogges, that the great dogs in *India* and *Hircania* doe kill lions, and forsake other beastes to combat with them. There is a *Tigre* also called *Lauzani* which in many places is twice as bigge as a lion, that killeth them, and despiseth the huge quantity of Elephants. *Martiall* also writeth, that he saw a tame *Tiger* deuoure a wilde lion: A serpent or snake doth easily kill a lion, whereof *Ambrosius* writeth very elegantly. *Eximia leonis pulchritudo per comantes ceruicis toros excutitur, cum subito a serpente aspatore tenus astollitur, isaque Coluber ceruicem fugit sed leonem interfecit*. The splendant beautie of a lion in his long curled mane is quickly abated and allayed when the Serpent doth but lift vp his head to his brest; for such is the ordinance of God that the snake which runneth from a fearefull Hart, should without all feare kill a couragious Lyon: and the writer of Saint *Marcellus* life, *Alla O men dracon*. &c. How much more will he feare a great Dragon, against whom he hath not power to lift vp his taile: And *Aristotle* writeth that the Lyon is afraid of the Swine, and *Rassus* affirmeth as much of the Moufe.

The Cocke also both seene and heard for his voice and combe, is a terror to the lion and Basiliske, and the Lyon runneth from him when he seeth him, especially from a white cocke,

cocke and the reason hereof, is because they are both partakers of the Sunnes qualities in a high degree and therefore the greater body feareth the lesser, because there is a more eminent and predominant funny propertie in the Cocke, then in the Lion.

Lucretius describeth this terrour notably, affirming that in the morning when the Cocke croweth the Lions betake themselves to flight, because there are certaine seedes in the body of Cockes, which when they are sent and appeare to the eyes of Lions, they vex their pupils and apples, and make them against nature become gentle and quiet, the verses are these:

*Quinctiam gallum nocte explaudentibus alis
Auroram clara consuetam voce vocare
Quem nequeunt rapidi contra constare leones
Inq. tuert: ita continuo meminere fugari
Nimirum quia sunt gallorum in corpore quaedam
Semina: quæ quum sint oculis immissa leonum
Pupillas interfodiunt acrimq. dolorem,
Præbent, ut nequeant contra durare feroces.*

We haue spoken already of the *Leontophonus* how she rendreth a vrine which poysoneth the Lion; the noyses of wheeles and chariots doe also terrifie them, according to the saying of *Seneca*, *Leonipauida sunt ad leuissimos strepitus pectora*. The high stomacke of a Lyon is afraid of a little strange noice. *Anthologus* hath an excellent Epigram of one of *Cybele* Priests, who traauiling in the mountaines by reason of frost, cold, and snow, was driuen into a Lions den, and at night when the Lion returned, he scarred him away by the sound of a bell: The like also shall be afterward declared of *Volues* in their story.

They are also afraid of fire, *Ardentesq. fices, quas quamuis scuiat horret*; For as they are inwardly filled with naturall fire (for which cause by the Egyptians they were dedicated to *Vulcan*) so are they the more afrade of all outward fire, and so suspitious is he of his welfare, that if he tread vpon the rinde or barke of Oke or the leaues of Olyer, he trembleth and standeth amazed: And *Democritus* affirmeth that there is a certaine herbe growing no where but in *Armenia* and *Cappadocia*, which being layed to a Lion, maketh him to fall presently vpon his backe and lye vpward without stirring, and gaping with the whole breadth of his mouth, the reason whereof (*Pliny* saith) is because it cannot be bruised.

There is no beast more desirous of copulation then a lionesse, and for this cause the males oftentimes fall forth, for sometimes eight, ten, or twelue males follow one lionesse like so many dogges one fault bitch: for indeede their naturall constitution is so hotte, that at all times of the yeare both sexes desire copulation, although *Aristotle* seemeth to be against it because they bring forth onely in the spring.

The lionesse (as we haue shewed already) committeth adultery by lying with the *Libbard*, for which thing she is punished by her male if she wash not her selfe before she come at him, but when she is ready to be deliuered, she flieth to the lodgings of the *Libbards*, and there among them hideth her yonge ones, (which for the most part are males) for if the male Lion find them, he knoweth them and destroyeth them, as a bastard and adulterous issue, and when she goeth to giue them sucke, she faineth as though she went to hunting.

By the copulation of a lionesse and an Hyæna is the *Aethiopian Crocuta* brought forth. The *Aræadian* dogges called *Leontomiges* were also generated betwixt dogges and Lions: In all her life long she beareth but once, and that but one at a time, as *Aesop* seemeth to set downe in that fable, where he expresth that contention betwene the lionesse and the Fox, about the generosity of their yonge ones: the Foxe obiecteth to the lionesse, that she bringeth forth but one whelp at a time, but hee on the contrary begetteth many Cubs, wherein he taketh great delight; vnto whom the lionesse maketh this answer: *Parere se quidem unum sed Leonem*: That is to say, shee bringeth forth indeede but one, yet that one is a Lyon: for one Lyon is better then a thousand

*Animalia fo-
Luria.*

Aethiopia

Plinius

Leo Afer
Their lust of
copulation.

The adultery
of lionesses.
Pliny
Apollonius

Potax
Culius

The cruelty
of Lions.
Leo Afer
Philes
Herodotus.

The hatred
of Lyons and
their seuerall
enemies.

Elasmus

Ambrosius

The drinke
of Lions.

The terrours
of Lions and
means where-
by they per-
ish.

Plinius
Ambrosius

thousand Foxes, and true generosity consisteth not in popularitie, or multitude, but in the giftes of the minde ioyned with honorable descent: The lionesses of *Syria* beare five times in their life; at the first time five, afterwards but one, and lastly they remaine barren. *Herodotus* speaking of other lions, saith they neuer beare but one, and that only once, whereof he giueth this reason, that when the whelp beginneth to stirre in his dams belly, the length of his clawes pearce through her matrix, and so growing greater and greater, by often turning leaueth nothing whole; so that when the time of littering commeth she casteth forth her whelp and her wombe both together, after which time she can neuer beare more: but I hold this for a fable, because *Homer*, *Pliny*, *Oppianus*, *Solinus*, *Philes*, and *Aelianus* affirme otherwise contrary, and besides experience sheweth the contrary.

When *Apollonius* trauelled from *Babylon*, by the way they saw a lionesse that was killed by hunters, the beast was of a wonderfull bignesse, such a one as was neuer seene: about her was a great cry of the hunters, and of other neighbours which had flocked thither to see the monster, not wondring so much at her quantitie, as that by opening of her belly, they found within her eight whelpes, whereat *Apollonius* wondring a little, told his companions that they trauiailing now into *India* should be a yeare and eight monethes in their journey: For the one lion signified by his skill, one yeare, and the eight yong ones eight monethes. The truth is, that a lion beareth neuer above thrice, that is to say, six at the first, and at the most afterwards, two at a time, and lastly but one, because that one pro- ueth greater, and fuller of stomacke, then the other before him; wherefore nature hauing in that accomplished her perfection, giueth ouer to bring forth any more. Within two monethes after the lionesse hath conceaued, the whelpes are perfected in her wombe, and at six monethes are brought forth blinde, weake, and (some are of opinion) without life, which so doe remaine three daies together, vntill by the roaring of the male their father, and by breathing in their face they be quickned, which also he goeth about to establish by reason: but they are not worth the relating. *Isidorus* on the other side declareth that for three daies and three nights after their littering, they doe nothing but sleepe, and at last are awaked by the roaring of their father: so that it should seeme without controuersie, they are senselesse for a certaine space after their whelping: At two monethes old they begin to runne and walke. They say also that the fortitude, wrath, and boldnesse of lions, is conspicuous by their heate, the young one containeth much humiditie contriued vnto him by the temperament of his kinde, which afterwards by the drinesse and caliditie of his complexion groweth viscous and slimie like bird-lime, and through the helpe of the animal spirits preuaileth especially about his braine, whereby the nerues are so stopped, and the spirits excluded, that all his power is not able to moue him, vntill his parents partly by breathing into his face, and partly by bellowing, driue away from his braine that viscous humour: these are the words of *Physiologus* whereby he goeth about to establish his opinion: but herein I leave euery man to his owne iudgement, in the meane season admiring the wonderfull wisdom of God, which hath so ordered the severall natures of his creatures, that whereas the little Partridge can runne so soone as it is out of the shell; & the duckling the first day swim in the water with his dam, yet the harmefull lions, Beares, Tygres, and their whelpes are not able to see, stand, or goe, for many monethes; whereby they are exposed to destruction when they are young, which liue vpon destruction when they are olde: so that in infancie, God clotheth the weaker with more honor.

There is no creature that loueth her young ones better then the lionesse, for both sheapherds, and hunters, frequenting the mountaines, doe oftentimes see how resfully she fighteth in their defence, receauing the wounds of many darts, & the strokes of many stones, the one opening hir bleeding body, & the other pressing the blood out of the wounds, standing inuincible neuer yeelding till death, yea death it selfe were nothing vnto her, so that her yonge ones might neuer be taken out of her den: for which cause *Esmer* compareth *Aiax* to a lionesse, fighting in the defence of the carcasse of *parroetus*. It is also reported, that the male will leade abroad the yong ones, but it is not likely, that the lion which refuseth to accompany his female in hunting will so much abase his noble spirit, as to vndergoe the lionesses duty in leading abroad the yong ones. In *Pangius* a mountaine of *Thracia*, there was a lionesse which had whelpes in her den, the which den was obserued

observed by a Beare, the which Beare on a day finding the den vnfortified both by the absence of the Lion and the lionesse, entred into the same and slew the Lions whelpes, afterward went away, and fearing a reuenge, for her better securitie against the lions rage, climbed vp into a tree, and there sat, as in a sure castle of defence: at length the lion and lionesse returned both home, and finding their little ones dead in their owne blood, according to naturall affection fell both exceeding sorrowfull, to see them so slaughtered whom they both loued; but smelling out by the foote the murderer, followed with rage vp and downe vntill they came to the tree whereinto the Beare was ascended, and seeing her, looked both of them gasly vpon her, oftentimes assaying to get into the tree, but all in vaine, for nature which adorned them with singular strength and nimblenesse, yet had not endued them with power of climbing, so that the tree hindring them from reuenge, gaue vnto them further occasion of mourning, and vnto the Beare to reioyce at her owne crueltie, and deride their sorrow.

Then the male forooke the female, leauing her to watch the tree, and he like a mournfull father for the losse of his children, wandred vp and downe the mountaine making great moane and sorrow, till at the last he saw a Carpenter hewing wood, who seeing the lion comming towards him let fall his Axe for feare, but the lion came very louingly towards him, fawning gently vpon his breast with his forefeete, and licking his face with his tongue; which gentlenesse of the lion the man perceauing, he was much astonished, and being more and more embraced, and fawned on by the lion, he followed him, leauing his Axe behind him which he had let fall, which the lion perceauing went backe, and made signes with his foote to the Carpenter that he should take it vp: but the lion perceauing that the man did not vnderstand his signes, hee brought it himselfe in his mouth and deliuered it vnto him, and so led him into his Cave, where his yongue whelps lay all embred in their owne blood, and then led him where the lionesse did watch the Beare, she therefore seeing them both comming, as one that knew her husbands purpose, did signifie vnto the man he should consider of the miserable slaughter of her yongue whelpes, and shewing him by signes, that he should looke vp into the tree where the Beare was, which when the man saw he coniectured that the Beare had done some greivous iniurie vnto them; he therefore, tooke his Axe and hewed downe the tree by the rootes, which being so cut, the Beare tumbled downe headlong, which the two furious beastes seeing they tore her all to peeces: And afterwards the lion conducted the man vnto the place and worke where he first met him, and there left him, without doing the least violence or harme vnto him.

Neither doe the old lions loue their yongue ones in vaine and without thanks or recompence, for in their old age they requite it againe, then do the yongue ones both defend them from the annoyances of enemies and also maintaine and feede them by their owne labour: for they take them forth to hunting, and when as their decrepitate and withered estate is not able to follow the game, the yonger pursueth and taketh it for him: hauing obtained it, roareth mightily like the voice of some warning peece; to signifie vnto his elder that he should come onto dinner, and if he delay, hee goeth to seeke him where he left him, or else carrieth the prey vnto him: at the sight whereof in gratulation of naturall kindnesse and also for ioy of good successe, the olde one first licketh and kisseth the yonger, and afterward enioy the bootie in commor. betwixt them.

Admirable is the disposition of lions, both in their courage, societie, and loue, for they loue their nourishers and other men with whom they are conuersant: they are neither fraudulent nor suspicious, they neuer looke awry or squinte, and by their good wils they would neuer be looked vpon.

Their clemencie in that fierce and angry nature is also worthy commendation, and to be wondered at in such beastes, for if one prostrate himselfe vnto them as it were in petition for his life, they often spare except in extremitie of famine; and likewise they seldom destroy women or children: and if they see women, children, and men together, they take the men which are strongest and refuse the other as weaklings and vnworthie their honor; and if they fortune to be harmed by a dart or stone by any man, according to the qualitie of the hurt, they frame their reuenge; for if it wound not, they only terrifie

The recompence of yong Lions to the old. *Tzetzes*

Aristotle
Albertus
The loue of lions to their benefactors. The nature of their reuenge. *Pliny*
Solinus

Philostratus

Physiologus

Aelianus
Esmermus

tterrifie the hunter, but if it pinch them further, and draw blood, they increase their punishment.

There is an excellent story of a Souldior in Arabia, who among other his colleagues rode abroad on geldings to see some wilde Lyons: now geldings are so fearefull by nature, that where they conceiue any feare, no wit or force of man is able by spur and rod to make him to come neare the thing it feareth, but those which are not gelded are more bold and coragious, and are not at all affraid of Lyons, but will fight and combare with them. As they roade they saw three Lyons together, one of the souldiours seeing one of them stray and runne away from his fellowes, cast a Dart at him, which fell on the ground neare the Lyons head, whereat the beast stood stil a little, and pawed, and afterward went forward to his fellowes. At last the Souldior roade betwixt him and his fellowes which were gone before, and ran at his head with his spear, but missed it, and fel from his horse to the earth, then the Lyon came vnto him and tooke his head in his mouth, which was armed with a Helmet, and pressing it a little did wound him, but not kill him, taking of him no more reuenge, then might requite the wrong receiued, but not the wrong intended; for generally they hurt no more then they are harmed.

There is an obscure Authour that attributeth such mercy and clemency to a Beast which he calleth *Melodus*, for he persecuteth with violence and open mouth stout men, and al whom he is able to resist, but yet is affraid of the crying of children. It is probable that he mistaketh it for the Lyon, for besides him, I haue not read of any Beast that spareth young children. *Solinus* affirmeth that many Captiues hauing bene set at liberty, haue met with Lyons as they returned home, weake, ragged, sicke, and disarmed, safely without receiuing any harme or violence.

And in *Lybia* the people beleue that they vnderstand the petitions and entreatings of them that speak to them for their liues: for there was a certaine captiue woman comming home againe into *Getulia* her natieue country through many woods, was set vpon by many Lyons, against whom she vsed no other weapon but only threatnings and faire words, falling down on her knees vnto them, beseeching them to spare her life, telling them that she was a stranger, a captiue, a wanderer, a weake, a leane and lost woman, and therefore not worthy to bee deuoured by such couragious and generous beastes as they: at which words they spared her, which thing she confessed after her safe returne: the name of this woman was called *Iaba*. Although about this matter there be sundry opinions of men, some making question whether it be true, that the Lyon will spare a prostrate suppliant, making confession vnto him that hee is ouercome; yet the Romans did so generally beleue it, that they caused to be inscribed so much vpon the gates of the great Roman palace in these two verses;

*Iratus recolas, quam nobilis ira leonis
In sibi prostratos, se negat esse feram.*

It is reported also, that if a man and another beast be offered at one time to a Lyon to take his choise, whether of both he will deuoure, he spareth the man and killeth the other beast. These lions are not onely thus naturally affected, but are enforced thereunto by chance and accidentall harmes. As may appeare by these examples following. *Mentor* the *Syracusian* as he trauielled in Syria met with a Lyon, that at his first sight fell prostrate vnto him, rolling himselfe vpon the earth like some distressed creature, whereat the man was much amazed, and not vnderstanding the meaning of this beast, he indeuoured to run away; the beast still ouertooke him, and met him in the face, licking his footstepes like a flatterer, shewed him his heele, wherein hee did perceiue a certaine swelling, whereat hee tooke a good heart, going vnto the Lyon, tooke him by the legge, and seeing a splint sticking therein, hee pulled it forth, so deliuering the Beast from paine; for the memory of this fact, the picture of the man and the Lyon were both pictured together in *Syracusa*, vntill *Plinies* time, as hee reporteth. The like story is reported of *Elpis* the *Sandian*, who comming into *Affricke* by shippe, and there goyng a shore, had not walked very

far on the land, but he met with a gaping Lyon, at which being greatly amazed, he climbed vp into a tree, forasmuch as there was no hope of any other flight, and prayed vnto *Bacchus* (who in that Country is esteemed as chiefe of the Gods) to defend him, as hee thought from the iaws of death: but the lion seeing him to climb into the tree stood stil, and layed himselfe downe at the roote thereof, desiring him in a manner, by his heauy roaring to take pity vpon him, gaping with his mouth and shewing him a bone sticking in his teeth, which through greedinesse he swallowed, which did so paine him, that he could eate nothing: at the last the man perceiuing his mind, (moued by a miracle) layed aside all feare, and came downe to the dumbe-speaking distressed Lyon, and eased him of that misery: which being performed he not onely shewed himselfe thankfull for the present time, but like the best natured honest man, neuer forsooke shore, but once aday came to shew himselfe to the man his helper, during the time that they abode in those quarters; & therefore *Elpis* did afterward dedicate a temple vnto *Bacchus* in remembrance thereof. And this seemeth to me most woonderfull, that Lyons should know the vertue of mens curing hands about other creatures, & also come vnto them against nature & kind, but so much is the force of euil & pain, that it altereth al courses of sauage minds and creatures.

When *Androcles* a seruant ranne away from a Senator of Rome, because he had committed some offence, (but what his offence was I know not) and came into *Affrica*, leauing the Cities and places inhabited to come into a desert region: Afterward when *Androcles* had obtained a maister being Consull of that province of *Affrica*, hee was compelled by daily stripes to run away, that his sides might bee free from the blowes of his maister, and went into the solitary places of the fieldes, and the sandes of the wilderness: and if hee should happen to stand in neede of meat, he did purpose to end his life by some meanes or other: and there hee was so scorched with the heate of the sunne, that at last finding out a caue, he did couer himselfe from the heate of it therein: and this caue was a Lyons den. But after that the Lyon had returned from hunting, (being very much pained by reason of a Thorne which was fastened in the bottom of his foote) vttered forth such great lamentation and pittifull roarings, by reason of his wound, as that it should seeme, hee did want some body to make his moane vnto for remedy; at last comming to his caue, and finding a young man hid therein, hee gently looked vpon him, and began as it were to flatter him, and offered him his foote, and did as well as hee could pray him to pull out the peece of splint which was there fastened.

But the man at the first was very fore afraid of him, and made no other reckoning but of death: but after that he saw such a huge sauage beast so meeke and gentle, beganne to thinke with himselfe, that surely there was some fore on the bottom of the foote of the beast, because he lifted vp his foote so vnto him, and then taking courage vnto him, lifted vpp the Lyons foot, and found in the bottom of it a great peece of splint, which he plucked forth, and so by that meanes eased the Lyon of her paine, and pressed forth the matter which was in the wound, and did very curiously without any great feare throughly dry it, and wipe away the blood: the Lyon being eased of his paine, laide himselfe downe to rest, putting his foot into the hands of *Androcles*.

With the which cure the Lion being very wel pleased, because he handled him so curiously and friendly, not onely gaue him for a recompence his life, but also went daily abroad to forrage and brought home the fattest of his prey. *Androcles* whom all this while (even for the space of three yeares) he kept familiarly, without any note of cruelty or euill nature in his den, and there the man and the beast liued mutually at one commons, the man roasting his meate in the whot sun, and the Lyon eating his part raw, according to kinde. When he had thus liued by the space of three yeares, and grew weary of such a habitation, life, and society, he bethought himselfe of some meanes to depart; and therefore on a day when the Lion was gone abroad to hunting, the man tooke his iourney away from that hospitality, and after he had trauielled three daies (wandering vp and down) he was apprehended by the legionary souldiers: to whom he told his long life and habitation with the Lyon, and how he ranne away from his maister a Senator of Rome, which when they vnderstood, they also sent him home againe to Rome to the Senator.

And being receiued by his maister, he was guilty of so great and foule faults, that he was

condemned to death, and the manner of his death was, to be torne in peeces of Wilde beastes. Now there were at Rome in those daies many great, fearefull, cruell, and rauening beastes, and among them many Lyons, it fortun'd also that shortly after the taking of the man, the aforelaid Libyan Lyon with whom hee liued long, seeking abroad for his companion and man-friend, was taken and brought to Rome, and there put among the residue, who was the most fierce, grim, fearefull, and Savage, aboue all other in the company, and the eies of men were more fastened vpon him then all other beside. When *Androcles* was brought forth to his execution, and cast in among these Savage beastes, this Lyon at the first sight looking stedfastly vpon him, stood still a litle, and then came toward him softly, and gently, smelling to him like a Dogge, and wagging his taile: the poore exanimat and forlorne man not looking for any thing but present death, trembled and was scarce able to stand vpright in the presence of such a beast; not once thinking vpon the Lyon that had nourished him so long, but the Beast *Accepti beneficij memore*, mindfull of former friendship, licked gently his hands and legs, and so went round about him touching his body, and so the man began to know him, and both of them to congratulate each other in that their imprisoned occurrence; and to signifie to all the beholders their former acquaintance and conuersation, the man by stroking and kissing the Lyon, and the Lyon by falling downe prostrate at the mans feet. In the meane time a Pardall came with open mouth to deuoure the man, but the lion rose vp against hir and defended his old friend, and she being instant, the lion tore her in peeces to the great admiration of the beholders, as it could not other wise chuse. Then *Caesar* which had caused those spectacles, sent for the man, and asked him the cause of that so rare and prodigious an euent, who incontinently told him the story before expressed. The rumor whereof was quickly spread abroad among the people, and tables of writing were made of the whole matter, and finally all men agreed that it was fit that both the man and the lion should be pardoned and restored to liberty: and afterward (saith *Appion*) all the people (and beholders of that comedy) were suitors to the Senat for the accomplishment thereof, and so the man was pardoned, and the lion was given vnto him for a reward or suffrage, who led him vp and downe the streets in a leame or slip, *Androcles* receiuing mony, and the lion adorned with flowers and garlands, and all men that saw or met them, said: *Hic est leo hospes hominis, hic est homo medicus leonis*, Here goeth the lion which was this mans Host, and here is the man which was this lions Philitian. *Seneca* also in his book *de beneficijs*, out of *Gellius* writeth so much of another lion: and indeed there is no man or other beast more fixed and constant in their loue and frendship, or more ready to reuenge the breach of amity and kindnesse, then is a lion; as appeareth by this story of *Eudemus*, who writeth of a certaine young man, that he nourished together many years, a dog, a beare, and a lion, who liued in perfect peace and concord without breach, snarling, or apparance of anger. On a day as the beare and dog played together and biting one another gently, it happened that the dog fastened his teeth (in sport) deeper then the beare could digest, and therefore presently he fell vpon him, and with his claws tore out the soft part of his belly, whereof he presently dried: The lion sitting by, and seeing this cruelty and breach of loue, amity, and concord, among them that had so long liued together, fell to be inflamed to reuenge that perfidy; and like a true king of beastes, measured the same measure to the beare as he had done to the dog, and seru'd him with the same sauce, tearing him instantly in peeces. There is also in the life of *S. Ierome*, a story of a lion, that was cured by him, as you haue read before the lion was by *Elpis*, and that the beast in gratitude of that good turne, did euer afterward follow the asse which brough him home his carriage and prouision through the woods: Till at last the lion being a sleepe, the Asse was stolen away, for sorrow whereof the lion put himselfe in the Assees stead, to beare burthens as he did: within short time after he found out the Asse in the theues stable, and broght him home again: but I am of *Erasmus* mind concerning this story, that the Author thereof tooke vpon him to write wonders and not truth. The Kings of Egypt and Syria did keepe tame lions, to accompany them into their wars, which were led about their owne bodies for their guard and costody, against all perill and inuasion. It is also very pertinent to this place, to expresse the clemency of these beastes towardes the martyrs and seruants of Iesus Christ, both men and women, that so we may obserue the

Gellius.

Appion.

A story of the clemency of Lyons.

Achanius.

Textor.

Dionysius.

The clemency of Lyons in sparing men.

the performance and accomplishment of that prophetic Psal. 91. *That they should walke vpon the Asse and the Cockatrice, and safely tread vpon the lion and the Dragon*; This we are not to attribute to the nature of lions, but rather to the ouerruling hand of ours and their Creator who in remembrance of his own promise, and aduancement of his own glory, stoppeth the mouth of lions, and restraineth all violence both of liuing creatures and elements, yet I will not impose any necessity of beleeuing these stories vpon the reader, for I my selfe report them not for truely, but because they are written. When *S. Anthony* went about to make a graue for the interring of the carcase of *Paule* the first *Anachorite*, and wanted a shouell or spade to turne vp the earth, there came two lions, and with their claws opened the earth so wide and deepe, that they performed therein the office of a good graue-maker. The prophet *Daniell* was cast into the lions, to whom (according to the Babilonian story) was giuen for their diet euery day, two condemned men, and two sheep, and yet by power of the almighty whom hee serued, the Angell of the Lord came down and stoppeth the Lyons mouths, so that in extremity of hunger, they neuer so much as made force as him, but sat quietly at his feet like so many little dogs; by which means he escaped all peril and torments of death. *Eleutherius* being cast to the lions at the commaund of *Adrian* the Emperor, and *Prisca* a noble Vergin, at the commaund of *Claudius Caesar*, both of them in their seuerall times, tamed the vntamed beastes and escaped death.

Macarius being in the wildernesse or Mountains, it fortun'd that a Lionesse had a den near vnto his cell, wherewith she had long nourished blind whelps, to whom the holy man (as it is reported) gaue the vse of their eie and sight; the Lionesse requited the same with such gratification as lay in her power, for she brought him very many sheepe-skins to cloth & couer him. *Primus*, and *Foelicianus*, *Thracus*, *Vitus*, *Modestus*, and *Crescentia*, all martyrs, being cast vnto lions, receiued no harme by them at all, but the beastes lay down at their feet and became tame, gentle, and meeke, not like themselves, but rather like Doves. When a beare and a lion fell vpon *Tecle* the vergin, a Martyr, a Lionesse came and fought eagerly in her defence against them both. When *Martina* the Daughter of a Consull could not be terrified or drawen from the Christian faith by any imprisonment, chaines or stripes, nor allured by any faire words to sacrifice to *Apollo*, there was a lion brought forth to her, at the commaundement of *Alexander* the Emperor, to destroy her; who as soon as hee saw her, hee lay downe at her feet wagging his taile, and fawning in a louing and fearefull manner, as if he had bin more in loue with her presence, then desirous to lift vp one of his haire against her. The like may be said of *Daria* a virgin in the daies of *Numerian* the Emperor, who was defended by a Lionesse, but I spare to blot much paper with the recital of those things (which if they be true) yet the Authors purpose in their allegatiō is most prophain, vnlawful and wicked, because he thereby goeth about to establish miracles in saints, which are long agoe ceased in the church of God.

Some Martyrs also haue bene deuoured by Lyons, as *Ignatius* Bishop of *Antioch*, *Satyrus* and *Perpetua*, he vnder *Traian* the Emperor, and they vnder *Valerian* and *Galienus*. In holy scripture there is mention made of many men killed by lions. First of all it is memorable of a prophet *King 13.* that was sent by the almighty vnto *Ieroboam*, to cry out against the altar at *Bethell*, and him that erected that altar, with charge, that he should neither eate nor drinke in that place.

Afterward an old prophet which dwelt in that place hearing thereof, came vnto the Prophet, and told him that God had commaunded him to goe after him, and fetch him backe againe to his house to eate and drinke; wherewithal being deceived, he came back with him contrary to the commaundement of the lord giuen to himselfe: whereupon as they sat at meate, the prophet that beguiled him, had a charge from God to prophesie against him, and so he did: afterward as he went homeward a lion met him and killed him, and stood by the corps, and his Asse not eating of them till the old prophet came and took him away to bury him.

In the twentieth chap. of the same book of Kings, ther is another story of a prophet, which as hee went by the way hee met with a man, and bade in the name of the lord to wound

Textor.

Men deuoured by Lyons.

and smite him, but he would not, preferring pittie before the seruice of the Lord: well (said the Prophet vnto him) seeing thou refusest to obey the voice of the Lord, Behold as soone as thou art departed, a lyon shall meete thee and destroy thee: and so it came to passe; for being out of the presence of the Prophet, a lion met him and tore him in peeces.

The idolotrous people that were placid at *Ierusalem* by the King of *Babel* were destroyed by lions, and vnto these examples of God his iudgements, I will adde other of humane stories. *Paphages* a King of *Ambracia*, meeting a lionesse leading her whelpes, was suddenly set vpon by her and torne in peeces, vpon whom *Ouid* made these verses:

*Fata tibi occurrat patrio popularis in aruo,
Sicq; paphages causalem necis.*

Hyas the brother of *Hyades*, was also slaine by a lionesse. The people called *Ampraciota* in *Affrique*, doe most religiously worship a lionesse, because a notable tyrant which did oppresse them was slaine by such an one. There is a mountaine nere the riuer *Indes* (called *Litaeus*) of a shephard to named, which in that mountaine did most superstitiously worshippe the Moone and contemned all other Gods, his sacrifices were performed in the night season; at length (saith the Author) the Gods being angry with him, sent vnto him a couple of lions who tore him in peeces, leaving no monument behind but the name of the mountaine for the accident of his cruell death.

The inhabitants of that mountaine weare in their eares a certaine rich stone (called *Clitoris*) which is very blacke, and bred no where else but in that place. There is a known storie of the two Babilonian louers, *Pyramus* and *Thisbe*, who in the night time had conuenanted to meete at a fontaine nere the sepulchre of *Ninus*, and *Thisbe* coming thither first, as she fare by the fontaine, a lionesse being thirstie, came thither to drinke water (after the slaughter of an Ox): at the sight whereof, *Thisbe* ranne away and let fall her mantell, which the lionesse finding tore it in peeces with her bloody teeth.

Afterward came *Pyramus*, and seeing her mantell all bloody and torne asunder, suspecting that she that loued him, being before him at the appointed place had beene killed by some wilde beast, very inconsiderately drew forth his sword, and thrust the same through his owne body; and being scarce dead, *Thisbe* came againe, and seeing her lover lye in that distresse, as one loue, one cause, one affection had drawn them into one place, and there one feare had wrought one of their destructions, she also sacrificed her selfe vpon the point of one and the same sword.

There was also in *Scythia* a cruell tyrant (called *Therodomas*) who was wont to cast men to lions to be deuoured of them, and for that cause did nourish priuately many lions: vnto this crueltie did *Ouid* allude, saying:

Therodomas eos ut qui sentire leones.

And againe:

Nontibi Therodomas crudusq; vocabitur Atreus.

Vnto this discourse of the bloud-thirstie crueltie of lions, you may adde the puissant glory of them, who both in sacred and prophane stories are said to haue destroyed lions. When *Sampson* went downe to *Thimnath*, it is said, that a yoong lyon met him roaring to destroy him, but the spirit of the Lord came vpon him, and he tore it in peeces like a Kid; wherein he was a type of Iesus Christ, who in like sort being set vpon by the roaring of the diuell and his members, did with facilitie (through his diuine nature) vterly overthrow the malice of the diuell. Afterward *Sampson* went downe to the *Philistine* woman whom he loued, and returning, found that Bees had entred into the lions carcasie and there builded, whereupon he propounded this riddle, *A voraci exiens abesse, & ex forti egressa est diuicio*: Out of the deuourer came meate, and out of the strong sweetnesse.

Men that
haue ouer-
come lions.

Ben230

Bensia the sonne of *Iehoiada* one of *Dauids* worthies, did in the Winter time in the snow kill a Lion in a ditch: *David* himselfe feeding his fathers flocke, slew a Lion and a Beare which had robbed him of a Lambe.

It is reported of *Perdicus* (one of the Captaines of *Alexander*) a valiant man, that he went alone into the den of a lionesse, but not finding her therein, tooke away her whelps and brought them forth to the admiration of all men; for the lionesse both among the Barbarians and Græcians is accounted the strongest and most vnersistable beast. In the Northerne parts of the world (saith *Pausanias*) nere the monuments of *Alcides* and *Istus*, the sonnes of *Hercules*, there was a Lyon which slew many people, and at last also *Euppius* the onely sonne of King *Megareus*; whereat the King grew so sorrowfull and angrie, thirsting after reuenge, that he promised to the man that could overcome him his daughter and the succession of his kingdome: There was a noble and valiant yong man called *Alcathus*, who vndertooke the action and killed the Lion, for which thing he obtained both the wife and the kingdome according to the promise of *Megareus*, and therefore in thankfulness of so good fortune, he builded there a famous Temple dedicating it to *Diana*, *Agrotera*, and *Apollo Agræus*.

We haue spoken before of *Lysimachus*, vnto whom we may adde *Polydamas* the *Scythian*, who in all things he tooke in hand, propounded vnto himselfe the example of *Hercules*, and did kill a Lion of monstrous stature and bignesse, being vnarmed, in the mountaine *Olympus*, as at another time he held a Bulls leg so fast in his hand, that while the beast strove to loose himselfe he left the hooft of his foote behinde him. When *Hercules* was a boy or stripling, he slew the *Teumessian* Lion in *Teumessus* a mountaine of *Beocia*, and pulled off his skinn which euer after he wore insteade of a cloke. This Lion is also called a *Nemean* Lion, yet some are of opinion that the *Nemean* Lion, was another called also the *Moloschæan* because hauing killed the sonne of *Notorchus*, he perswaded *Hercules* which did sworne with him, to take reuenge in his stead.

From whence the *Nemean* sacrifices is performed by the Græcians in remembrance of *Hercules*, and *Lucan* maketh mention of this *Nemean* Lion in this verse:

Si senum premere Nemaum sana leonem.

And vpon the den of the lion was a Temple builded and dedicated to *Iupiter Nemeus*. *Varinus* speaking of the *Nemean* lion telleth this story thereupon, whereas saith he, the said lion could not be killed with any sword, dart, or other sharpe instrument, *Hercules* rote him in peeces with his handes without all weapons, and afterward wore his skinn in remembrance of that victorie: It happened on a day, that as he trauailed he met with his friend *Telamon* who wanted children, of whom he was intreated that he would make sacrifice to *Iupiter* for him in that weed or garment, and also intreat for a sonne. *Hercules* yeilded, and taking the golden censer in his hand, made the sacrifice and supplication to *Iupiter*, that *Telamon* might haue a sonne, and as he sacrificed, an Eagle flew ouer them, which in Greeke is called *Aetos*, wherefore when *Hercules* saw the same, he charged *Telamon* that his sonne should be called *Aetos*; that is, an Eagle: and so he was, but afterward he was called *Aiux*, and wore continually that Lyons skinn which was giuen him by *Hercules*: and therefore he could not be wounded: But I take this to be but a fable: rather this was the truth.

Aiux was a valiant souldier, and so warily carried himselfe in many battailes, that he neuer receiued wound, but at last he slew himselfe with his owne sword thrusting it thorough his necke; and for this cause it was fabled, that he neuer could be wounded by auertue, as was imagined conferred on him from *Hercules*. *Ouid* hath a wittie fiction of one *Phyllis*, who fell so deeply in loue with a little boy, that at his pleasure he tooke many wilde beasts, birds, and Lions, and tamed them to the delight of his *Amasius*: at length the insatiable boy required him to doe the like by a Bull, which hee had overcome, but *Phyllis* denying that request, the boy presently cast himselfe downe from a rocke, and was afterward turned into a Swanne; by which the Poet declareth the vnnersistable regard which wretchlesse and childish mindes beare towards the greatest labors and dangers of the best men, and that in such society a man is no longer beloued, then

he giueth, also the deniall of one small request cannot be endured although a thousand good turnes haue gone before it, wherefore such mindes may well be transfused into Swannes, which forsake their owners and breeders, going and swimming farre from their first and proper habitation.

Men transf-
gured into
Lions accord-
ing to poets
and fictions

Having but mentioned such a story, it is not exorbitant to adde in one worde other fictions of metamorphosing, and transfiguring men into Lions, which we promised in the former discourse of *Amasis & Apollonius* when I discoursed of the foode of Lions.

And first of all, it is not vnproper to remember the caution of *Timaeus* the *Pythagorean* who affirmeth, that the mutation of men into beastes is but a fiction brought in for the terrour of wicked men, who seeing they cannot be restrained from vice for the loue of well doing, they may be deterred for the feare of punishment, which is meant by such beauly transmutations.

Olympiodo-
rus.

And this thing is thought to be most consonant to the opinion of *Plato*, for in consideration of the habite and not of the kinde, a good house-keeper and charitable nourishing man is said to be transfused into a tree: he which liueth by catching and snatching, to serue his owne concupiscence into a Kite, he which for loue of military discipline and martiall affaires into a lion, he that was a tyrant and a deuourer of men into a dragon: & *Empedocles* also said, that if a man depart this naturall life and be transfused into a brute beast, it is most happiest for him if his soule goe into a lion: but if he loose his kinde and senses and be transfused into a plant, then is it best to be metamorphosed into a Laurell or Bay tree. And for these causes we read of *Hippo* chaunged into a lion, and *Atlas* into a lionesse, and the like I might say of *Proteus*, of the *Curetes*, and others: and generally all the Easterne wise men beleue the transmigration of spirites from one into another, and insinuated so much to their symmists and disciples, making little or no difference betwixt the natures of men and brute beasts.

Porphyrius

Therefore they taught that all their Priests after death were turned into lions, their religious Vestals or women into Hyænaes, their seruants or ministers in the temples about the seruice of their vaine Gods into Crows and Rauens, the fathers of families into Eagles and Hawkes, but those which serued the *Leonticke* altars, meaning *Nemesiaca* instituted for the honour of *Hercules*, were transformed diuersly: but of all these we haue already expressed our opinion, namely to beleue and thinke so basely of man-kinde, created after the image as once to conceiue or entertaine one thought of such passing of one from another, were most lewd and diabolically; but to conceaue them as allegories by which the mindes of the wise may be instructed in diuine things, and Gods iudgements, as it is poetically, so is it not against any point of learning or good religion.

The vnder-
standing of
Lions.

As that which hath bene already exprest most notably describeth the nature of the lion, so that succeedeth hath the same vse for the manifestation of the dignity and honor of this beast. First of all therefore to begin with his vnderstanding, and to shew how neere hee commeth to the nature of man. It is reported by *Elianus*, that in *Lybia* they retaine great friendship with men, enioying many things in common with them, and drinking at the same well or fountaine.

And if at any time he being deceiued in his hunting, and cannot get to satiffie hunger, then goeth he to the houses of men, and there if he finde the man at home, he will enter in and destroy, except by wit, policie, and strength, he be resisted; but if he finde no man but onely women, they by rayling on him and rebukes driue him away, which thing argueth his vnderstanding of the *Lybian* tongue; The summe and manner of those speeches and wordes which she vseth to affright and turne them away from entering houses, are these:

Art not thou ashamed being a Lyon the King of beastes to come to my poore beggmeate at the handes of a woman? and like a sicke man distressed with the weaknesse of bodie to fall into the handes of a woman, that by her mercy thou mayest attaine those thinges which are requisite for thy owne maintenance and sustentation? yea rather thou shouldest keepe in the mountaines and lue in them, by hunting the Hart and other beasts, provided in nature for the lions foode, and not after the fashion of little base dogges, come and lue in houses meate at the hauds of men and women.

By

By such like words she enchanteth the mind of the Lyon, so that like a reasonable person ouercome with strong arguments, notwithstanding his owne want, hunger, and extremity, he casteth his eyes to the ground ashamed and afflicted, and departeth away without any enterprise: Neither ought any iudicious or Wise-man thinke this thing to be incredible, for we see that Horffes and Dogges which lue among men, and heare their continual voices, do discern also their termes of threatning, chiding, & rating, and so stand in awe of them; and therefore the Lyons of *Libia*, whereof many are brought vp like Dogs in houses, with whom the little children play, may well come to the knowledge and vnderstanding of the *Maurysian* tongue.

It is also said they haue vnderstanding of the partes of men and Women, and discern sexes, and are indeed with a naturall modesty, declining the sight of womens priuy parts. And vnto this may be added the notable story of a Lion in England (declared by *Crantzias*) which by euident tokens was able to distinguish betwixt the King, nobles, and vulgar sort of people.

Leo Afr.

As the eares of Horffes, are a note of their generosity, so is the taile of Lyons, when it standeth immouable, it sheweth that he is pleasant, gentle, meeke, vnmoued, and apt to endure any thing, which falleth out very seldome, for in the sight of men hee is seldome found without rage. In his anger, he first of all beateth the earth with his taile, afterwards his owne sides, and lastly leapeth vpon his prey or aduersary. Some creatures vse to wag their tails, when they see suddenly those which are of their acquaintance, as Dogges; but Lyons and Bulles, do it for anger and wrath. The reason both of one and other, is thus rendered by *Aphroditus*.

The anger of
Lyons, and
the signes
thereof.

Adamantius,
Albertus.

The back-bone of such beasts is hollow, and containeth in it marrow, which reacheth to the taile, and therefore there is in the taile a kinde of animall motion, and power. For which cause when the beast seeth one of his acquaintance, hee waggeth his taile by way of salutation for the same reason that men shake hands, for that part is the readiest and nimblest member of his body, but Buls and lions, are constrained to the wagging of their tails for the same reason that angry men are light fingered, and apt to strike: for when they cannot haue sufficient power to reuenge, they either speake if they be men, or else bark if they be Dogges, or smite their sides with their taile if they belions; by that meanes vttering the furie of their rage to the ease of nature, which they cannot to the full desire of reuenge.

But we haue shewed before that the lion striketh his sides with his taile, for the stirring vp of himselfe against dangerous perils, for which cause *Lucan* compareth *Cesar* in his warlike expedition, at *Pharsalia* against his owne Countrey, before his passage ouer *Rubicon*, whilest he exhorted his souldiours, to a Lyon bearing himselfe with his owne taile, in these verses;

Inde mora soluit belli, tumidumq; per annem,
Signa tulit propere: sicut squallentibus armis,
Aestifer a Lybies, viso leo cominus hoste;
Subsedit dubius, totam dum colligit iram,
Mox ubi se sese stimulauit verberare caude,
Erexitq; iubat, vasto & graue murmur hiatu.
Infremuit: tum sortis leuis si lancea Mauri.
Hareat, aut latum subeant venabula pectus,
Per ferrum tanti securus vulneris exit

There are many Epigrams, both Greeke, and latine, concerning the rage, force, friendship, and society of lions with other beasts, whereof these are most memorable: the first of a Hare which through sport crept through the mouth of a tame lion, whereof *Martiall* writeth in this sort, teaching her to fly to the lions teeth against the rage of Dogs, in these verses.

Rictibus his tauras, non eripere magistri,
Per quos prada fugax, itaq; reditq; lepns,
Quodq; magis mirum, velotior exit ab hoste.
Nec nihil a tanta, nobilitate refert.
Tusior in sola, non est cum curris arena.

Nes

*Nec caus tanta conditur ille fide,
Si vitare canum morsus, lepus improbe gnavis
Ad qua confugas, ora leonis habes.*

There is another of the same Poets, about the society of a Rame and a Lyon, wherein he wondereth, that so different natures should live together, both because the Lion forgetteth his prey in the woods, and also the Ram, the eating of green grass, and through hunger, both of them constrained to tast of the same dithes, and yet this is no other, then that which was foretold in holy scripture, the lion and the lambe should play together, the Epigram is this;

*Massili leo fama iungi, peicorisq; martius,
Lanigeri, mirum qui posuere fide,
Ipse licet videas, cauea stabulantur in una,
Et pariter socias, carpit uterq; dapes
Nec factu nemorum gaudent, nec mittibus herbis,
Concordem faciat, sed rudis agna famem.*

For we haue shewed before, that a Lyon in his hunger, will endure nothing, but fearfully falleth vpon euery prey, according to these verses of *Mannilius*.

*Quis dubitet, vasti que sit natura leonis?
Quasiq; suo dietet, signo nascentibus artes?
Ille nouas semper pugnas, noua bella ferarum,
Apparat, & pecorum, viuit spolio, atq; rapinis.
Hoc habet, hoc studium postes, ornare superbos
Pellibus, & captas domibus configere predas,
Atq; parare metum syluis, & viuere rapto.*

The hunting
and taking
of Lyons.

Concerning the hunting and taking of lions, the Indian dogs, and some other strong hunters do set vpon Bats, Bores, and Lions, as we haue said before in the History of dogs: but dogs, which are begotten of Tygers, amongst the Indians, and those of *Hyrcania*, especially doe this thing, as it is noted by *Mantuan* concerning the fortitude and courage of a dog, saying:

Et truculentus Helor certare leonibus audens.

In the prouince of *Ginezui* which is subiect to the great *Cham* king of *Tartaria*, there are very many lions which are very great and cruell: and in that region the dogs are accounted so bould and stronge, as they will not feare to inuade or set vpon those lions; And it oftentimes commeth to passe, that two dogs and a hunting Archer sitting on horse-back do kill and destroy a lion, for when the Dogs perceiue the Lion to be neare them, they set vpon him with great barking, but especially when they know themselves backed with the help of a man, they do not cease to bite the lion in his hinder parts and taile: and although the lion doth oftentimes threaten them with his frowning and terrible countenance, turning himselfe this way and that way, that he might teare them in peeces, notwithstanding the dogs looking warlike vnto themselves, are not easily hurt by him, especially when the hunting Horse-man following them, doth seeke the best meanes to fasten his Dare in the lion, when hee is bitten of the Dogges, for they are wise enough to consider their owne help. But the Lyon then flyeth away, fearing leaste the barking and howling of the dogs, may bring more company both of men and dogs vnto him.

And if he can, he betaketh himselfe rightly vnto some tree, that he may enjoy the same for a place of defence for his backe, then turning himselfe, with a scornfull grinning hee fighteth withall his force against the Dogges. But the Hunter comming neare vpon his Horse ceaseth, not to throw Darts at the lion vntill he kill him: neither doth the lion feeble the force of the Darts vntill he be flaine, the Dogges doe vnto him so great hurte and trouble.

If a lion be seene in the time of hunting, being ashamed to turne his backe, he doth a litle turne away himselfe if be oppressed with a multitude: being remoued from the sight of the Hunters, he doth hastily prepare for flight, thinking that his shame is cleared by concealing himselfe; and therefore knoweth that the woods cannot giue testimony of this feare.

*Panlus,
Vnctus.*

He doth want in his flight the leaping which he useth in pursuing other beasts. He doth craftily dissemble and abolish his footesteps to deceiue the Hunters: *pollux* affirmeth that if a Hunter do fight against any wilde Beasts, as a Bore, he must not straddle with his Legges wide abroad, but keepe them together within the compasse of a foote, that hee may keepe his ground stedfast and sure, euen as the manner is in Wrestling: for there are some wilde Beasts as Panthers and Lyons, when they are hunted, and are hindered in their course by their Hunters, if they be any thing neare them doe presently leape vpon them.

But the stroke which is giuen ought to be directed or leauelled right against the breast, and the hart, for that being once stricken is incurable. (*Xenophon* saith in his book concerning Hunting, that Lyons, Leopards, Beares, Pardals, Lynxes, and all other wilde Beasts of this sort which inhabite desert places (without *Greece*) are taken about the *Pangæon* Mountaine, and the Mountaine called *Cyrus* about *Macedony*: some in *Olympus*, *Myssus*, and *Pindus*: some in *Myra* about *Syria*, and in other Mountaines which are fit for the breeding and nourishing Beastes of this kind. But they are taken partly in the Mountaines by poyson of Wolfe-bane, for the sharpnesse of the Region (because that can admit no other kind of hunting as by Nets and Dogges) but mingling this with that thing in which euery wilde beast delighteth, the Hunters doe cast it vnto them neare the Waters. There are some also which do discende downe in the night time, who are taken in regard that all the waies by which they should ascende vnto the Mountaines are stopped with Hunt-men, and weapons, neither being so excluded, are they taken without great perill vnto the Hunt-men.

There are some also which make pitfals or great ditches in the ground to catch Lyons, in the midst whereof, they leaue a profound stony pillar, vpon which in the night time they tye a Goat, and do hedge the pitfals round about with boughes, least that it might be seen, leauing no entrance into the same. The Lyons hearing the voice of the goat in the night, doe come vnto the place and walke round about the hedge, but finding no place wherethey may enter, they leape ouer and are taken. *Oppianus* doth describe three manner of waies of hunting Lyons, which also *Bellafarius* doeth, but he doth describe them in my mind very vnskillfully.

The first of them is rehearsed out of *Xenophon*, we will notwithstanding also adde thereunto *Oppianus*: for he doth vary in both of them. The second is made by fire, the third by Whips or scourges. The first manner of way is therefore as *Gillius* for the most part tranlateth out of *Oppianus*, in this sort. Where the Hunters of *Lybia* doe obserue the beaten path or way of the Lyon going out of his den vnto the Water, they make a broad and round ditch neare vnto it, in the midst whereof they raise vp a great pillar, vpon which they hang a sucking Lambe, they compasse the Ditch round about with a Wall of stones heaped together, least that when the wilde beast commeth neare hee perceiue the deceite. The Lambe being fastened vpon the top of the pillar, doth incitate the hunger-staruened hart of the Lyon by his bleating, therefore comming neare, and not being able to stay longer about the Wall, he doth presently leap ouer and is receiued into the vnlooked for ditch, in which being now included, he vexeth himselfe in all the partes of his body, lifting himselfe vp rather at the lambe then to go forth, and being againe overthrowen, he maketh force again. These things *Gillius* affirmeth.

The other manner of hunting by fire, is the deuise of the people which inhabite about the Ryuer *Enphrates*, who hunt Lyons after this manner. The Hunters some vpon stronge Horses, and some vpon gray Horses with glazen eies which are more swift, & which dare onely meete lions, when other Horses dare not abide the sight of Lyons: other being on foote do set the Nets. Three of them being placed in the snares remaine to vnderprop the Nets, with staves and stakes: one in the middle, all the rest in both the bendings or turnings of the same, so that he which is in the middle can heare both the other at the farther endes: some setting round about in warlike manner, holding pitchy fire-brands in their right hands, and bucklers in their left: for with those they make a very great noyse and clamor, and with shewing their fire-brandes, put the wilde beastes in an incredible feare: Therefore when all the Horse-men being spread abroad inuade the beastes, and the

Three waies
to take Lyons.

The second.

and the footemen likewise doe follow with a great noise: the Lyons being terrified with the crying out of the hunters, not daring to resist, giue place: and aswell for feare of fire, as of the men they runne into the nets and are taken: like as fishes in the night time, by fire are compelled and driuen into the nets of the fishers.

The third.

The third manner of hunting is done with lesser labour: that is, foure strong men armed with shields, and fortified all ouer with thonges of leather, and hauing helmets vpon their heades, that onely their eyes, noses, and lips may appeare, with the brandishing of their firebrands rustle in vpon the Lyon lying in his den: he not bearing this indignation, with a gaping and open wide mouth, the lightning, or burning of his eyes being inflamed, breaketh forth into a great roaring, and with such celeritie rustleth vpon them, as if it were some storme and tempest: they with a firme and constant courage abide that brunt: and in the meane while that he couereth to catch any of them in his teeth or claws, another of them, prouoking him behinde doth smite him, and with a loud noise or clamour doth vex him: then the Lyon in hast leauing the first which he had taken in his mouth, turneth backe his mouth vnto the hinder: each of them in seuerall parts doe vex him: but he breathing forth warlike strength, runneth here and there, this man he leauech, that hee snatcheth vp on high: at the length being broken with long labour, and wearied, foaming in his mouth, he lyeth downe straight vpon the ground, and now being very quiet they binde him, and take him from the earth as if he were a Ramme. I doe also finde that lions are intricated in snares or traps, bound vnto some poste or pile, nigh vnto some narrow place, by which they were wont to passe.

But *Pliny* saith, that in times past it was a very hard and difficult manner to catch Lyons, and that the chiefeest catching of them was in ditches.

In the mountaine *Zaronius* in *Affricke*, the strongest men doe continuall hunt Lyons, the best of which being taken they send them vnto the King of *Fesse*: and the King ordereth his hunting in this manner: in a very spacious field there are little hutches built of that height as a man may stand vpright in them: euery one of these is shut with a little gate, and within standeth an armed man, the Lyon being rayfed and forced to that place the dores being open, then the Lyon seeing the dores open, runneth with great force, which being shut againe, hee is prouoked to anger: Afterward they bring a Bull to combat with him, where beginneth a cruell fight, in which, if the Bull shall kill the Lyon, the honour of that day is finished, but if the Lyon overcome him, all the armed men which in number are almost twelue, come forth to fight against the Lyons. Some of them hauing boare speares of sixe cubits long: but if the armed men shall seeme to overcome the Lyon, the King commaundeth the number to be diminished, and if on the contrarie, the armed men be overcome: the King with his Nobles sitting in an high place to see the hunting kill the Lyon with Crosse-bowes, but it commeth often times to passe, that euery one of them is slaine before the Lyon.

The reward of those which combat with the Lyon is ten golden Crownes, together with a new garment: neither are any admitted vnto this fight, except they are of a most pregnant and valorous strength, and borne in the mountaine *Zalag*, but those which doe first of all prouoke and giue on-set to the Lyons, are borne in the mountaine *Zaronius*.

To conclude this discourse of the hunting of Lyons. If it fortune that hee be followed with men and dogges, yet in the plaine fieldes hee neuer menderth his pace, as some writers affirme, oftentimes turning about and looking vpon his pursuers, as it were to dare their approachment, and to giue defiance vnto all their preences: yet hauing gotten the thicket, he looketh to his safetie with his best celeritie and speede, so wisely tempering his feare before his foes, that it may seeme a boldnesse, and so politiquely when he thinketh no eye seeth him, no longer dissembleth with himselfe, but runneth away like a fearefull Hart, or Hare, laying downe his eares, and striking his taile betwixt his legges, like a curre-dogge, seldome times looking behinde him, but most iressfully vpon those that come before him, especially if he receaue from them any wound, wherevnto *Horace* alluded saying:

Quid ut nouerca me intueris, aut ut petis ferro bellua?

Lx

In his course he spareth no beast that he meeteth, but falleth vpon it like a mad-dogge, (except swine) for he is afraid of their bristles; and if a man doe not attempt to wounde him, he will snatch at him, and overthrow him, but doe him little harme; according to these verses of *Onid*:

*Corpora magnanima satis est prostrasse leoni
Pugna suum finem, cum iacet hostis, habet.*

He obserueth most vigilantly the hand that woundeth him, and laboureth to take reuenge for the euill turne, and so it remaineth in his minde, till opportunitie send him his aduersaries head: as may appeare by this story following.

When *Juba* King of *Moore*, (the father of him which when he was a child was brought in triumph) traualled through the wildernesse with an army of souldiers, to repress certain rebels in one part of his dominion, which had shaken off his gouernement, and to settle them againe in their first allegiance. There was a noble young souldier in his traine, of the race of the nobilitie, and not only very strong, but also well experienced in hunting, and by the way he with other of his fellowes met with a Lion, at whom he presently cast a dart, and gaue him a fore wound, but not mortall; after the wound receaued, the Lyon went away guiltie of his hurt, and the young men did not prosecute him, but went forward on their journey: After a whole yeare, the King returned homeward the same way, and his company that he carried with him, among whom was this young gallant that wounded the Lyon: The lion hauing recovered his hurt, and hauing his denne neere the way and place of his harme, perceiuing a returne of the armie, went furiously among them and found out the man whose hand had wounded him, and could not by any help of his associats be stayed from a reuenge, but tore the young souldiour in peeces, and departed away safe, for the residue seeing his rage, ran all away, thinking him to be some deuill in the likenesse of a Lyon.

After the taking of Lyons, it followeth that we should intreat of their taming, and first of all, they which are tamed in their infancy while they are whelpes, are most meeke and gentle, full of sport and play, especially being filled with meate; so that without danger, a stranger may meet with them: but being hungry, they returne againe to their owne nature, for as it is true (which *Seneca* saith) *Leonibus manus magister inserit osculator Tigrim suoculos*, that is to say. The master of a Lyon may put his hand in his mouth, and the keeper of a Tyger may kisse him, yet is it also to be feared, *Tigres leonesq; nunquam feritatem exuunt, aliquando submittunt, & cum minime expectaueris, toruitas maligna redibit*. Lions & Tygers do neuer leaue off their wildenesse, although sometimes they yeeld, and seeme to be submisse, yet vpon a suddaine when a man expecteth not, their malignant wrath breaketh forth, and they are exasperated.

Wherefore after they grow to be old, it is impossible to make them vtterly tame, yet we read in diuers stories of tame Lyons, whether made so from their littering, or els constrained by the Art of man, such are these which follow; *Hanno*, had a certain Lyon, which in his expeditions of war carried his baggage, and for that cause the *Carthaginians* condemned him to be banishment, for said they, *Male credi libertus ei, cui in tantum ciuitatis feritas*. It is not safe to trust such a man with the gouernment of the common welth, who by wit, pollicy, or strength, was able to overcome, and vtterly to alter the wilde nature of a Lion: for they thought he wold proue a Tyrant that could bring the Lion to such meekenes, as to waite on him at Table, to lick his face with his tongue, to smooth his hand on his backe, and to liue in his presence like a little dogge.

The Indians tame lions and Elephants, and set them to plough, *Onomarcus*, the tyrant of *Cattana*, had Lyons with whom he did ordinarily conuerse. In the country of *Elyma* there was a Temple of *Adonis*, wherein were kept many tame Lyons which were so farre from wildnesse, and fiercenesse, that they would imbrace and salute the people that came in there to offer: Also if any one called them to giue them meate, they would take it gently, and depart from them with quietnesse: Likewise in the kingdom of *Fes*, in a plaine called *Adeesen*, there are certaine forests wherein liue tame and gentle Lyons, which if a man meete, he may driue away with a small sticke, or wand, without receauing any harme; And in an other region of *Affrick*, the Lyons are so tame, that they come dayly into

Of the taming of lions.

Calius

Aelianus

Leo Afer into

Leo Afer

Pliny

Aristotle
Alberius

into Citties, and goe from one streete to another, gathering, and eating bones; from whose presence, neither women nor children run away. Likewise in many parts of *India*, they haue Lyons so tame, that they leade them vp and downe in leames, and accustom them to the hunting of Bores, Buls, and wilde Asses like dogges, for their noses are as well fitted for that purpose, as the best hounds, as we haue shewed before of the King of *Tartary*.

The best
meane, to
tame Lyons.

And the best meanes of taming them is the rule of *Apolonius*, which he said was the precept of *Pharaotes*, which is, that they be neither handled too roughly, nor too mildly, for if they be beaten with stripes, they grow ouer stubborne, and if they be kept in continuall flatteries, and vsed ouer kindly, they grow ouer proud: For they held opinion, that by an equall commixtion, of threatning, and faire speaking, or gentle vsage, by which meanes they are more easily brought to good desired conditions, and this wisdom the auncients did not onely vse in the taming of Lyons, but also in restraining of tyrants, putting it as a bridle in their mouthes, and a hooke in their nostrils, to restraîne them from fury, and madnesse.

Albertus saith, that the best way to tame Lyons is to bring vp with them a little dogge, and oftentimes to beate the same dog in their presence, by which discipline, the lion is made more tractable to the will of his keeper. It is said of *Helioabalus*, that he nourished many tame Lyons, and Tygers, and other such noysome beastes, calling himselfe their great mother; and when he had made any of his friends drunke in the night time, hee shut them vp together (who quickly fell asleepe) through the heauinesse of their heads, who being so a sleepe, he turned in amongst them some of his foresaid children, both Lyons, Beares, Tigers, and such like: at whose presence in the morning, his drunken friends grew so amazed, that oft times, some of them fell dead for feare: and to conclude, there is a story in a certaine Epigram, of a Lyon wandring abroad in the night time, for the auoiding of frost, & cold, came into a fold of Goates: at the sight where of the Goate-herds were much afraid, calling in question not onely the liues of the flocke, but also their owne, because euery one of them, thought himselfe bound to fight vnto death in defence hereof: whereupon according to the manner of men in extremitie, they all made their prayers, desiring God to be deliuered from the Lion, and according to their wishes so it came to passe; for after the Lyon had lodged in the warme folde of Goates a whole night, he departed in the morning, without doing any harme to man or beast; wherefore I take this Lyon to be of the tame kynde, and as in all beastes there are differences both of natures, and inclinations, as we may see in dogs, some of them being more apt after the manners of men, and to be ruled by them then others, so also I see no reason, but that in the fierce, and royall nature of Lyons, some of them should be more inclinable, to obedience, subiection, and submission; whereunto being once wooen they neuer afterwarde vtterly shake off their vassalage and yoke of them which ouercome them.

The triumphs,
games and
combats with
Lions.

From hence it came, that there were so many spectacles, at *Rome*, as first of all *Lucius Scilla*, in the office of his aedilitie, or oversight of the Temple, brought into the Roman circle, or ring, one hundred great maned Lyons loose, which alwaies before that time, were turned in bound, or musled. And King *Bochus* sent so many valiant Archers, and dart-casters, to fight with them and destroy them. After him *Pompey* the great, in the same place brought in a combate, consisting of six hundred great Lyons, & among them there were three hundred fiftie maned Lyons: Also he instituted hunting of Lyons at *Rome*, wherein were slaine fye hundred. *Cæsar* when he was Dictator, presented in spectacle foure hundred Lyons. *Quintus Scæuola* caused Lyons to fight one with an other. But *Marcus Antonius*, in the ciuill warre, after the battaile of *Pharsalia*, did first of all cause Lyons to be yoked, and draw the Chariot of triumphes; wherein he himselfe sate, with one *Cithæris* a Iester, which thing was not done, without shew and obseruance, of a prodigious and monstrous action, and especially in those times, wherein it was interpreted, that as the noble spirits of those Lyons were so much abased, and vassalaged, in steede of horses to draw a chariot, they being in nature the King of beastes, so it was feared that the auncient nobilitie of *Rome*, the graue Senators, and gallant Gentlemen, commanders of the whole common-wealth, should in time to come, through ciuill

warres,

warres, and pride of the people, be depriued of all honor, and brought down to the basest offices, of the whole state, *Antoninus Pius*, nourished a hundred lions. *Domician* the Emperour, called for *Acilius Gabrio* the consull, into *Albania*, about the time that the games were celebrated, for the prosperity of youth and young men which were called *Iuuenalia*, to fight with a great Lyon, and *Acilius* comming wisely into the combat did easily kil him. In ancient time when lions could not be tamed, they did discern them by their teeth, and nailes, and so taking as it were the sting and poyson from the serpent, and the Weapons wherein consisteth all their strength, they were without all perill, sent into the publike assemblies, at the time of their general meetings, and great feasts. *Martiall* hath an excellent Epigram, of the great Lion before exhibited in publike spectacle by *Domitian*, wondering that the *Masilian* and *Ausonian* shepherds were so afraid of this lion, & made as great a noise, and murmur about his presence as if he had bin a heard of lions, and therefore he commendeth the Libian country for breeding such a beast, and withall expresseth the ioy of the shepherds for his death, as are shewne in these verses following;

*Audistur quantum Massyla per auiæ murmur,
Innumero quoties sylua leo ne furit:
Pallidus attonitos ad plena mapalia pastor
Cum reuocat tanros: & sine mente pecus
Tantus in Ausonia fremuit modo terror arena
Quis non esse gregem crederet? vnus erat,
Sed cuius tremarent ipsi quodq; iura leones,
Cui diadema daret marmore picta Nomas.
O quantum per colla decus, quem sparsit honorem,
Amrea lunata cum stetit vnda iuba.
Grandia quam decuit latum venabula pectus
Quantæq; de magna gaudia morte tulit?
Vnde tuis Libie tam felix gloria syluis
A Cybeles nunquid venerat ille iugis
An magis Herculeo Germanice misit ab astro
Hanc tibi vel frater, vel pater ipse feram.*

We haue shewed already that Lions although neuer so well tamed become wilde againe, and that through hunger, which breaketh through stone Wallles, according to the common prouerb, and therefore maketh them to destroy whatsoeuer commeth in their way, according to these verses of *Virgill*;

*Impastus cen. plena leu. per ouilia turbans
Suadet enim vesana fames, manditq; trahitq;
Molle pecus, murmurq; metu, fremet ore cremento.*

Such a one was the Lyon of *Borsius* Duke of *Ferrara*, who being in his caue would deuore Buls, Beares, and Boares, but with a Hare or little whelp he would play, and doe them no harme; at last leauing al his tamable nature, he destroyed a young wench, who oftentimes came vnto him to combe and stroke his mane, and also to bring him meat and flowers, vpon who *Strozza* made these two verses;

*Sustulit ingratus cui quondam plurima debens
Pectendaq; iubas, & fera colla dabat.*

The like vnto this also, was that tame Lyon that *Martiall* speaketh of, who returning to his first nature, destroyed two young children, and therefore he saith iustly, that his cruelty exceedeth the cruelty of war, the Epigram is this:

*Verbera securi, solitus leo ferre magistri
Insertamq; patris, blandus in ora manum,
Dediticit pacem, subito, feritate reuersa,
Quantæ in libicis, debuit esse iugis
Nam duo de tenera, puerilia corpora turba
Sanguineam, rastris que remouabat humum,
Senus & infelix, furiali dente peremit,*

T t

Martia

Pharvæle

Pliny

30

Martia non vidit, maius arena nefas.

Having thus spoken of the taming and taking lions, it also now followeth to entreat of the length of their life, and the diseases that are incident vnto them, with their severall cures: first therefore, it is held that they live very long, as threescore, or fourescore years: for it hath bene scene, that when a lion hath bin taken aliue, and in his taking received some wound wherby he became lame, or lost some of his teeth, yet did he live many yeares, & also it is found that some have bin taken without teeth, which were all fallen out of theyr head through age, and *Aelianus* saith, that a lion and a *Dolphin*, doe both consume away through multitude of yeares. The sicknesses wherewithal they are anoyd, are not very many, but those which they haue are continual: for the most part their intrals or inward partes, are neuer sound but lubricke to corruption, as may appear by their spittle, & also by their biting, and scratching of their nailes, for a man lightly touched by them at sometimes is as much poysoned, as by the biting of a mad dog, also by reason of this extreame hot nature euery each other day he suffereth one sickness or other, at which time he lyeth prostrate vpon the earth, roaring not all the day long, but at certain houres, and in his wrath he is consumed through the heat inclosed in his own body. And in his best estate he is afflicted with a quartan Ague, euen then when he seemeth to bee in health, and except this disease, did restraine his violence and mallice by weakning of his body, he would be farre more hurtful to mankind then he is: and this is to be vnderstood, in the summer time he falleth into this disease sometimes at the sight of a man, & is cured by the blood of dogs, according to *Albertus* and *Physologus*, when he feeleth himselfe sick, through aboundance of meat, he salethe vomiting, either by the strength of nature, or else helpeth himselfe by eating a kind of grasse, or green corne in the blade, or else rapes, and if none of these preuaile, then he fasteth, and eateth no more till he finde ease, or else if hee can meete with an Ape, he deuoureth and eateth his flesh, and this is the principall remedy and medicine, which hee receiueth against all his diseases, both in youth and age, and when he groweth old, being no more able to hunt Harts, Boares, and such beasts, he exerciseth his whole strength in the hunting, and taking of Apes, whereupon he liueth totally; and for these causes, there is a comparison betwixt the lion and the *Dolphin*, in *Aelianus*. *Leoni, & delphino multa sunt communia, uterq; imparat, ille terrenis, hic aquatilibus bestijs, senectute ambo tabescunt, & cum sunt in agitudine, illa terre stris, simia medetur, huius marina, quodq; simia remedio est:* that is, the lion and the *Dolphin* do agree in many thinges, both of them are kings, this ruleth ouer the beasts of the earth, and that ouer the beasts of the sea, both of them consume through age, and long life, and as the lion recouereth, by eating an Ape of the earth, so is the *Dolphin* cured by eating an Ape of the Sea, and thus much for the diseases and cure of lions.

Vnto this naturall discourse of lions belongeth the vse of their partes, both outward and inward, & also the severall pictures and statues erected for their singular monuments. First therefore with the skins of lions were the ancient Moores and Barbarians, enchaunting betwixt the mountaine *Caucasus* and the riuer *Cophena*, and so they appeared to *Apollonius* and his companions, as also in the skins of Panthers, with both which, they did not onely cloth themselves in the day time, but also slept vpon them in the night, and therefore *Hercules* is pictured wearing a lions skin, that the world might bee admonished what was the ancient attire of their forefathers. *Virgill* describeth *Aeneas* covered with a lions skin in this sort:

*Quem fulua leonis
Pellis obit totum prae fulgens unguibus aures,*

And againe:

*Ipse pedes tegmen torquens immane leonis,
Terribili impexum cata cum dentibus albis,
Indutus capiti, &c.*

And *Aeneas* sleeping vpon a lions skin, saying:

*Fulvigi, in sternor pelle leonis, Aeneas
Præcipiumq; toro, & vitulos pelle leonis
Accipit Aeneam.*

Adroffus

Adroffus was commaunded by the Oracle to marry his daughters to a boare and a lyon, when they came wooing vnto them. Whereupon *Tydeus* came in a Boares skinne, and *Polyneices* in a Lyons skin, vnto whom he gaue his Daughters in marriage, taking it to be the meaning of the Oracle, that men clothed in those skins should be the husbandes of his Daughters. From hence came the common prouerbe. *Indutus me leonis exuvium*, you put vpon me a Lyons skinne to signifie a man that taketh vpon him more then he is able to performe, and spend more then their condition will afford, and the beginning of the prouerbe was taken from *Hercules*, who clothed in a Lyons skin as we haue said before, and bearing in one hand a Club, and in the other a bow, in which attire hee went downe to hell to fetch out *Cerberus*.

Afterwards ther was one *Bacchus* which clothed with the same weede, and armed with the same weapons, in like sort in the imitation of *Hercules*, went down to hell, to heare the fayned disputation betwixt the two Poets, *Euripedes*, and *Aesculus*, at the sight whereof *Hercules* laughed, telling him, that such apparell did nothing at all become him, because he was wanton, tender, and effeminate. For it is not auailable to haue a rich ceremony, and want the true substance; a glorious outside, and a shamefull inside, the Armor of a Champion, and the heart of a base coward, the outward shewes of holiness, and the inward loue of prophanes. Others do thinke that the prouerbe was taken from that Asse called *Assius cumanus*, who being weary of his seruitude and bondage, slipt collar, and ran away into the wilde woods, wher finding by chance a Lyons skin, hee crept into it, and wore it vpon his body, vnder colour whereof, he rustled vp and downe the woods, to the terror of all the beasts, both with his taile and his fearefull voice: and the *Cumanes* themselves which had neuer seene a Lyon, were not a little affraid of this counterfeit beast. In this fashion he domineerd a good time, vntill at last there came a stranger to *Cume*, who seeing the counterfeit personate Asse Lyon by the way, hauing oftentimes seene both Lyons and Asses, knew it for an Asse, in a Lyons skinne, for if all other coniectures failed, yet this proued true, namely the length of his eares, wherefore he beat him wel, and brought him hometo his maister, before whom he pulled off the Lyons skin, and then his maister knew him to be his Asse. From which *Socrates* concludeth wisely, that no man ought to be afraid of outward greatnesse, because though the Asse was clothed with a lions skin, yet he was but an Asse. And that the skins of Lyons was vsed in garments, the saying of *Lysander* the *Lacedemonian* doth sufficiently proue; for when hee was blamed for his outward pompe, wherby he beguiled others, therefore condemned for foolish hipocricy, he made this answer, *Quo leonis peruenire pellis non potest, vulpinam assuisse, de decuerit*, euery man ought to haue two shutes of apparell, one of a Fox, and another of the Lyon. For whether the lions skin cannot come the Fox wil creep, and vther the fox cannot com the lion can. Clothes wrapt in a lions skin, killeth mothes: also a mans body anointed with the fat of a lion mingled with garlike, so as the fauor of the garlike may overcome the lions greace, he shal neuer be molested with wolus. Also if the folds of sheep be compassed about with the melted greace of lions, there is no wolues, nor rauening beasts will annoy the flocke. And so great is the feare of lions to wolues, that if any part of a lions greace be cast into a fountaine, the wolues neuer dare to drinke thereof, or to come neare vnto it. Also *Pliny* affirmeth, that if an *Ammulet* be made of lions greace, no man shal be harmed, wounded, or killed, by trechery or deceit: but you must vnderstand, that this was an inuention of the Magicians or wise-men, that by such pretences and promises of great matters, they might insinuate themselves, into the fauor of princes and noble men, and so make fooles of the world, and therefore they prescribe, the fat which is taken from betwixt the eie-lids or from the right part of their mouth or teeth, and the haire from the neather chap. It is likewise affirmed, that a man anointed all ouer with the blood of a Lyon, shal neuer be destroyed by any wilde beast.

There is an hearb which *Democritus* calleth *Helianthe*, growing in the Maritime Mountaines of *Cilicia*, and *Themiscira*, wherewithall the fat of lions, decocted with Saffron, and paulme wine with which all the kings of Persia were anointed, to make the beautiful bodies to looke vpon. And aboue all other things, the Magicians prescribed this composition, to make a man inuincible, the taile and head of a Dragon, the haire of a Lyons forehead,

T t 2

Ridiculous imitation.

Calus.

The fat of Lyons
Ruffs.
Albertus.

M. weellus.
Sextus.

Magical physicks not to be inuincible

*Martia non vidit, maius arena nefas.*The length
of a Lyons
life, and their
diseases.

Albertus

Cordus

Having thus spoken of the taming and taking lions, it also now followeth to entreat of the length of their life, and the diseases that are incident vnto them, with their severall cures: first therefore, it is held that they live very long, as threecore, or fourecore yeares: for it hath bene seene, that when a lion hath bin taken alive, and in his taking received some wound wherby he became lame, or lost some of his teeth, yet did he live many yeares, & also it is found that some haue bin taken without teeth, which were all fallen out of their head through age, and *Aelianus* saith, that a lion and a *Dolphin*, doe both consume away through multitude of yeares. The sicknesses wherewithal they are aoid, are not very many, but those which they haue are continual: for the most part their intrals or inward partes, are neuer sound but subiect to corruption, as may appear by their spittle, & also by their biting, and scratching of their nailes, for a man lightly touched by them at sometimes is as much poysoned, as by the biting of a mad dog, also by reason of this extreame hot nature euery each other day he suffereth one sickness or other, at which time he lyeth prostrate vpon the earth, roaring not al the day long, but at certain houres, and in his wrath he is consumed through the heat inclosed in his own body. And in his best estate he is afflicted with a quartan Ague, euen then when he seemeth to bee in health, and except this disease, did restraine his violence and mallice by weakning of his body, he would be farre more hurtful to mankind then he is: and this is to be vnderstood, in the summer time he falleth into this disease sometimes at the sight of a man, & is cured by the blood of dogs, according to *Albertus* and *Physoligus*, when he feeleth himselfe sick, through abundance of meat, he saileth a vomiting, either by the strength of nature, or else helpeth himselfe by eating a kind of grasse, or green corne in the blade, or else rapes, and if none of these preuaile, then he fasteth, and eateth no more till he finde ease, or else if hee can meete with an Ape, he deuoureth and eateth his flesh, and this is the principall remedy and medicine, which hee receiueth against all his diseases, both in youth and age, and when he groweth old, being no more able to hunt Harts, Boares, and such beasts, he exerciseth his whole strength in the hunting, and taking of Apes, whereupon he liueth totally, and for these causes, there is a comparison betwixt the lion and the Dolphin, in *Aelianus*. *Leonis, & delphino multa sunt communia, vterq; imparas, ille terrenis, hic aquatilibus bestijs, senectute ambob; tabescunt, & cum sunt in egritudine, illa terrestris, simia medetur, huic marina, quodq; simia remedio est:* that is, the lion and the Dolphin do agree in many things, both of them are kings, this ruleth ouer the beasts of the earth, and that ouer the beasts of the sea, both of them consume through age, and long life, and as the lion recouereth, by eating an Ape of the earth, so is the Dolphin cured by eating an Ape of the Sea, and thus much for the diseases and cure of lions.

The vse of a
Lyons seueral
parts.

Vnto this naturall discourse of Lyons belongeth the vse of their partes, both outward and inward, & also the seueral pictures and statues erected for their singular monuments. First therefore with the skins of lions were the ancient Moores and Barbarians, enshrouding betwixt the mountaine *Caucasus* and the riuer *Cophena*, and so they appeared to *Apollonius* and his companions, as also in the skins of Panthers, with both which, they did not onely cloth themselves in the day time, but also slept vpon them in the night, and therefore *Hercules* is pictured wearing a lions skin, that the world might bee admonished what was the ancient attire of their forefathers. *Virgill* describeth *Auentinus* covered with a lions skin in this sort:

*Quem fulua leonis**Pellis obit totum prae fulgens unguibus aures,*

And againe:

*Ipse pedes tegmen torquens immane leonis,
Terribili impexum cata cum dentibus albis,
Indutus capiti, &c.*And *Aeneas* sleeping vpon a lions skin, saying:*Fulvius in sternor pelle leonis, Aeneas
Præcipiumq; toro, & villosi pelle leonis
Accipit Aeneam.**Adroffus*

Adroffus was commaunded by the Oracle to marry his daughters to a boare and a lyon, when they came wooing vnto them. Whereupon *Tydaus* came in a Boares skinn, and *Polyneices* in a Lyons skin, vnto whom he gaue his Daughters in marriage, taking it to be the meaning of the Oracle, that men clothed in those skins should be the husbandes of his Daughters. From hence came the common prouerbe. *Indutus me leonis exuvium*, you put vpon me a Lyons skinn to signifie a man that taketh vpon him more then he is able to performe, and spend more then their condition will afford, and the beginning of the prouerbe was taken from *Hercules*, who clothed in a Lyons skin as we haue said before, and bearing in one hand a Club, and in the other a bow, in which attire hee went downe to hell to fetch out *Cerberus*.

Afterwards ther was one *Bacchus* which clothed with the same weede, and armed with the same weapons, in like sort in the imitation of *Hercules*, went down to hell, to heare the fayned disputation betwixt the two Poets, *Euripedes*, and *Aesculus*, at the sight whereof *Hercules* laughed, telling him, that such apparell did nothing at all become him, because he was wanton, tender, and effeminate. For it is not auailable to haue a rich ceremony, and want the true substance; a glorious outside, and a shamefull inside, the Armor of a Champion, and the heart of a base coward, the outward shewes of holinesse, and the inward loue of prophanes. Others do thinke that the prouerbe was taken from that Asse called *Asinus cumanus*, who being weary of his seruitude and bondage, slept collor, and ran away into the wilde woods, wher finding by chance a Lyons skin, hee crept into it, and wore it vpon his body, vnder collour whereof, he rustled vp and downe the woods, to the terror of all the beasts, both with his taile and his fearefull voice: and the *Cumanes* themselves which had neuer seene a Lyon, were not a little affraid of this counterfeit beast. In this fashion he domineerd a good time, vntill at last there came a stranger to *Cume*, who seeing the counterfeit personate Asse-lyon by the way, hauing oftentimes seene both Lyons and Asses, knew it for an Asse, in a Lyons skinn, for if all other coniectures failed, yet this proved true, namely the length of his eares, wherefore he beat him wel, and brought him home to his maister, before whom he pulled off the Lyons skin, and then his maister knew him to be his Asse. From which *Socrates* concludeth wisely, that no man ought to be afraid of outward greatnesse, because though the Asse was clothed with a lions skin, yet he was but an Asse. And that the skins of Lyons was vsed in garments, the saying of *Lyander* the *Lacedemonian* doth sufficiently proue; for when hee was blamed for his outward pompe, wherby he beguiled others, therefore condemned for foolish hypocricy, he made this answer, *Quo leonis peruenire pellis non potest, vulpinam assuisse, de decueris*, euery man ought to haue two shutes of apparell, one of a Fox, and another of the Lyon. For whether the lions skin cannot come the Fox wil creep, and vther the fox cannot com the lion can. Clothes wrapt in a lions skin, killeth mothes: also a mans body anointed with the fat of a lion mingled with garlike, so as the sauer of the garlike may ouercome the lions greace, he shal neuer be molested with wolues. Also if the folds of sheep be compassed about with the melted greafe of lions, there is no wolues, nor rauening beasts will annoy the flocke. And so great is the feare of lions to wolues, that if any part of a lions greafe be cast into a fountaine, the wolues neuer dare to drinke thereof, or to come neare vnto it. Also *Pliny* affirmeth, that if an *Ammulet* be made of lions greafe, no man shal be harmed, wounded, or killed, by trechery or deceit: but you must vnderstand, that this was an inuention of the Magicians or wise-men, that by such pretences and promises of great matters, they might insinuate themselves, into the fauor of princes and noble men, and so make fooles of the world, and therefore they prescribe, the fat which is taken from betwixt the eie-lids or from the right part of their mouth or teeth, and the haire from the neather chap. It is likewise affirmed, that a man annointed all ouer with the blood of a Lyon, shall neuer be destroyed by any wilde beast.

There is an hearb which *Democritus* calleth *Helianthe*, growing in the Maritime Mountaines of *Cilicia*, and *Themiscira*, wherewithall the fat of lions, decocted with Saffron, and paulme wine with which al the kings of Persia were annointed, to make the beautiful bodies to looke vpon. And aboute al other things, the Magicians prescribed this composition, to make a man inuincible, the taile and head of a Dragon, the haire of a Lyons forehead, and

Ridiculous
imitation.*Calins.*The fat of
Lyons
Ruffs.
*Albertus.**M. uellus.
Sextus.*Magical phy-
sicks not to
be nummable

Martia non vidit, maius arena nefas.

Having thus spoken of the raming and taking lions, it also now followeth to entreat of the length of their life, and the diseases that are incident vnto them, with their seuerall cures: first therefore, it is held that they liue very long, as threescore, or fourescore yeares: for it hath bene seene, that when a lion hath bin taken alive, and in his taking receiued some wound wherby he became lame, or lost some of his teeth, yet did he liue many yeares, & also it is found that some haue bin taken without teeth, which were all fallen out of their head through age, and *Aelianus* saith, that a lion and a Dolphin, doe both consume away through multitude of yeares. The sicknesses wherewithal they are anoid, are not very many, but those which they haue are continual: for the most part their intrals or inward partes, are neuer sound but subiect to corruption, as may appear by their spittle, & also by their biting, and scratching of their nailes, for a man lightly touched by them at sometimes is as much poysoned, as by the biting of a mad dog, also by reason of this extreame hot nature every each other day he suffereth one sickness or other, at which time he lyeth prostrate vpon the earth, roaring not all the day long, but at certain houres, and in his wrath he is consumed through the heat inclosed in his own body. And in his best estate he is afflicted with a quartan Ague, euen then when he seemeth to bee in health, and except this disease, did restrain his violence and mallice by weakning of his body, he would be farre more hurtful to mankind then he is: and this is to be vnderstood, in the summer time he falleth into this disease sometimes at the sight of a man, & is cured by the blood of dogs, according to *Albertus* and *Physiolagus*, when he feeleth himselfe sick, throug abundance of meat, he salet a vomiting, either by the strength of nature, or else helpeth himselfe by eating a kind of grasse, or green corne in the blade, or else rapes, and if none of these preuaile, then he fasteth, and eateth no more till he find ease, or else if hee can meete with an Ape, he deuoureth and eateth his flesh, and this is the principall remedy and medicine, which hee receiueth against all his diseases, both in youth and age, and when he groweth old, being no more able to hunt Harts, Boares, and such beasts, he exerciseth his whole strength in the hunting, and taking of Apes, whereupon he liueth totally; and for these causes, there is a comparison betwixt the lion and the Dolphin, in *Aelianus*. *Leoni, & delphino multa sunt communia, vterq; imparat, ille terrenis, hic aquatilibus bestijs, sene et uere cano tabescunt, & cum sunt in agridudine, illa terrestris, simia medetur, huius marina, quodq; simia remedio est:* that is, the lion and the Dolphin do agree in many thinges, both of them are kings, this ruleth ouer the beasts of the earth, and that ouer the beasts of the sea, both of them consume through age, and long life, and as the lion recouereth, by eating an Ape of the earth, so is the Dolphin cured by eating an Ape of the Sea, and thus much for the diseases and cure of lions.

Vnto this naturall discourse of lions belongeth the vse of their partes, both outward and inward, & also the seuerall pictures and statues erected for their singular monuments. First therefore with the skins of lions were the ancient Moores and Barbarians, enshabiting betwixt the mountaine *Caucasus* and the riuer *Cophena*, and so they appeared to *Apollonius* and his companions, as also in the skins of Panthers, with both which, they did not onely cloth themselves in the day time, but also slept vpon them in the night, and therefore *Hercules* is pictured wearing a lions skin, that the world might bee admonished what was the ancient attire of their forefathers. *Virgill* describeth *Auentinus* couered with a lions skin in this sort:

*Quem fulua leonis
Pellis obit totum præfulgens vnguibus aures,*

And againe:

*Ipse pedes tegmen torquens immane leonis,
Terribili impexum catacum dentibus albis,
Indutus capiti, &c.*

And *Aeneas* sleeping vpon a lions skin, saying:

*Fulvisq; in sterno pelle leonis, Aeneas
Præcipiumq; toro, & villosi pelle leonis
Accipit Aeneam.*

Adrastus

Adrastus was commaunded by the Oracle to marry his daughters to a boare and a lyon, when they came wooing vnto them. Whereupon *Tydeus* came in a Boares skinne, and *Polynices* in a Lyons skin, vnto whom he gaue his Daughters in marriage, taking it to be the meaning of the Oracle, that men clothed in those skins should be the husbands of his Daughters. From hence came the common prouerbe. *Indutus me leonis exuvium*, you put vpon me a Lyons skinne to signifie a man that taketh vpon him more then he is able to performe, and spend more then their condition will afford, and the beginning of the prouerb was taken from *Hercules*, who clothed in a Lyons skin as we haue said before, and bearing in one hand a Club, and in the other a bow, in which attire hee went downe to hell to fetch out *Cerberus*.

Afterwards ther was one *Bacchus* which clothed with the same weede, and armed with the same weapons, in like sort in the imitation of *Hercules*, went down to hell, to heare the fayed disputation betwixt the two Poets, *Euripedes*, and *Aesculus*, at the sight whereof *Hercules* laughed, telling him, that such apparell did nothing at all become him, because he was wanton, tender, and effeminate. For it is not auailable to haue a rich ceremony, and want the true substance; a glorious outside, and a shamefull inside, the Armor of a Champion, and the heart of a base coward, the outward shewes of holinesse, and the inward loue of prophanes. Others do thinke that the prouerb was taken from that Asse called *Assius cumani*, who being weary of his seruitude and bondage, slipt collar, and ran away into the wilde woods, wher finding by chance a Lyons skin, hee crept into it, and wore it vpon his body, vnder colour whereof, he rusted vp and downe the woods, to the terror of all the beasts, both with his taile and his fearefull voice: and the *Cumanes* themselves which had neuer seene a Lyon, were not a little affraid of this counterfeit beast. In this fashion hee dominated a good time, vntill at last there came a stranger to *Cume*, who seeing the counterfeit personate Asse-lion by the way, hauing oftentimes seene both Lyons and Asses, knew it for an Asse, in a Lyons skinne, for if all other coniectures failed, yet this proued true, namely the length of his eares, wherefore he beat him wel, and brought him home to his maister, before whom he pulled off the Lyons skin, and then his maister knew him to be his Asse. From which *Socrates* concludeth wisely, that no man ought to be afraid of outward greatnesse, because though the Asse was clothed with a lions skin, yet he was but an Asse. And that the skins of Lyons was vsed in garments, the saying of *Lysander* the *Lacedemonian* doth sufficiently proue; for when hee was blamed for his outward pompe, wherby he beguiled others, therfore condemned for foolish hypocricy, he made this answer, *Quo leonis peruenire pellis non potest, vulpinam assuisse, de decuerit*, euery man ought to haue two shutes of apparell, one of a Fox, and another of the Lyon. For whether the lions skin cannot come the Fox wil creep, and vher the fox cannot com the lion can. Clothes wrapt in a lions skin, killeth mothes: also a mans body anointed with the fat of a lion mingled with garlike, so as the fauor of the garlike may ouercome the lions greace, he shal neuer be molested with wolus. Also if the folds of sheep be compassed about with the melted greace of lions, there is no wolues, nor rauening beasts will annoy the flocke. And so great is the feare of lions to wolues, that if any part of a lions greace be cast into a fountaine, the wolues neuer dare to drinke thereof, or to come neare vnto it. Also *Pliny* affirmeth, that if an *Ammuler* be made of lions greace, no man shal be harmed, wounded, or killed, by trechery or deceit: but you must vnderstand, that this was an inuention of the Magicians or wise-men, that by such pretences and promises of great matters, they might insinuate themselves, into the fauor of princes and noble men, and so make fooles of the world, and therefore they prescribe, the fat which is taken from betwixt the eie-lids or from the right part of their mouth or teeth, and the haire from the neather chap. It is likewise affirmed, that a man anointed all ouer with the blood of a Lyon, shal neuer be destroyed by any wilde beast.

There is an hearb which *Democritus* calleth *Helianthe*, growing in the Maritime Mountaines of *Cilicia*, and *Themiscira*, wherewithall the fat of lions, decocted with Saffron, and pauline wine with which all the kings of Persia were anointed, to make the beautiful bodies to looke vpon. And aboue all other things, the Magicians prescribed this composition, to make a man inuincible, the taile and head of a Dragon, the haire of a Lyons forehead,

T t 2

Ridiculous imitation.

Celrus.

The fat of Lyons Ruffs. *Albertus.*

M. Cellus. Sextus.

Magical phisicke to be inuincible and

The length of a Lyons life, and their diseases.

Albertus

Cordin

The vse of a Lyons seuerall partes.

and the marrow of his bones, the spume or white mouth of a conquering Horse, bound vp together with a dogs claws in a Harts skin, with the nerues of a Hart or Roe. The dung of a Lyon drunke in wine, maketh a man for euer more to abhor wine.

It was also wont to be obserued, that when Lions forooke the Mountaines and woods, to come and liue in fruitfull and fertile soiles, it did foreshew some great droughe; and the like deuination did *Agarista* the mother of *Pericles* make vpon her dreame, when she was with child, for she thought she brought forth a lion, & so in short time after, she brought forth *Pericles*, who was a valiant man, and a great conqueror in *Græcia*. The sight also of a lion as a man traualleth by the high waies, is very ominous, and taken for an euill signe. There was also a prophesie giuen out by *Pythias*, concerning *Cypselus* the Sonne of *Eteocles* which said in this manner;

*Concipit in petris aquila enisura leonem
Robustum, sacrum, genua, & qui multa resoluat.
Hæc bene nunc animis, versate, Corinthia proles,
Qui colitis pallenem, altamq; Corinthium.*

In the yeare of our lord 1274. there was a certaine Noble Woman in the Bishopricke of *Koßnizer*, which brought forth a child like to a Lyoness in all parts but it had the skin of a man; vnto this discourse I may adde the Images of Lyons, both in Temples, and also vpon shieldes, and first of all in the temple where the shield of *Agamemnon* hung vp, (as *Pausanias* writeth) there was the picture (Feare,) drawn with a Lyons head, because as the Lyon sleepeth little, and in his sleepe his eyes be open, so is the condition of Feare, for we haue shewed already, that the Lyon when he sleepeth hath his eyes open, and when he waketh he shutteth them, and therefore the ancients did simbolically picture a Lyon vpon the doores of their temples, and vpon the ships also, in the forepart of them, they ingraued the figure of lions, according to this saying of *Virgil*:

*Aeneia puppis
Prima tenet rostro, phrygiis subiecta leones.*

It was also a vuall custome to picture lions about fountaines and Cundits, especially amongs the Egyptians, that the water might spring forth of their mouths, *Quædam calix, aruis Egypti, nouam aquam inuehit, sole transeunte leonem, because that Nilus, did overflow the fields of Egypt, at what time the sun passed through the sign Leo.* Therefore also the River *Alpheus* was called *Leontios poros*, the lions fountaine, because at the heads thereof, there were dedicated the pictures of many lions. There was a noble Harlot called *Leena*, which was acquainted with the tiranies of *Harmodius* and *Aristogiton*; for which cause, she was apprehended, and put to greiuous tormentes, to the intent shee should disclose them, but she endured all vnto death, neuer bewraying any part of their counsell: After her death, the *Athenians* deuising how to honor that vertue, and because shee was a Harlot or common curtizan, they were not willing to make a statue for her in the likenesse of a woman, but as her name was *Leena*, that signifieth a Lyoness, so they erected for her the picture of a lioness, and that they might expresse the vertue of her secrecy, they caused it to be framed without a toong: Vpon the graue of *Lays* there was a couering containing the picture of a Lyon, holding a Ram in his forefeet by the buttockes, with an inscription, that as the Lyon held the Ram, so do Harlots hold their louers, which *Alciatus* turned into this Epigram:

*Quia scalptus sibi vult aries quem parte leana,
Vnguibus apprensus posteriore tenet?
Non aliter captos quod & ipsa teneret amantes
Vir gregis est aries cluni tenetur amans.*

There was also a Lyon at *Delphos* which waied ten talentes of gold, and at the entrance of *Thermopile* vpon the tombe of *Leonides* the Captaine of the *Spartans*, there stood a Lyon of stone. Vpon the steps of the capital of *Rome*, ther were two lions of black Marble touchstone. And the *Cyziceni* ingraued vpon one side of their money the picture of a Lyon, and on the other side the face of a woman. King *Salomon* built his Iuory throne vpon two Lyons of Brasle, and vpon the steps or staires ascending vpe to that throne were placed twelue Lyons, here and there. And from hence it came that many kings and states gaue in their armes the Lyon, Rampant, Passant, and regardant, distinguished in diuers col-

lers in the fields of Or, Argent, Azure, and Sables, with such other termes of Art. The earth it selfe was wont to be expressed by the figure of a Lyon, and therefore the image of *Abergas* was supported with Lions. *Sybale* the fained Godesse of the Mountaines was carried vpon Lyons. And it is fained that the *Curetes*, which nourished *Iupiter* in *Crete*, who was committed to them by his mother *Rhea* by the anger of *Saturn*, were turned into Lyons, who afterwards by *Iupiter* when he raigned were made the kinges of beasts, and by him enioyned to draw the chariot of his mother *Rhea*, according to this verse;

Et iuncta currum, domna subiere leones.

There is a constellation in heauen called the Lyon, of whom *Germanicus* writeth in this sort, that he is the greatest and most notable amongst the signes of the *Zodiack*, containing three stars in his head, and one cleare one in his breast, and that when the Sun cometh to that signe which happeneth in the month of Iuly, at which time the vehement heat of summer burneth the earth, and dryeth vp the riuers. And therefore because the Lyon is also of a hot nature, and seemeth to partake of the substance and quantity of the Sun, he hath that place in the heauens. For in heate and force he excelleth all other beasts as the sun doth all other stars.

In his breastes and forepart hee is most strong, and in his hinder part more weake, so is the sunne, encreasing vntill the noone or forepart of the yeare, vntill the summer, and afterwards seemeth to languish towards the setting, or latter part of the yeare called the Winter. And the Lyon also seemeth alwaies to looke vp with a fiery eye, euen as the Sunne which is patent with the perpetuall and infatigall sight vpon the earth. The Lyon also is a signification of the sunne, for the haire of his mane do resemble the streaming beames of the sunne, and therefore this constellation is stiled with the same epithetes that the Lyon and the Sun are, as heate-bearing, æstiuæ, ardent, arent, calent, hot, flammant, burning, *Herculean*, mad, horrible, dreadfull, cruell, and terrible. It is feigned of the Poets that this Lyon was the *Nemean* Lyon slaine by *Hercules*, which at the commande-ment of *Iuno* was fostered in *Arcadia*, and that in anger against *Hercules* after his death, she placed him in the heauens.

To conclude this story of the Lyons: it is reported of the *Duels* called *Onoceli*, that they slew themselves sometimes in the shapes of Lyons and Dogges, and the Dogge of *Serapis* which was fained to haue three heads, on the left side a Volues, on the right side a Dogges, and in the middle a Lyons. We haue shewed already, that the people called *Avapracia* did worship a Lyoness because she killed a Tyrant. And the Egyptians builded a City to the honor of Lyons, calling it *Leontopolis*, and dedicating Temples to *Vulcan* for their honor. And in the porches of *Heliopolis*, there were common stipends for the nourishing of lions.

As in other places where they are fed daily with Beefe, and haue also windowes in their lodgings, with great Parkes and spaces allotted vnto them for their recreation and exercises: with an opinion that the people that came vnto them to offer and worshippe them, should see a speedy reuenge through deuine iudgement vpon all those that had wronged them by periury, or broken the oath of fidelity. To conclude, in holy Scripture, we finde that our Sauour Christ is called the Lion of the tribe of *Judah*; for as hee is a lambe in his innocency, so is he a Lion in his fortitude. The Deuil also is called a roaring Lion, because Lions in their hunger are most of all full of furie and wrath. And so I wil conclude and end this storie of Lions, with that Emblem of *Alciatus*, describing how little Hares did reioice and leape vpon dead Lions;

*Qui toties hostes viscerat ante suos,
Dum curru et pedibus necere vimela parant.
Connellant barbam, vel timidi Lepores.*

T t 3

The

The medicines of the Lyon.

The blood of a Lyon being rubbed or spread vpon a Canker, or vpon a sore which is swelled about the vaines, will presently and without any paine cure and ease the griefe thereof. Whosoever doth anoint his body all ouer with the blood of a Lyon, may safely and without any danger trauaile amongst any wilde Beastes whatsoever. The flesh of a Lyon being eaten either by a man or Woman which is troubled with dreames and fantasies in the night time, will very speedily and effectually worke him ease and quietnesse. The same also being boyled or baked, and giuen to them which are distraught of their wits to ease doth bring them ease and comfort, and renew their wits againe: it is also very good for the paines or deafenesse of the eares. And being taken in drinke, it helpeth those which are troubled with the shaking of the ioyntes or the Palsie. Whosoever shall haue shooes made of the hide or skinn of a Lyon or Wolfe and weare them vpon his feete, he shall neuer haue any paine or ache in them.

They will also defend him that useth them from the gout, or swelling in the feete or Legges. The skin or hide of a Lyon is also very good for either man or Woman which are troubled with the piles or swelling of the vains, if they shall but at some seuerall times set vpon it.

The fat of a Lyon is reported to be contrary to poyson and venemous drinke, and being taken in Wine it will by the sent expell all wilde Beastes from any one: and it doth also resist and take away the sent or smell of Serpents, by which they follow men to destroy them. Whomsoever doth anoint his body all ouer with the tallow or sewer of the raines or kidney of a Lyon, shall by the sent and sauor thereof expell and driue away from him all Wolves, how greedy and rauinous soeuer they be. A man being thoroughly anointed with the greace of a Lyon being melted, doeth driue away from him and put to flight any liuing creature whatsoever, and also venemous and poysonous Serpents themselves. If any wilde beast bee anointed with the tallow or sewer of a Lyon which is dissolved and clarified, he shall neither be troubled with the stinging of Flies or Bees. The fat or greace of a Lyon being mingled with Oyle of Roses, doth keepe the skinn of the face free from all blastings and blemishes, being anointed thereupon, and doth also preserve the whitenesse thereof, and being mingled with Snow Water, doth heale any flesh which is burnt or scorched vpon a man, and doth also cure the swelling of the ioynts. The sewer or fat of a Lyon being mingled with other ointments, and anointed vpon the places of either man or woman who haue any blemishes in any part of their bodies, doth presently expell the same. The same vertue hath the dung or durt of a lion being mixed with the aforesaid vnguent.

The greace of a Lyon being dissolved and presently againe conglutinated together and so being anointed vpon the body of those who are heauy and sadde, it will speedily expell all sorrow and griefe from their heartes. The same also being mixed with the marrow of an Hart and with lettuce, and so beaten and bruised, and afterwards mingled altogether, is an excellent remedie against the shrinking of the Nerues and sinewes, and the aches of the bones and knuckles about the legges being anointed thereon. The greace of a Lyon by it selfe onely, mixed with a certaine ointment is also very profitable to expell the gout.

The same being mingled with Oyle of Roses, doth ease and help those which are troubled daily with Agues and quartan Feauers. The same also being dissolved and poured into the eares of any one which is troubled with any paine in them, will presently free him from the same. There is also in this Lyons Greace, another excellent vertue which is this, that if the iaw-bone of any one be swelled and anointed ouer with this greace being melted, it will very speedily auoide the paine thereof.

The fat or sewer of a Lyon being melted and mixed with certaine other things, and so ministred vnto any one that is troubled with the wringing of the bowels, and bloody flux, in the same manner as a glister is used, is commended for an excellent remedie for the same

same. The same also being mingled with a certaine oyle and warmed together, and anointed vpon the head of any one, whose haire doth shed, or is troubled with the Foxes cuill, doth immediatly helpe and cure the same. The seede of a Hare being mixed with the fat of a Lyon, and anointed vpon the priuy members of any one, will stirre and incitate them vp to lust, how chaste soeuer they shall be.

The fatte of a Lyon mingled with the fatte of a Beare, and melted together, being anointed vpon the belly, doth allay and assuage the hardnesse thereof, as also any other paine or griefe in the same. The braines of a Lyon, as also of a Cat, being taken in drinke, doth make him mad vnto whom it is giuen. The same being mingled with some small quantitie of oyle of spike, and powred or distilled into the eares of any one which is deafe or thicke of hearing, will very effectually cure the deafenesse.

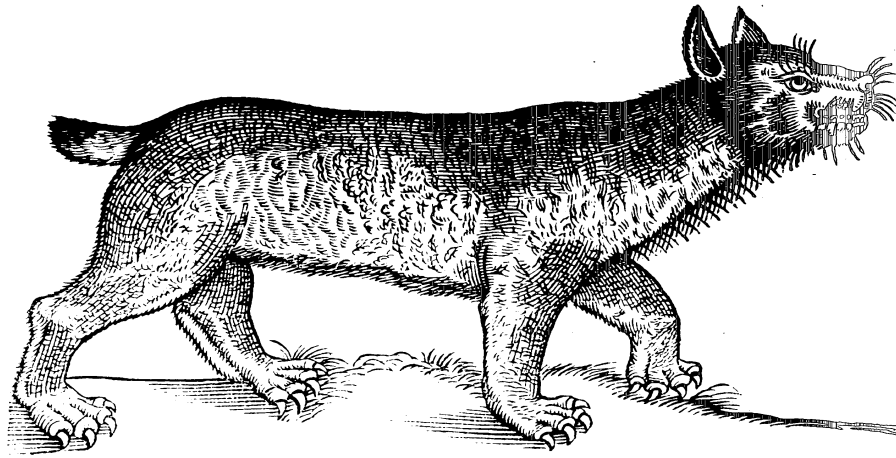
If the eyeteeth of a Lyon be hung about the necke of a yong childe before that he cast his teeth, and the beginning of his second or new teeth, they will keepe him for euer from hauing any ache or paine in them. The hart of a Lyon being beaten into small powder, and taken in drinke, doth very speedily cure and heale those which are troubled with Agues and quartaine feauers. The liuer of the Lyon being dried, and beaten to powder, and put in the purest wine which is possible to be gotten, and so drunke, doth take away the paine and griefe from any one which is troubled with his liuer.

The gall of a lion being taken in drinke by any one, doth kill or poyson him out of hand. But some doe impute this venome, to be in the gall of a leopard. The gall of a lion being mixed with pure water, and anointed vpon the eyes of any one, will take away the blemishes thereof, and cause them to see clearly: and the fatte of the Lyon being added thereunto, is an excellent remedie against the falling sicknesse. A very little parte or dram of the gall of a Lyon being put in wine and so drunke, will speedily helpe and cure those which are troubled with the yellow iaudise. The same disease is also cured by yellow carets being stamped and put in wine, and so giuen in drinke.

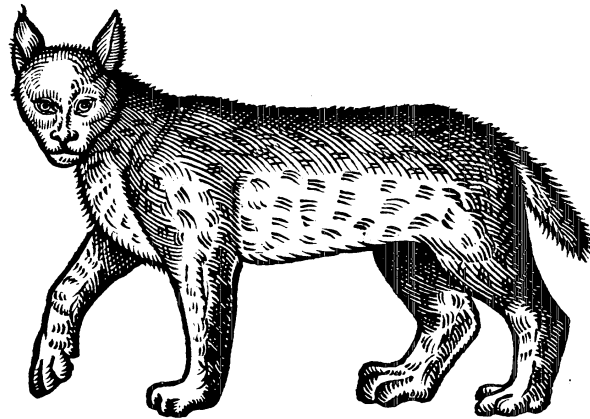
For the sores or blemishes in the eyes, the gall of a Lyon being mingled with hony, and so anointed vpon them, is commended for a very speciall and effectuell cure or healing. The gall of a Lyon, a Beare, or an Oxe be mixed with certaine other vnguents, is very much used for the extending or moouing forward of conception. The right stone of a Lyon being beaten together with roses, and so strained hard, vntill some liquid iuice or water doth proceede from them, and so taken in drinke, doth make that party barren, vnto whom it is giuen: it hath the like effect in it, if it be eaten, either roasted or broiled, or raw and bloodie. The fat which procedeth from the priuie or secret parts of a Lyon being put in a vessell made of Iuory, and so being temperately mollified, is commended for a very effectuell and speedy means to hinder conception. The dung, or dirt of a Lyon being dried into powder, and mixed with some certaine soft and easie ointment, with which any one may be easily anointed ouer all his body, doth driue away the blemishes and spots in the skinn.

The hurts or sores which are bitten either by a male or female Lyon, are so full of matter and filthy corruption, that the running thereof can be stayed and repressed neither by lapping of cloathes about them, nor by washing them with sponges: they are cured by the same means as the sores which are bitten by rauinous dogs are, as I haue before declared in the cures of the Hyæna. The wounds which are made by the teeth of a Lyon are very hurtfull: for as much as the venome of their interior partes doth goe into the wounds, and when the wounds are tyed, the venome issueth from them into the things with which they are tyed, and the same bindings being againe bound vpon the wound, doth so infect it, that it can be cured by no other means but by the aforesaid medicine. The bitings of Lyons and such like beastes are so dangerous, in regard of their strength and fiercenesse, for they doe not onely bite, but also wreath and teare the wounds which they make with their teeth, or nailes: and thus much shall suffice for the cures of the Lyon.

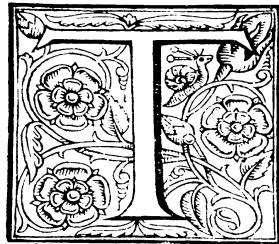
OF THE LYNX.



The picture of a Lynx, once in the Tower of London, which was first described by Doctor Cay.



The names of the Lynx.



Heilder then the other, yet verie like.

He wilde beast which amongst the Germanes is named *Luchs*, by making a name from the *Lynx*, or as others write *Lux*, or *Luxs*: amongst the Italians is at this daie called *Lupo cervero*, or *Cervero*, being engendered betwix a Hind and a wolfe; and likewise amongst the Rhatians which speak Italian; and the Sabandians, and the Dalmatians or Illirians *Cervuro*. But there was certaine Bohemian of late, which declared that the *Lynx* as he coniectured, was called amongst the Illyrians *Rys* (and that it was called *Luchs* amongst the Germanes) but that amongst the Illirians was

The

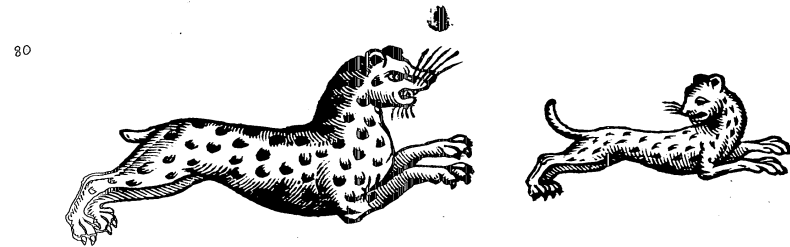
The Spaniards do as yet call him by the Latine name *Lince*, even as certain Italian writers in their vulgar tongue, as *Alunus* doeth testifie. In certain places in *Helvetia*, and about *Sedrus*, they call him *Thierwolfe*. Amongst the barbarous writers hee is called by the name of an *Ounce*: which I do suppose to be a *Panther*. *Fr. Alunus* doth say, that this beast was called of certaine Italian writers in the vulgar tongue, *Lanza*, some interpreting it to be a *Lionesse*, some a *Pardall*, a *Panther*, or a *Wolfe*, engendered of a *Hind* and a *Wolfe*.

Ounces do commonly seeme to be called rather *Linxes*, then *Panthers*: but although some late writers do attribute the name to a *Leopard* or a lesser *Panther*, it seemeth notwithstanding corrupt from the *Lynx*: for he is a creatur very like him both in his craft and shape of his body, but a *Lynx* hath his taile shorter, and his longer. *Libards-bane* doth kill *Leopards* and *Linxes*.

Bellonius.

Avicenna

THESE FIGURES WERE TAKEN
by Olaus Magnus, wherein the *Lynx* pursueth a wild Cat.



The Latines call this beast *Lupus Cernarius*, and *Lynx* of the Greeke word *Lux*, from whence the German *ein Luchs*: and it hath bene beleueed, that the Latine name was given vnto it, because they were ingendred betwix a *Wolfe* and *Hind*, but there is no wife man that will suppose or be easily induced to beleue, that beasts of such hostility, and aduerse dispositions in nature, should euer ingender or suffer copulation together; and therefore I rather suppose that it is called *Cernarius*, either because it hunteth *Harts* and *Hindes*, or else because it imitateth their young ones in the outward colour and spots in the skinnies. There was a beast, saith *Pliny*, which was called *Chaus*, and by the French *Raphlus*, brought in publicke spectacle by *Pompey* the great out of *France*, which in shape resembleth a wolf, and in spots a leopard; and therefore I think that *Chaus*, *Raphlus*, and *lupus cernarius*, are diuerse names of one and the same wilde Beast, and yet by diuers writers it is confounded with the *Thoes*, or with the *Panther*, or with the *Ounce*.

But I cannot agree thereunto, seeing it is written by *Pliny*, that about the River *Padus* in *Italy*, there are certain beasts called *Lynces*, from whence commeth the *Lyncurion*, which by *Zenohomis* are called *Langa*, and by others *Languria*. And *Solinus* also agreeth thereunto, taking *Lupus Cernarius*, for a kind of *Lynx*.

Some haue fabled that there is a Beast called *Lynceus*, which *Suidas* and *Varinus* call *Oxanderches*: and they say, that the eyes of it are the best sighted of all the beasts in the world. *Oppianus* maketh two kind of *Linxes*, one, a greater, and hunteth *Harts* and great Beastes, the other a smaller and hunteth wilde cats and *Hares*. And first of all I wil set downe the description of this beast, according as it was taken in England by that learned Physician *D. Cay*, whose words I do heere expresse. There is in the Tower of London, saith *John Cay*, a beast which eateth flesh, his whole body being of the greatnes of a lamb of two months old, hauing his head, mouth, feet, and nails, like to a cat. But concerning his beard, & taile, his

The reason of the Latine names.

Two kinds of *Linxes*.

A story of a *Lynx* by *D. Cay*, taken in England by the sight of this beast in the Tower.

his bearde hangeth downe on both sides, diuided in the middle with sundry colours, the former being white, and the latter blacke: his taile is short and thicke, being from the middle to the vppermost part red, and to the lower part blacke: his eies being yellowe, the haire of the eye-lids oblicurely waxing white. His eares erected vpnight, as the eares of a catte, being replenished within with white haire, without couered with white and blacke, but so that the vpper parte is blacke, the middle, (for it is diuided into three partes) be white, and the lowest blacke againe. Neither is it content to be ended in his owne course, except also that his former partes, or the farthest brinks, or edges, and also his latter may be ended on the other side, in like manner as the edges of the priests hames of the Gracian church are folded amongst the *Venetians*.

In the top of his eares there are placed some blacke haire, as it were a foretop or crest. The colour of this beast in the outmost parts is red, in the innermost white, but sprinkled here with blacke spots, and almost by rowes, and there with spots some what lighter then the other, all his haire being for the most part white all ouer: all his body except the aforesaid spots, as it is in certaine blacke skinned of young Conies. And on both the sides of his nose there are foure spots set in order. In both his lippes, as now wee will declare: in his vppermost lippe there are fūe orders or rowes, being of a very equall distance.

In the first row, and the vpper, foure: in the second, fūe: in the third, eight: in the fourth, fūe; in the fift, there are foure, and these also euery one in his order, hauing an equall distance. In the lower lip there are onely seauen more manifest and euident, being placed in two rowes. In the first, four, to the very mouth of the lippe, in the second after them three others: after these, other lesser but not placed with so certain and true order as the vppermost.

In the vpper lippe on both sides there are certaine white haire being rougher then those in Cats and Lyons. His nose, is somewhat of a pale red colour, being somewhat distinct or apart from the rest of his face on euery side with a blacke line. Another line also doth diuide the outmost part of his nose by length (as in an Ounce) but onely being lightly lead by the toppe or highest parts, not impressed higher by the lowermost.

The skinned of his feet is exceeding hard, and his nailes are hid in his feet (as the nailes of an Ounce and a cats are) neither doeth he put them forth at any time, vnlesse in taking of his prey as they do.

He doth climbe wonderfully, so, that what he may be able to do in that thinge (either in his cause or den) nature her selfe doth teach. He is a quicke-mouing creature, and cannot stand still in a place, so that except (by meer chance) the voice of a wood-pecker in the basket of a certaine country man (who came then onely to see the Lyons) had made him quiet and attentue, there had bene no hope of the portraiting out the picture of his body. He being present he was most quyet: but he going away, hee would neuer stande still: wherefore I was constrained to send my man after the Countrey man to buy the birde, which being present, he stood very still vntill the busines was dispatched and the worke absolutely perfected.

Our Countrey men call it *Lynx*, it is doubtfull whether we shoulde call it *Lynx*, or *Lynx*, in the affinity of the words. His skinned is vsed by Noble-men, and is sold for a great price. He is angry at none but them which offer him iniury, his voice is like a cats, when he would snatch away the food from his fellow. He is louing and gentle vnto his keeper, and not cruell vnto any man, so farre Doctor Cay.

Vnto this description of Doctor Caius, I may adde another description that was taken by the sight of the skinned of this beast. The length whereof from the tip of the nose vnto the very taile, was foure spannes, and fūe fingers, and the length of the taile seuen fingers, the bredth of the shoulder-blades of his backe, and the toppe of his necke was two palmes, six fingers, and a spanne; the length of his forelegges a spanne and fūe fingers, and the length of his hinder-legges, a spanne and three fingers, the haire was very softe, but yet thicke and deepe, the tippes of the haire vpon his back were white, but in the neather most parts they were red, and they are most white which fall downewardest on both sides from the middle of his backe.

In

In the middle they are more redde and dusky, the middle of the belly, and especially the lower part is white, but both sides of it are white and red, and euery where vpon his belly there are black spots, but most plentiful in the bottome of the belly, and on both sides. The vppermost part of his necke, right ouer against his eares, hath great blacke spots, his eares are small, and not bigger then a little Triangle, in the edges they are black, although with the blacke haire there are mingled some white. His beard is mixed with blacke, and white haire, which haire is great like to bristles. The teethe are most white and the vpper canine teeth hange ouer the neather, the breadth of a finger, whereof fixe are small, and of those fixe two are the greatest, and all the residue are very small on the neather chapp, and to conclude, all the teeth were like a common Weasils or Martill: his feet were very rough, being fūe distinct claws vpon the fore-feete, and foure vpon the hinder, which claws were very white and sharpe.

The taile was of equal bignesse and thicknes, but in the tip thereof it is blacke. These skinned are sold for three Nobles a peece, and sometime for six, and sometimes for lesse, according to the quantity of the skinned and countrey wherein it is sold. And vnto this description do *Bellonius* and *Bonarius* agree. For *Bellonius* at *Constantinople* saw two Lynxes, much like vnto cats, and *Bonarius* had oftentimes seene them hunted in *Moschonia*, *Littuania*, *Pollonia*, *Hungaria*, and *Germany*: But he commendeth aboue al other the Lynxes of *Scandinavia* and *Smesia*, as most beautifull, hauing Triangular spots vpon theyr skinned. But the *Indians* and *African* Lynxes, he saith haue round spots, sharpe-bristly-short-haire, and full of spots on all parts of their body, and therefore they are not so delicate as the Lynxes of *Europe*, which with good cause he coniectureth to be the Lynx that *Pliny* speaketh of, and not vnlike to that which is bred in *Italy*. There are Lynxes in diuers countrees, as in the for named *Russia*, *Littuania*, *Pollonia*, *Hungary*, *Germany*, *Scotland*, so also they are most abundant in *Scandinavia*, in *Smesia*, so also about *Hysus*, and *Helvingia*: likewise in all the Regions vpon the Alpes, and in *Sylua Martia*, they are also very plentiful in *Aethiopia*, in *France* and *Italy*, about the riuer *Padus*, and in the Island *Carpathus*: and thus hauing discoursed of their countrey and proportion, whereby their differences and kindes may be discerned, we will leaue euery one of them to their particular, and proceed to the treatise and description of their general natures.

There is no great difference betwixt their outward shapes and proportion, for both the smaller and the greater haue bright eies, diuers coloured skins, a little head, a nimble and cheareful face, and (*Albertus* saith) that their body is longer then the body of a Wolfe, but their legges shorter, mistaking the Lynx for the *Thoes*. Their eyes stande forth of their heads very far, their tongue like the toong of a Serpent, (and *Textor* affirmeth) that they haue pappes or vdders in their Brestes, but surely hee taketh Lynx for *Sphinx*.

Their meat goeth into the belly straight through the maw, without staying, and therein is a note of their insatiable voracity, for none but insatiable beasts or birds are so affected, as in birds, the *Cormorant*. It hath no ankle bone, but a thing like vnto it, the nails are very long, as you may see in two of the former pictures, but hee hideth them within his skin til he be angry, ready to fight or climbe, or otherwise affected, as you may see by the picture of the Lynx taken in the Tower of London.

The inward proportion and anatomy of their bodies is like vnto a mans, and therefore *Galen* giueth this lesson to students in Physicke, *Præstat simiarum homini, quam similitudinem arbes desiccare sum te in exemplo, exercere institues, sin ea non desuo, aliquam ei proximam delegio, aut si nulla omnino Simia reperiatur, Cynocephalum, vel Satyrum, vel Lincem, summam ea omnia, quibus artuum extrema, indigitos quinque, discreta sunt.* That is to say. It is good to disce of those bodies which are likest to a man, when one would instruct himselfe in anatomy, and if he cannot find an Ape, let him take a Baboone, a Satyre, or a Lynx, and generally any creature, the extremity of whose sinnewes and ioynts are diuided into fūe fingers or toes.

There be some that haue thought, that Panthers, Pardals, Lynxes, or Tygers, hadde bin all of the kind of cats, because of a mutuall resemblance in the greatnesse and strength of their nailes, in the distinction of their skinned, which are partye coloured and faire, hauing

The price of a Lynx: skin

Countries of Lynxes.

Their outward shape and seueral partes

Another description taken by the sight of a skin

ning also a round head, a short face, a long taile, a nimble body, a wilde mind, and gette their meat by hunting: but heerein I leaue euery man to his owne best liking and opinion: for when we haue done our best to expresse their natures and seuerall properties, it shall be ydle to spend time about disputation to what ranke or order, euery beast ought to be referred. For euery one that readeth our story and seeth our pictures may either bee satisfied, or els amend our labour.

The Linx therefore biteth most cruelly and deepe, and therefore is accounted, *Rapax animal, insular lupi sed callidius*, a Beast as rauening as a wolfe, but more crafty, they get vp into trees, and from thence leape downe vpon very great beastes, and destroy them, being enemies both to men and beastes, and at their pleasure, according to necessity, set vpon both.

They are taken sometimes in Germany, in the dutchy of *Wertinberg*, and that it was once credibly affirmed, one of them leaped downe from a tree vpon a countrey man, as he passed vnder the same tree, but being weary, and hauing an axe on his necke, he receiued her on the sharp edge thereof, and so killed her, otherwise she woulde soone haue killed him.

They liue in the mountaines also, where they are killed by poison, or else hunted by armed men on horse-back, and included with multitudes, for their hunting is perilous, and therefore they must be inclosed with great company. Some take them with ditches as we heard before Lyons were taken, others in snares or ginnets laide vpon the rockes, and stones, and whensoever they are hunted with Dogs, they run directly to the woods or to the next trees, wherein they are killed by gun-shot.

In the Summer time they are very weake and liue among the Rockes, neuer strayinge farre from their owne lodging, hating no man vntill the autumn. They hunt wilde goats, whom they follow from Rocke to rocke, leaping as fast, or faster then the Goates. They hunt also wilde cats and Hares, and some other little beastes, but the greatest Linxes hunt Hares and Asses, and their manner is as wee haue saide already, to get vp into trees, and there to ly in waite for their prey, vntill they espy it vnder the boughes, and then suddenly leape into the necke thereof, whether it be a man or a great Beast, wherein they fix their claws so fast, that no violence can shake them off, but with the sharpenesse of their teeth, bite into the scull, and eate out the braines to the vtter destruction of the man or beaste, whomsoever they light vpon, but if it be a small beast, they eate the whole body thereof, and not onely the braines.

Yet this is a wonderfull secret in their nature, that although they belong afflicted with hunger, yet when they eate their meate, if they heare any noise, or any other chaunce cause them to turne about from their meat, out of the sight of it, they forgette their prey, notwithstanding their hunger, and goe to seeke another bootey, neuer remembering that which they had before them, nor yet returne backe againe to eate thereof. The voice of this beast is called by a speciall worde in Latine, *Orcare*, or *Corcare*, which I may English croaking, or whining, for the voice thereof is not great, and therefore the Author of *Philomela* saith, *dum linxes orcando frangunt, ursus ferus Vncat*, while the Linx croaketh, the wilde beare whineth. And *Arlunus* saith, *Corcare vox lupa Cernarij*, to croake is the voice of a Linx.

It is thought that of all beastes they see me most brightly, for the poets saine, that their eye-sight pierceth through euery solid body, although it be as thicke as a wall, yet if you offer vnto it any thinge which is transparent, it is much offended, and sometimes blinded, but I cannot tell, whether the sight be attributed to the Linx truly accordinge to nature, or fabulously in imitation of the poetical fiction of *Lyneus*, of whome it was saide in auncient time, that hee sawe thorough stone Walles, of whome *Hesiod* writeth thus:

*Non possis oculo, quantum contendere lyneus
Non tamen id circo, contemnas lippus in vngi.*

Marcus Tullius also saith in this manner, in the admiration of *Lyneus* eye-sight, as though darkenes did not hinder it, *quis est tam lyneus qui in tenebris nihil offendat*. *Apollonius* saith, that so great was the perfection of this mans eye-sight, as he was beleueed to see

perfectly downe into the earth and what was don in Hell. *Plutarch* saith, that he could see through trees & rocks. *Pausanias* writeth, that he was aking, and raigned after *Danaonita*. *Pyndarus* writeth that *Ida* and *Lyneus* were the sons of *Aphameus*, and that a contention growing betwixt *Ida* and *Castor* and *Pollux* at the marriage of *Helema* because they twaine would haue rauished *Phoebe* and *Ilayra*, the wiues of *Ida*, and *Lyneus* did therefore slay *Castor*, and afterwards *Lyneus* slew *Pollux* when he spied him lie vnder an Oake, from the mountaine *Taygetus*.

Wherefore *Iupiter* slew *Ida* with lightning, and placed *Castor* and *Pollux* in heauen among the stars. There was another *Lyneus* husband of *Hypermetra*, Daughter of *Danaus*, which *Danaus* hauing commanded all his daughters in the night time to kill their husbands, she onely spared hir husband *Lyneus*. But the truth is, that *Lyneus* of whom there is so many fables of his eyesight, was the first that found out the mines of gold, silver and Brasse in the earth, and therefore simple people seeing him bring golde and silver out of the earth, and comming now and then vpon him while he was a digging deepe for it, vsing the light of Candles, which he neuer brought out of the pits, they foolishly imagined, that by the sight of his eyes he was first of all led to seeke for those treasures, and from hence came the common prouerb. *Lyneus perspicacior*, for a man of excellent eyesight; and to conclude others say, that *Lyneus* could see the new Moone the same day or night that she changed, and that therefore the fame of his eye-sight came so to be celebrated, because neuer any mortall man saw that sight himselfe excepted. And from these fables of *Lyneus* came the opinion of the singular perspicacity of the beast Linx: of whom as I said before, as the sight is very excellent, and so farre excelleng men, (as *Galen* saith) like as is also the sight of *Egles*, so I do not hold any such extraordinarie and miraculous sence to be in this beast, after any other manner, then the Poets did feigne it to be in *Lyneus*, except as before said, *Omnes imbecilliores sumus cernendis potestate, si aquilarum et Lynis, acuminibus conseramur*. And therefore the prouerb before spoken of, may as well be applied metaphecially to the beast Linx, as poetically to the man *Lyneus*, and so much may suffice for the sight. It is reported also that when they see themselves to be taken they do send forth teares and weepe very plentifully. Their vrine they render all backwards, not onely the female but the male also, wherein they differ from all other beastes: and it is said of them, that they knowing a certaine vertue in their vrine, do hide it in the sand, and that thereof commeth a certaine precious stone called *Lyncurium*, which for brightnesse resembleth the Amber, and yet is so congealed and hardned in the sand that no carbuncle is harder, shining like fire, wherewithall they make sealing rings, which caused *Ouid* to write thus:

*Victa, racemifero Lynceus dedit India Baccho
E quibus ut memorant quicquid vesicaremisse
Vertitur in lapides, & congelas aere tacto.*

But they say that of the male commeth the fiery, and yellowe Amber, and of the female commeth the white and pale Amber. In Italy they call it *Langurium*, and the beast *Languria*, and *Lange*. This *Lyncurium* is called of some *Electrum*, *Pserygophoron*, and they say it is the same which will draw vnto it leaues, strawe, and plates of Brasse and yron, according to the opinions of *Dioles*, and *Theophrastus*, and that being drunke out of Water is good for the stomacke, and very conuenient for the fluxe of the belly, according to *Dioscorides*, and that it cureth the paines of the reines, and healeth the kings euill, according to *Solinus*; And *Theophrastus* goeth about to establish this opinion by reason, and laboreth to perswade it as probable, that the vrine of a Linx, should congeale into a stone among sand, as well as the vrine of a man, to ingender a stone in the reines or in the bladder.

And of this opinion is *Pliny*, *Theophrastus*, *Hesychius*, *Varinus*, *Zenothimis*, *Plutarch*, and *Aristotle*. But in my opinion it is but a fable: For *Theophrast* himselfe confesseth that *Lyncurium*, which he calleth *Lyngurion*, and Amber *Hualos*, is digged out of the earth in *Lyguria*. *Suides*, & *Metradorus* say that there is a certain tree in *Lyguria*, out of which amber is taken, & this tree is the blacke Popler, & it is also very probable, that seeing this Amber was first of all brought into *Greece* out of *Lyguria*, according to the denomination of all

Strange things, they called it *Lyncurium* after the name of the country whereupon the ignorant Latines did feigne an etimology of the worde *Lyncurium*, quasi *Lynx is urinum*, and vpon this weake foundation haue they raised that vaine building; and for further demonstration of this truth, (*Dioscorides* saith) in his discourse of the Popler, that it groweth about the riuer *Euridamus*, sendeth forth a certaine humor like teares which groweth hard, whereof they make that which is called *Electrum*, being rubbed, it smelleth sweete, and for that it hath not onely power to draw vnto it, Brasse, Iron, and such things, but also gold; It is also called *Chrysophoton*; vnto this *Lucianus* subscribeth, and whereas it was said that in Italy this Amber-stone is begotten neare the riuer *Padus*, where stand many white Poplers, my coniecture is, that some such like humor may issue out of them, & not onely by accident, but through affinity of nature, and condensate into a stone, which the people finding couered in the find vnder the trees, and through their former perswasion, might easily take it for the stone engendered by the vrine of the *Linx*.

Hermolans also writeth this of the *Lyncurium*, that it groweth in a certaine stone, and that it is a kind of *Musbroom*, or *Padstoele* which is cut off yearly, and that another groweth in the roome of it, a part of the roote or foot being left in the stone, groweth as hard as a flint, and thus doth the stone encrease, with a naturall fecundity: which admirable thing (saith he) I could neuer be brought to beleene, vntill I did eate thereof in myne owne houle.

Eneas as is recyted by *Syluaticus* saith) that the vrine of the *Linx*, *domi seruatus*, generat optimos fungos supra se quotannis, reserued at home in ones house, bringeth forth every year the best *Musbrooms*. This is also called *lapis Litzi*, and *lapis prasius*, which is deuied into three kindes, that is *Lapis Armenicus*, and *lapis phrygius*, called also *Belemnites*, wherewithall the *Chirurgians* of *Prussia* and *Pomerania*, cure Greene wounds, and the *Physicians* breake the stone in the bladder. But the true *Lyncurium* which is extant at this day, and currant among the Apothecaries, is as light as the Pummis-stone, and as big as a fillet, a mans fist, being of a blackish colour, or of a russet; the russet is more solide, sandy, and fat, and being bruised or eaten, tasteth like earth: both kinds are couered with little white skins, and there is apparant in them, a spungy tenacious substance, and this I take to be the *Musbroom*, whereof *Hermolans* speaketh. And by the little stones and small skinned, it may be coniectured to be *corpus heterogones, interracolescens*: A *Hetrogenian* body, encreasing in the earth, wherewithall it hath no affinity.

There was another stone of the vrine of a *Linx* to be seen in *Sauoy*, the substance whereof was clearly cristall, the forme of it was triangular, the hardnes so, as you might strike fire with it, and the colour partly white, and partly like wine mingled with water, so that I will conclude, that the vrine of a *Linx* may engender a stone, though not in such manner as is before saide. For the Arabian *Iorath* affirmeth, that with in seauen daies after the rendering, it turneth into a stone; but it is not the *Lyncurium* property so called, for that is the Amber or gum before spoken of, although catacrestically so called.

And if it be true, that there bee certaine *Musbrooms* neare the red-sea, which by the heat of the sunne are hardened into stones, then also it may follow very naturally, that those stones may produce *Musbrooms* againe, for both the dissolution and the constitution of things are thought to be grounded vpon the same principles. And thus much shal suffice for the vrine of the *Linx*, and the stone made thereof.

The skins of *Linxes* are most pretious, & vsed in the garments of the greatest estates, both Lords, Kings, and Emperors, as we haue shewed before, and for that cause are sold very deare; The claws of this beast, especially of the right foote, which hee vseth instead of a hand, are enclused in siluer, and sold for nobles a peece, and for Amulets to bee worn against the falling sicknesse. The loue of these beasts to their young ones is very great, like as the Pardals Lions, and Tygers. The king of *Tarraria* hath tame *Linxes* which he vseth in hunting instead of dogs. The ancient Pagans dedicated this beast to *Bacchus*, feigning, that when he triumphed in his chariot of vine branches, hee was drawne by Tygers, and *Linxes*. And therefore *Virgill* saith,

Ouid Lynce Bacchi variis.

And *Ouid*:

Dicta racemifero, Lynceus dedit India Baccho.

At the nailes of a *Linx* being burned with the skin, beaten into powder, and giuen in drink will very much cohibite and restraine abhominable lechery in men: it will also restraine the lust in women being sprinkled vpon them: and also very effectually and speedily take away either itch or scurfe in man or womans body. The vrin of this beast is accounted very medicinable for those which are troubled with the strangury, or running of the raines.

The same is also very good and wholesome for the curing of any paine or griefe in the wind-pipe or throat, *Bonarius Baro* doth affirme that the nailes of *Linxes* which are in their country, are had in great estimation and price amongst their piers or noble men: for there is a very certaine opinion amongst them, that those nailes being put vpon the yeard of either horse or beast whose vrine is kept backe or restrained, will in very short space cause them to void it without any griefe at al. He reporteth also that their nailes doe there wax white, and that they include them all in siluer, and do commend them for an excellent remedy against the cramp, if they be worne (peraduenture because they are bending and crooked) by which perswasion ther are some superstitious men which hang certain rooves which are crooked and knotty about them, against the crampe. There are likewise some which do ascertain that these nailes are good and ready helpes for the forenes of the v-nula which is in Horses mouths: and for that cause there are many horsemen which carry them continually about them.

The *Linx* or wolfe, which is begotten of a wolfe and a Hinde, the Musk-cat, the weasel, and al such other like beasts, do more hurt men by their biting teeth-wounds then by poison. There was a certaine hunter as *Collinus* reporteth, which told him that the flesh of a *Linx* being fod in some whor pottage or broth, and afterwarde eaten, would be a very good and wholesome medicine for the expelling of the Ague, or quartan feauer: and that the bones of the same beast being brent and pounded into powder, would be a very excellent remedy for the curing of wounds which are old and stale, and ful of putrifaction, as also the *Fistulae* which grow in the thighes or hips of men.

Of the Marder, Martell, or Marten.



His beast is called in the Hebrew *Oach*, or as some say *Zym*, amongst the Arabians *Easfoz*, or rather *Kachebeon*, or *Kachineon*, in Latine *Martes*: the Germans *Marder*, or *Marter* like the english, the Italians *Marta*, *Martore*, or *Martorello*, the French *Mardre* or *Foyne*, the Spaniards *Marta*, the Illirians and Polonians *Kuma*, and some later Latins vse these words *Marta*, *Martarus*, *Marturnus*, and *Marturellus*, & the reason, or etimology of this Latin worde is taken from *Martia*, which signifieth *Martial*, because this beast in warlike & hostill manner, destroyeth her aduersaries, and liueth vpon

the prey, of hens, birds, and Mice. The Germans deuide these into two kinds, which they call by the names of *Tachmarder*, *Husmarder*, *Steinmarder*, *Buochmarder*, *Feldmarder*, *Wildmarder*, *Thamarder*, *Fiechtmarder*, that is to say, The fir-Martin, the rock-Martin, the same-martin, the beech-martin, the field-martin, the wild-martin, and the wall-martin. For they liue either in houses, wals, and temples, or else in rockes, fields, and woods: And yet is not their distinction, taken onely from the places of their abode, but also from the goodnesse of their skins.

And therefore the French call the word Martin by the name of *Foines*: And the skins of the fir-martin, or house-martin, are far more beautifull to looke vpon, then those that liue wilde in the trees or woodes. *Agricola* calleth the wood-martin *Baummarder*, by cause it liueth for the most part in trees, and saith that it neuer forsaketh the woodes or very sildome, and therefore in that thing differeth from the fir-martin. But heerein he seemeth to be decciued, that he ascribeth to the beech-martin, a loamie or red throat, and also a continuall abode among the woodes. For they come sometimes to houses, and to rockes, for which as we haue said already, it is called a house-marder, & rock-marder. And al these multitude of names, doe but expresse the two kinds afore named, whereof the fir-martin

the medicines of the Lynx.

Phy.

Arnoldus.

The several names

two kinds of Martens

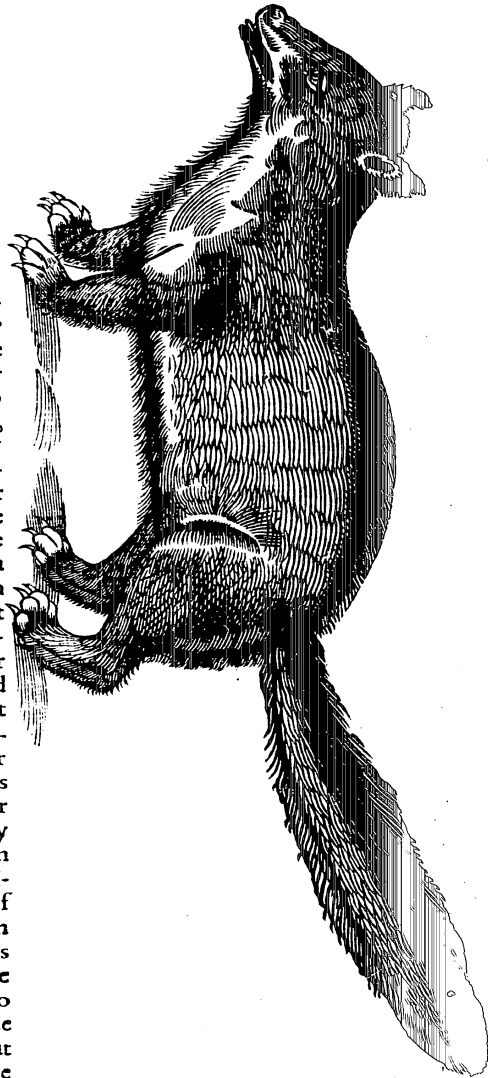
Places of their abode.

The use of
their skins &
how to chuse
the best.

Difference
between
Foynes and
Martens

Regions breed-
ing Martins

Martin is most excellent, for princes and great Nobles are clothed therewith, euery skinne being woorth a French crowne, or foure shillings at the least. And they are so much the beter, when there are more whit haire aspered among the yellowe. For their ordinary colour is a deep browne yellowe, and these that are cleane white, are foure times worse then the former; and therefore are not solde for about three or foure groats a peece, howsoever the saying of *Martiall*, *Venator capta Marte superbus ad est*. Heere commeth the proud hunter that hath killed a *Martin*, may very well be applyed vnto them which take any of these beasts, for they cannot chuse but bee very ioyful, which get a good sum of money for a litle labour as they haue for a *martins* skin. By inspection of the *Foines*, that is; The *martins* of the beech, for the Frenchmen called a Beech *Fau*, from whence commeth the word *Foines*, you may see, that that their skins are more dusky, hauing a tail both greater and blacker then the *martins* of the firres. And therefore you must vnderstand, that they of the Firs, are by way of excellency called *martins*, and the other of the woods called *Foines*. There is no great difference betwixte theyr bignes: and if by their skins at any time there seeme any inequality, in breadth, or length, it must be attributed to their age and difference of years, and not to any proportion in nature or distinction of kind. And as we haue said that the fir-*martins* are absolutely the best, yet that is not to be vnderstoode generally. For the *martins* of *Pollonia* are so brown, that they are altogether disliked, and are accounted no better then the common beech-*martins*. Wherefore the bright-browne aspered with white haire, is euer accounted more pretious without all exception, and by that colour vpon the backe of the skin, the skinner iudgeth of the woorth, and not by the yellowesse of the throat. Of these Beech-*martins* there are great plenty in the *Alpes*, especially on the South-side, which look towards Italy, but verie few of the *wal-martins*. But on those parts of the *Alpes* which looke towards *Germany* and the *North*, there are abundance of fir-*martins* with yellow throates, for you must remember that the *wilde martin* hath a white throat, and the fir-*martin* a yellow throat.



There

There are also of both kinds in *Heluetia*, and the most excellent are in the vailes towards the *Alpes*. In France there are no Martins of the wall, but the beech Martins lue in hollow beaches. There are also woods full of these beasts in *Bruscia*, which the people there call *Geym*. *Lanzarucca* a wood of *Scandania* fourescore mile long, is full of Martins. Also *Muscouey*, and *Littuania* haue store of these beasts, and *Sabels*. But they of *Littuania*, are the whitest in the world.

The people of *Surmasia* in Europe, weare garments of these in fables; and the inhabitants of *Scithia*, *Hungaria*, neare *Tanayois*, do pay yearly vnto the Emperour of *Rushia*, once called the Duke of *Muscovia*, a certaine number of *Sabels*, and Martins skins. There are also store of Martins neare *Bragansia*, and generally in all parts of Europe except in England.

They are in quantity about the bignes of a Cat, hauing longer bodies, but shorter legges, with heads and tailes like a Fox, their skins ordinarily browne, white on the throat, & more yellow on the back. Their teeth are exceeding white, and vnequall, one longer then another, being about measure sharp, and the canine teeth both above and beneath hang out very long. Amongst which on the neather chap, stand fixe small cutting teeth in a right line ouer against one another, which I thinke happeneth not in any other beast of the world. The grinding teeth are like a saw, being triangular in fashion, eight above, & eight beneath. Whereof the furthestmost vpon the vppermost side of the mouth, are more deepe, and inward in the pallet, then all the residue, the whole number is thirty two.

The long haire vpon their vpper lip do bend cleane backwards. Norwithstanding that there be two kindes of this beast as already we haue saide, yet do the Wood-Martins, or beech-Martins, greatly desire copulation with the other, wherefore *Albertus* saith *miscetur inter se hae genera, & Martes thagi, fere sequitur, Martem abietum, tanquam nobiliorem, vterum ex ea nobiliorem acquirat*. The beech-Martin followeth the firre Martin, and desireth her copulation as the nobler kinde, that he may thereby dignifie his owne yssue. It should seeme that they breede in March, and make their nestes, like the draies of squirrels, and bring forth many at a time; For it was constantly affirmed, by a country man of Germany, that he found a nest of these Martins builded like a Squirrelles, hauing foure young ones in it, in the beginning of Aprill.

If they be taken when they be young, both one and other kind grow wonderfull tame and familiar with men and dogs. And *Gesner* had one of thiese, which loured a litle Dog wonderfully, and would follow him abroad whether soeuer he went, far or neare. It would also play with dogs and men, with teeth and nailes, lying flat vpon the backe like a Cat, and neuer giue any litle hurt. But lofened fro his chain it would wander abroad into the neighbors houses, and many times far off, but alwaies returne home againe. They which tame them because that they are easily exasperated, and bite deeply when they are angry, doe breake off the tops of their canine teeth with a paire of pinsons, for the preuenting of that mischief. *Ruellius* affirmeth, that the excrement of this beast smelleth like a musk-cat, and saith the reason of it is, because they feede vpon sweete fruits; but we haue heard that they eate pullin birds, eags, and mice, but that they eate of fruits it cannot be proued. I rather attribute it vnto their owne nature. For as the Martin ape smelleth sweetly after hir meat, so may this Martin-weasel render a sweet excrement, to conclud, the skins of these beasts is applyed to gouty legs, and the white haire of the throat made into a cap, is very sufficient for the headache. They may be taken with dogs, or in traps, but commonly they are taken in ditches or pitfalls, according to this verse of *Calentius*, wherewithall I will conclude.

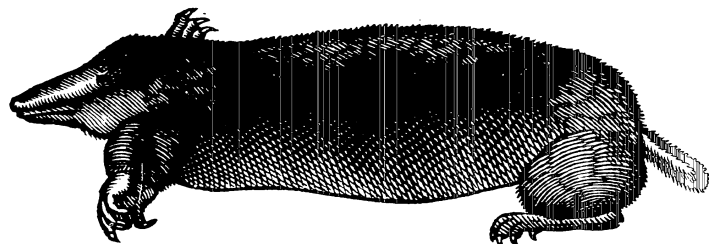
Et laqueo vulpes, & decipe, casse, foinas.

V v 3

Of



OF THE MOLE OR WANT.



The several names.



L Do vterly dissent from all them that holde opinion that the Mole or Want is of the kinde of Myse, for that all of them in generall, both one and other haue two longe crooked fore-teeth which is not in Moles, and therefore wanting those as the inseperable propriety of kind; we will take it for graunted that it pertaineth not to that ranke or order of four-footed-beasts. But concerning the Hæbrev name thereof, there is much variance, and little certaintie amongst writers. Some of them calling it *Tinchemet*, which word is found *Deut. 14.* which is also

translated by the Chaldees *Beta* or *Baueta* a swan, and the Septuagints and *Ierom*, *Ibis*, &c. *Rabbi Salomon* in another place of the same Chapter translate it a Bat, which the French call *Chaulne-souris*. But in that place of *Leuit. 11.* where the *Stellio*, the *Lizard*, and *Tinchemet* are reckoned vncleane beasts, *Rabbi Salomon* interpret it *Talpam* the Mole. The Septuagints *Aspalax*, the Chaldee *Aschuta*, the Arabian *Lambaraz*. The Persian *Angurbah-Dedach*. There is a sentence *Esay. 2.* in Hæbrev thus. *Lachepor perot velatalephim*, which by *Munster* is thus translated. *In die projiciet homo aureos & argenteos deos, in fossuras talpærum & verspitionum.* In that day shal a man cast away his goods of siluer and gold into the holes of Moles and Bats. By *S. Ierom* it is translated thus: *Projiciet homo Idola, vsque vt adoraret talpas & verspitiones.* A man shal cast away his Idols to worship Moles and Bats. Some againe make but one word of *Lacheporperot*, and translate it a beast digging ditches: and the Septuagints, ydols or abominations, and thinke that they were so called because their outward forme representeth some such reptile creature, and *Symmschus*, vnprofitable things: but *Aquila Orugus*, digging-beasts: and therefore at this day all the learned take *Perot* for Moles, so called by reason of their digging. *Auicen* calleth it *Pelagoz*, a blinde Mouse. In Greeke it is called sometimes *Spalax*, but more often *Aspalax*: yet *Albertus* calleth it by a strange Graecian name *Colty* and *Koky*, which he tooke from *Auicen*.

The Italians retain the latine word *Talpa*, the Spaniards *Topo*, by which word the Italians at this day call a Mouse. The French call it *Tauppe*, the Germanes *Mulwerf*, and in Saxon, *Mohwurffe*, from whence is deriued the English Mole and Molewarpe. The Helueticans *Schar* and *Schermoufe*, and the Molehil they call *Scharusen* of digging. The *Hollanders* and the *Flemmings* call it *Mol* and *Molmuff*, in imitation of the German worde: the *Illyrians* *Krtize*. And generally the name is taken from digging and turning vp the earth with her nose & backe, according to the saying of *Virgill*:

Aut oculis capti fodere cubilia Talpæ.

Some

Some are of opinion, that it is called *Talpa*, because it is appointed to an euerslasting darkness in the earth; of which sort *Isidorus* writeth thus: *Talpa dicta est eo quod perpetuo cecitate tenebris damnata, est enim absq. oculis.*

It is called also in Greeke *Idouros*, and *Siphneus*, of *Siphnon* the earth, because it liueth in the earth, and turneth it vpward to make it hollow for passage. The like I might say of his other names, *Ixliocha*, and *Orthoponticos*, but this shall suffice for his name.

In *Boeotia* about the *Champaignes* called *Orchomenius ager*, there are the greatest store of Moles in the world, for by digging they vnder myne all the fields, and yet in *Lebadia* another country of *Boeotia*, there are none at all, and if they be brought thither from any other place they will neuer dig but die. *Rodolphus*, *Oppianus*, and *Albertus* affirme, that they are created of themselves of wet earth and raine-water, for when the earth beginneth to putrifie, the Mole beginneth to take life.

They are all for the most part of a blacke dusky colour, with rough, short, and smooth soft haire as wooll, and those haire which were whitest when they are young, are most glistering and perfect blacke when they are old: and *Gesner* affirmeth, that hee saw in the end of October, a Mole taken, which was very white, mixed with a little red, and the red was most of all vpon her belly, betwixt her forelegs and the necke, and that it could not be a young one, because it was two palmes in length betwixt his head and taile.

These beasts are all blind and want eies, and therefore came the prouerbe *Talpa cecior* *Tuphloceros aspalacos*, blinder then a Mole; to signifie, a man without all iudgment, wit, or fore-sight: for it is most elegantly applied to the minde. Yet if any man looke earnestly vpon the places where the eies should grow, he shall perceiue a little passage, by drawing vp the membrane or little skinn which is black, and therefore (*Aristotle* saith) of them in this manner probably.

All kinds of Moles want their sight, because they haue not their eies open and naked as other beasts, but if a man pull vp the skinn of their browes about the place of their eies, which is thicke and shadoweth their sight, he shal perceiue in them inward covered eies, for they haue the blacke circle, and the apple, which is contained therein, and another part of the white circle or skinn, but not apparantly eminent; neither indeede can they, because nature at the time of generation is hindered, for from the braines there belong to the eies two stronge neruy passages, which are ended at the vpper teeth, and therefore their nature being hindered, it leaueth an imperfect worke of sight behinde her.

There is in this Beast a plaine and bald place of the skin where the eies should stand, hauing outwardly a little blacke spot like a Miller or Poppey-seede, fastened to a Nerue inwardly, by pressing it, there followeth a blacke humor or moystnesse, and by dissection of a Mole great with young, it is apparant (as hath beene prouoed) that the young ones before birth haue eies, but after birth, liuing continually in the darke earth without light, they cease to grow to any perfection; for indeede they neede them not, because being out of the earth they cannot liue aboue an houre or two. *Esope* hath a pretty fable of the Asse, Ape, and Mole, each once complaining of others natural wants: the Asse, that he had no Hornes, and was therefore vnarmed: the Ape, that he had no taile like other beastes of his stature and quantitie, and therefore was vnhandsome; to both which the Mole maketh answer, that they may well be silent, for that she wanteth eies, and so insinuateth, that they which complaine shall find by consideration and comparison of their owne wantes to others, that they are happy and want nothing that were profitable for them.

Oppianus saith, that there was one *Phineus* which was first deprivied of his eie-sight, and afterward turned into a Mole: It should seeme he was condemned first to loose his eies, and afterward his life.

These Moles haue no cares, and yet they heare in the earth more nimbly and perfectly then men can about the same, for at euery step or small noise and almost breathing, they are terrified and run away, & therefore (*Pliny* saith) that they vnderstand all speeches spoken of themselves, & they hear much better vnder the earth then being aboue & out of the earth and

Countries of Moles
Arthote.
Achamus.

Pliny.
Generation of Moles

Blindnesse of Moles.

Albertus

Their several parts & members.

And for this cause they dig about their lodging long passages, which bringeth noises and voices to them, being spoken neuer so low and softly, like as the voice of a man carried in a trunke, reed, or hollow thing.

Their shovt is not like a Weasils (as *Suidas* saith) but rather like a shrewe-mouses, or (if it be lawfull to compare small with great) like to a Hogges. Their teeth are like a shrews and a Dogges, like a shrewes in the neather teeth and furthestmost inner teeth, which are sharpe pointed and lowe inwardly; and like a dogges, because they are long at the sides, although onely vpon the vpper iaw, and therefore they are woorthily called by the Gracians *Murotatores*; that is, daungerous-biting-teeth, for as in swine the vnder teeth stand out about the vpper, and in Elephants and Moldes, the vpper hang ouer the neather, for which cause they are called *Hyperphereis*.

The tong is no greater then the space or hollowe in the neather chap, and they haue in a manner as little voice as sight, and yet I marueile how the prouerbe came of *Loquax Talpa*, a prating mould, in a popular reproach against woordly and talkatiue persons, which *Ammianus* saith, was first of all applyed to one *Iulianus Capella*, after hee had so behaued himselfe, that he had lost the good opinion of all men.

The necke seemeth to bee nothing, it is so short, standing equall with the forelegges. The lightes are nothing else but distinguished and seperated *Fibres*, and hang not together vpon any common root or beginning, and they are placed or seated with the hart, which they enclose, much lower toward the belly then in any other beast. Their gal is yellowish, their feet like a beares, and short legges, wherefore they moue and runne but slowly: their fingers or toes wherewithall they digge the earth, are armed with sharp nailes, and when the feebleth any harme vpon her backe, presently the turneth vwarde and defendeth her selfe with her shovt and feet: with her feete the diggeth, and with her nose casteth away the earth, and therefore such earth is called in Germany *malwerff*, and in England *Mole-hill*: and the loueth the fieldes, especially meddowes and Gardens, where the ground is soft, for it is admirable with what celerity the casteth vp the earth.

They haue siue toes with clawes vpon each forefoot, and foure vpon each foote behind, according to *Albertus*, but by diligent inspection you shall find siue behind also, for there is one very little and recurued backward, which a man slightly and negligently looking vpon, would take to be nothing. The palme of the forefeet is broad like a mans hand, and hath a hollow in it if it be put together like a fist, and the toes or fingers with the nailes are greater then any other beast of that quantity. And to the end that he might be well armed to digge, the forepart of her forelegges consist of two solide and sound bones which are fastned to her shoulders, and her clawes spread abroad, not bending downwarde, and this is peculiar to this beast not competible to any other, but in her hinder legges boeth before and behind they are like a Mouses, except in the part beneath the knee, which consisteth but of one bone which is also forked and twisted. The taile is short and hairy: And thus much for the anatomy and seuerall parts.

They liue as we haue saide in the earth, and therefore *Cardan* saith, that there is no creature which hath blood and breath that liueth so long together vnder the earth, and that the earth doth not hinder their expiration and inspiration; for which cause they keepe it hollow about them, that at no time they may want breath, although they doe not heaue in two or three daies; but I rather beleue when they heaue, they doe it more for meate then for breath, for by digging and remoouing the earth they take Wormes, and hunt after viuals.

When the wormes are followed by Moldes, (for by digging and heauing, they foreknow their owne perdition) they flie to the superficies and very toppe of the earth, the silly beast knowing that the Molde their aduersary, dare not followe them into the light, so that their wit in flying their enemy is greater, then in turning againe when they are troode vpon. They loue also to eat Toads and Frogges (for *Albertus* saith) he saw a great Toade whose legge a Mole helde fast in the earth, and that the Toade made an exceeding great noise, crying out for hir life, during the time that the Molde did bite hir. And therefore Toads and frogs do eat dead Mouses. They eat also the root of herbs and plants, for which cause they are called by *Oppianus*, *poiophagi* *Herbiuora*, herbe-eaters.

In

In the month of Iuly they come abroad out of the earth, I thinke to seeke meate at that time when wormes be scanty. They are hunted by Weasels, and wilde Cats, for they will followe them into their holes and take them, but the Cats do not eate them: whereas wee haue said already, that they haue an vnderstanding of mens speech when they heare them talke of them.

Vnderstand-
ing of Moles

I may adde thereunto a story of their vnderstanding, thus related by *Gillius* in his own experience and knowledge. When I had (saith he) put downe into the earth an earthen pot made of purpose with a narrow mouth to take Moles, it fortuned that within short space as a blind Mole came along shee fell into it and could not get forth againe, but lay therein whynning; one of her fellowes which followed her seeing his mate taken, heaued vp the earth about the pot, & with her nose cast in so much, til she had raised vp her companion to the brim and was ready to come forth: by which in that blind creature confined to darknesse, doth not onely appeare a wonderfull worke of almighty God, that endoweth them with skill to defend, and wisely to prouide for their owne safety, but also planted in them such a naturall and mutuall loue one to another, which is so much the more admirable, considering their beginning or creation as we haue shewed already.

Because by their continuall heauing and laboring for meate, they doe much harme to Gardens and other places of their abroad, and therefore in the husband-mans and house-wifes common-wealth it is an acceptable labor to take and destroy them. For which cause it is good to obserue their passages, and marke the times of their comming to labor, which being perceiued they are easily turned out of the earth with a spade, and this was the first and most common way.

Taking of
Moles

Some haue placed a boord full of pikes which they fasten vpon a small sticke in the mole-hil or passage, and when the mole commeth to heaue vp the earth, by touching the sticke shee bringeth down the pikes and sharp nailed board vpon her owne body and back. Other take a Wyar or yron, and make it to haue a very sharp point, which being fastened to a staffe and put into the earth where the Moles passage is, they bend and so let vp that when the Mole commeth along, the pike runneth into her and killeth her.

The Gracians (saith *Palladius*) did destroy and driue away their Moles by this inuention, they tooke a great Nut, or any other kind of fruit of that quantity, receipte, and solidity, wherein they included chaffe, Brimstone, and Wax, then did they stop all the breathing places of the Moles, except one at the mouth, wherein they set this deuise on fire, so as the smoke was driuen inwarde, wherewithall they filled the hole and the place of their walkes, and so stopping it, the Moles were either killed or driuen away.

Also *Paxamus* sheweth another meane to driue away and take Moles: If you take white Hellebor, and the rindes of wilde Mercury instead of Hemlocke, and dry them and beate them to poulder, afterward sift them and mixe them with meale and with Milke beaten with the white of an Egge, and so make it into little morsels or bals, and lay them in the Mole-hole and passages, it will kill them if they eate thereof, as they will certainly doe.

Paxamus.

Many vse to kill both Moles and Emmets with the froath of new Oyle, And to conclude, by setting an earthen pot in the earth and Brimstone burning therein, it will certainly driue them for euer from that place. Vnto which I may adde a superstitious conceite of an obscure Author, who writeth, that if you whet a mowing syth in a fiede or meddow vpon the feast day of Christs natiuity, (commonly called Christmas day) all the molles that are within the hearing thereof, will certainly for euer forsake that fiede, meddow or Garden.

With the skinneres of moles are purses made, for the rough and soft haire, and also blacke russet colour is very delectable. Pliny hath a strange saying, which is this; *Epellibus calparum cubicularia vidimus stragula*; adeo ne religio quidem a portentis summuet delicias, that is, we haue seene the hangings of chambers made of mole skinneres, so that no conscience of religion cannot auert the monstrous loue of delights from the affectation of men.

Vse they
seuerall parts.

For all the auncient Wisc-men and magicians did hold, that this beast was capeable of

Cardanus.

the places of
their abode

of Religiou, *Nullis eſ; credunt extis; nullum Religionis cſpacijs iudicant animal, ve ſiquis cor eius recens palpitanſ; deſuorariſ diuinationis & rerũ efficiendarum euentus promiſſar;* they giue not ſo much credit to any intrals as to theirs, for they iudge that no beaſt is ſo capable of Religion, becauſe if a man eat the heart of a Mole newly taken out of her belly and panting, he ſhall be able to deuine and fortell infallible euentſ. Another ſaith, *Veſeribus monumentis traditur Gallinaceorum fibris maxime diſ; gratas videri: ſicut Talparum viſcera Magi veriſſima dicunt illiſ; haud ſecus quam ſolenni viſtima litari, haec enim ſunt exo argentiſſima, in quibus diuina mens in eſſe creditur:* that is. The Fibres of Cockes were woont among auncient monuments to be accounted moſt acceptable to the Goddeſ, euen as the bowels of Moles (as the wiſe men ſay) and to offer theſe as a moſt ſolemne ſacrifice grateful to the Goddeſ, and that in thoſe intrals it was beleued that the minde and pleaſure of God was ſeated and engrauen; and a litle after he ſaith, that the bowels of Moles and frogs do fortell many great and fortunate euentſ.

But I will leaue this paganisme, and let it neuer enter into the hart of a reaſonable man that ſuch beaſts can loue religion, or that God hath planted in their bowels and corrupe parts, ſuch letters of his wiſedome and fore-knowledge which he hath not granted to the immortal and incorruptible ſoule of man. Onely this I find by experience, that beſore any raine and change of weather, theſe filly beaſts heaue vp the earth more abundantly then at other times, and that in *Thessaly* (as *Varro* ſaith) a whole Towne was once vndermined by Moles. They were wont to ſacrifice this beaſt to Neptune, becauſe of the affinity betwixt their names, for in Greeke *Asphalooſ* ſignifieth Neptune, and *Asphalaoſ* a mole. *Alumnus* alſo writeth that they were ſacred and dedicated to hell, becauſe they kept continually vwithin the boſome and bowels of the earth, and to conclude, becauſe that moles would not liue in *Coronea* a part of *Boeotia* before ſpoken of, and thereof came the common prouerbe *Asphalaoſ eiſ Coronea*, a mole is brought to *Coronea*, to ſignifie the hatred of a gift or gheſt to him that is forced to receiue him. Thus much for his natural and moral ſtory, now followeth his medicinall.

The medicines of the Mole.

There is nothing which is more profitable or medicinable for the curing of the bites of a threw, then a mole being ſleed and clapped thereunto. The ſame doth alſo very effectually cure and heale the blowes or bitings of a Scorpion. Pilles being made with that which proceedeth from moles and with Hony, eaten nine daies together, doth preſerue the body of any one from ſwellings or bunches in the fleſh who ſhall ſo eat them. For the auoiding or driving away the haireſ which growe in any part of mans bodie, that they may neuer returne or be renewed againe: take a mole and laie her in water to be ſteeped or ſoaked, ſo long as ſhe ſhall not haue any haireſ left vpon her, with this water annoint the place which is full of haireſ, and afterwards waſh it with lye made of aſheſ, and then rub it with a linnen cloath; then if you ſhall ſee the haireſ to returne againe, waſh it twice or thrice in the aforeſaid manner, and they wil be quite expelled away, and by no meanes can be made eyther to renew or come againe. For the renewing, and bringing againe of thoſe haireſ which are fallen or decayed, take a mole and burne her whole in the ſkirt, and mingle the duſt or pouder which commeth from the ſame with hony vnto the thickeneſſe or faſhion of an ointment, and this being rubbed or annointed vpon the bare or bald place will without dout in ſome ſhort time or ſpace procure the haire to grow thick. For the renewing of haireſ which fall from horſeſ. Take a mole and boile her in Oyle, vntill all the fleſh be conſumed and quite diſſolued into a liquid iuice, with this oyle annoint the place which is bare or deſtitute of haireſ twice euery day for ſome ſhort ſpace, and it will make the haireſ to grow in great abundance.

For the changing of the haireſ of horſeſ from blacke to white, take a mole and boile her in ſalt Water, or lye made of aſheſ three dayes together, and when the Water or lye ſhall be quite conſumed, put new water or lie thereunto: this being done, waſh or bathe the place with the water or lye ſomewhat hot; preſently the black haireſ will fall away,

away, and in ſome ſhort time there will come white. Whoſoeuer ſhall take a mole and hold her in his right hand vntill ſhe die, ſhall haue ſuch an excellent vertue therein, that ſhe ſhall eaſe the paine of a womans breaſtſ onely by touching them.

The duſt of a mole being brent, mingled with the white of an Egge, and annointed vpon a ſneep, is an excellent and medicinable remedy againſt the Leprie which commeth oftentimes vpon them. The duſt of a mole mixed with oyle or hony, and annointed vpon the ſkin of either man or woman which is ful of Lepry, wil verie ſpeedily and effectually cure and heale the ſame. The ſame being vſed in the aforeſaide manner, is very good for the curing of thoſe which are troubled with the diſeaſe called the Kinges euil, alſo for thoſe which haue hard bunches or kernelſ ariſing in their Arme-holeſ, and in other parts of their body.

The whole body of a mole being taken and burned in the ſkin into drye duſt, or pouper, is an excellent remedy againſt the diſeaſe called the Fiſtula, alſo for the purging of the corruption in them and healing of them, being once taking by any man. The ſame being alſo mixed with hony, and rubd vpon the teeth of any one who hath paine in them doth not onely eaſe the paine and greefe thereof, but alſo doth ſtrengthen and make them faſt. The blood of a mole being killed, ſpred or annointed vpon the head of any one which is bald, wil very ſpeedily renew and bring the haireſ againe. The head of a mole being cut off and beaten together with the earth which is ſtirred vp by moles, and wrought into a paſt, and rowled together like a litle loafe, is very much vied for the healing of al ſwellings, and for thoſe things which they cal impoſtumeſ, alſo for al ſwellings or kernelſ which ariſe in the necke, ſo that in the time of the curing of theſe things, the party which is pained and greeued, be not ſuffered to eat any ſwineſ fleſh.

The tooth of a liuing mole taken out and tyed or bound to the teeth of any who is griued therein, is commended by the *Magi* or wiſe-men to be an excellent remedy and cure for the ſame. The hart of a mole being eaten nine dayes together, doth very ſpeedily and effectually cure either him or her which ſhall ſo eat it, of that peſtiferous diſeaſe cald the Kinges euil, if it be ſo that it hath not bent of too long continuance with them. The ſame is alſo very good and profitable for the aſſwaging of Wens, being vſed in the aforeſaide manner. The liuer of a mole being beaten betweene the handeſ of him that is troubled with bunches or ſwellings in his back, and afterwards put vpon the ſame, is a preſent help and cure. The ſame effect hath the right foot of a mole for the aſſwaging of bunches and ſwellings ariſing in the fleſh.

Of the vulgar little Mouſe.



We haue handled the natureſ, and deliuered the figureſ of the great Beaſtſ, ſo alſo muſt we not diſdaine in a perfect Hyſtory to touch the ſmalleſt: For Almighty God which hath made them al, hath diſſeminated in euery kind both of great and ſmal beaſtſ, ſeedſ of his wiſedome, maieſty, and glory. The little mouſe therefore iuſtly tearmed *Incola domus noſtra*, an inhabitant in our own houſeſ, *Et roſor omnium rerum*, and aknawer of al thingſ. And therefore from the ſounde of her teeth which ſhe maketh in gnawing, ſhe is called *Sorex*. Although we ſhall ſhew you afterwards, that *Sorex* is a ſpecial kinde, and not the name of the general. Wherefore ſeeing there be many kindeſ of Miſe, and euery one of them deſireth a particular tractate, I thought good to begin with the vulgar little mouſe, and ſo to diſcend to the ſeueral ſpecieſ and kindeſ of all, according to the method of the Phyloſopher, *A notioribus minus ad nota*, from thingſ that are moſt knowne to them that are leſſe knowne. In Hebrew it is called *Achar*, *Leuit xi.* where the *Septuagintes* tranſlate it *muſſ*, the Chaldee *Achera*, the Arabians *Fer*, or *Phar*, from whence commeth the *Saracen* word *Fara*. The *Persians* *An Mus*, the *Latins* *muſ*, the *Italians* *Topo*, or *Sorice*, *Alſorgio*, *O Rato*, *Di-Caſa*, although *Rato* ſignifieth a Rat, both among the Ger-

Germans, French, and English. The Spaniards call the little Mouse, *Ratt*; and the great Rat *Ratz*, the French the little Mouse *Souris*, which word seemes to be deriued from the Latine *Sorex*, and the great mouse they call *Ratt*. The Germanes the great ones *Ratz*, and the little one *Muff*, the Illyrians, and Pollonians, *Myff*, which is the Greek word, and the great one they call *Sczawcz*, the Venetians call the Rat *Pantegana*, of *Pontis*, the vulgar greekename, and the Romans *Sourco*.

Denominati
on of four-
footed
creatures in
the Mouse.

Now the dignity of this little beast, may appeare by the name, which hath spread it selfe both to beasts, fishes, men, hearbs and Citties. To beasts as we haue shewed before in the *Ichnemum*, which is vulgarly called the *Indian-mouse*, or *Pharoes-mouse*. And to fishes, for there is a little fish called *Musculus*, and in Greeke *Myfocetos*, the *Whale-mouse*, because it leadeth the way, and sheweth the *Whale* whether so euer shee swimmeth, for the auoiding of rockes, (according to *Pliny*) although *Rondoleius* affirmeth otherwise, namely, that that guide of the *Whale* is called *Egemon*, and *Egetur*, and *Myfocetos* (hee saith) is a shell fish. Generally most kind of *Oysters* are also called *Myff*, because sometimes they gape and make a noise like a mouse, and close their shells againe. The purple Fishes be also called *Myff*, there is likewise a kind of pretious stone called *Mya*, about *Bosphorus*, *Thrasius*, and many such other dignities, hath the name of this beast attained.

Pausanias.

There was one *Mys*, the seruant of that famous Phylosopher *Epicurus*, likewise the name of a champion or challenger, is *Suidas* and *Varimus*, and there was another called *Mus*, of excellent skill, for ingrauing in Siluer, and therefore did draw vpon the shield of *Minerua*, the fight betwixt the *Lapithæ*, and the *Centaurs*, and many other things. Whereupon *marciall* made this verse :

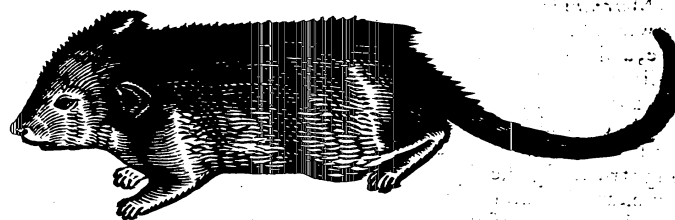
Quis labor in Phyla? docti myos? an myronis.

There was a *Consull* of *Rome*, whose name was *Mus*, and therefore *Camerarius* made this riddle of the mouse; *Parua mihi domus est, sed ianua semper aperta, acciduo sumptus, furina uiuo sagina, quod mihi nomen in est, Roma quoq, Consul habebat.* The *Thrasians* call *Argilus* a mouse, and the city which he builded *Argelus*. *Myes* was a city of *Ionia*, and a citizen of that city was called *Myetius*. *Myon* a city of *Locri* in *Epirus*, and the people thereof are called *Myones*. *Myonesus* a little region betwixt *Tyon* and *Lebedon*, and according to *Stephanus*, an Island neare *Ephesus*, the first port or haue of *Egypt* opening to the red sea, is called *Muos armos*, the mouses haue, and *Myfis* also seemeth to be deriued from their stem. There is an Island vnder the *Equinoctiall* line, called *Insula murium*, the mouse-lande, because of the abundance of myce therein: and to conclude, euen the hearbs and plants of the earth, haue receiued names from this little beast, as *Hordeum Murinum*, *Myosanthos*, *Sperrage*, *Myopcton*, *Myuos*, *Myrtocum* Mouse-eare, *Mouse-foot*, and such like. There haue bin also comedies made of *Myff*, as that of *Carinus*, called *Myes*, wherein the *Wearill* strangleth the night-wandring *Myff*. And another Greeke comedy called *Galeomyschichia*, that is a fight betwixt cats and myce, wherein the poet doeth most pleasantly faime names of myce, as their king he calleth *Creillus*, that is a flesh-eater, and his eldest sonne *Piscarpax*, a corne-eater; and his second sonne *Psitodarpes* Bread-eater, and his eldest daughter, *Lychoglaphe*, candle-eater, and all his ancestors *Carpodaptai*, that is *Fruit-eaters*. And then he bringeth other myce in, as *Turolices*, *Psicolices*, *Choleoclophos*. *Horatius* in his *Batracomachia*, that is, a fight betwixt Frogs and mice, doeth very elegantly describe diuers proper names of mice. As *Piscarpax*, whose father was *Tuoxartes*, and his mother *Lychomile*, daughter of *Plernotrocta* the king, and then other mice, as *Lychopitrus*, *Teroglyphus*, *Embaschitrus*, *Lychenor*, *Trogolodites*, *Artophagus*, *Ptermoglyphus*, *Pterophagus*, *Cnissodiotēs*, *Sidophagus*, *Artepibulus*, *Meridarpax*, and *Thulacotrox*, all which are not only out of the abundance of the Authors wit, but inuented for the expressing of the mouses nature.

Fictions lear-
ned & witty
of the proper
names of Mice

The colour
of Mice.

The *Epithets* of myce are thes; short, small, fearful, peaceable, ridiculous, rustik, or coun- try mouse, vrbane, or city mouse, greedy, wary, vnhappy, harmefull, blacke, obseas, little, whiner, biter, and earthly mouse. And the Greeke ones are expressed before in the proper names, and thus much may suffice for the names of mice. Now to come to theyr feuerall nature and significations. First of all concerning their colour. It is diuers, for al- though *Color murinus* be a common tearme for a mouse colour of *Asses*, yet notwithstanding



Scaliger.

Albertus.

ding Mice are sometimes blackish, sometimes white, sometimes yellow, sometimes broune and sometimes as the colour. There are *White Mice* amonge the people of *Sauoy*, and *Dolphin* in France called *Alaubroges*, which the inhabitants of the country do beleue that they leede vpon snow. But the white Mouse is aboute all other most laciuous and leache- rous, and therefore it came into a prouerbe, *Myff Lemos*, *Myff Casos*, the white Mouse is an ill Mouse, of whose lust *Alciatus* made this emblem;

*Delicias & mollitiem, Mus creditur albus,
Arguere, at ratio non sit aperta mihi est.
An quod ei natura salax, & multa libido est?
Ornat romanas, an quia pelliumrus?
Sarmaticum, Murem vocitant pleriq, zibellum.*

The quanti-
ty and feur-
ally parts of
Mice.
Alaubroges.

Aristotle.
Cucero.

Of all which coniectures of the Poets, the first is most probable, for the ancientes were wont to call wanton, and effeminate men *Pygargoy*, and *Leucopengoy*, from their beauty and whitenesse. And as there is a difference in their colours, so also there is in their quantity. For some are very great, some meanly great, and some very final. Their hart is very great, and their liuer and lights encrease in the winter time. Also the fibres that are in them, doe increase and decrease with the waxing and wayning of the Moone. For euery day of the Moones age, there is a fibre increased in their liuer. And therefore *Lucilius* said well, *Lu- as ales ostrea, & implet echinos, Muribus fibras*. That is to say. The Moone feedeth *Oysters*, filleth *Hedghogs*, and encreaseth fibres in Mice. Some of these Mice haue a gal, and some haue none, as *Aristotle* and *Pliny* shew in many places.

The Mouses place of conception haue many holes in it, during the time she beareth hir young ones. There is no creature that heareth more perfectly then a Mouse, they dwell in houses of men, especially neare sleeping and dyning roomes, kitchens or larders, where any meat is stirring. And they make themselves places of abode by gnawing with their teeth, if they finde not couenient lodgings prepared to their hand, and they loue the hollow places of wals, or the roofes of houses, and therefore the *Vasps* which in *Aristo- phanes* are called *Drophæ*, that is gnawers of roofes, are to be understood to be Mice, be- cause *Myff Drephia* is a Mouse in the house top. In the day time they lye still, so long as they either see or heare a man, or any other beast harmefull vnto them, for they discerns their enemies, not fearing an Oxe, though they run away from a Cat.

Albertus.

Orus.

Aelianus.

They are very desirous of bread, and delight in all those meats which are made of fruit, for the nourishment of men. It is a creature very diligent & exquisite, both to compasse, seeke out and chuse the same, so that therefore it doth often endanger and loose his owne life: and finding any cubbards, wood, or such like hard matter, to withstand his purpose, and binder his passage, it ceaseth not to weary it selfe with gnawing, vntill it obtaine the purpose. All kinds of Mice loue grain and corne, and prefer the hard before the soft, they loue also cheefe, and if they come to many cheeses together they tast all, but they care of the best. And therefore the *Egyptians* in their *Hieroglyphicks* do picture a mouse, to signifie a sound iudgement and good choice. *Backmast* is very acceptable to Mice, and the Mice in the Ile *Parus*, in *Teredos*, in the Island *Giaros*, which is one of the Islands of the *Sporades* in *Cyprus*, and in *Calcis*, they did eat yron, as appeareth by *Aristotle*, *Aelianus*, and *Heraclides*.

A 2 a

And

And it was also found, that in a certain Iland neare *Calybes*, Mice eate and deuoure gold, and therefore the Gold-smiths did cut them in pieces among their mettles. *Plutarch*, in the life of *Marcellus* saith, that there were many prodigies and fearful signes that did proceede the war of *Marinus*, amongst other he saith that mice did eate the Gold hanging in the temple, and that one of the temple keepers in a certaine trap tooke a female moufe alive, who littered fise little mice in that place, and deuoured three of them. *Amblogius* rehearseth a witty exacticon of *Antiphilus*, vpon a moufe which was slit asunder alive, for certaine gold-dust, which shee had deuoured, whereby was signified how men procure vnto themselves exquisite torments, and vnauidable mortall harmes by stealing, and encreasing of riches signified by Gold. Vulgar Mice do ruminare or chew the cud as well as the Pontix, and they drinke by licking or lapping, although their teeth be not sawed. It is reported that the mice of *Affricke*, and especially of *Libia* die assoone as they drinke. And the reason whereof we will shew afterwards in the taking of mice, when we come to discourse of their poysons. And for the present it should seeme their temperament, or constitution is so moyst that nature can endure no addition. Yet in the plaines of *Arcadia* there are Myce which drinke of a certaine fountain without any harme.

The generation or procreation of Myce, is not onely by copulation, but also nature worketh wonderfully in engendering them by earth and small showers, as we will shew in the discourse of wilde Mice.

But the house-Moufe whereof we now entreat, is engendered by copulation betwix male and female, and they are in general most libidenous, as may appeare by that saying of *Crattinus* against *Xenophon*, *Phere num ex aithrias Katapuposunen mnos astrapo Xenophonos*, go to now, for from the skies I wil strike by lightning the *Murin* wantonnesse of *Xenophon*, and the female is much more venerious then the male, as appeareth by that fable of *Spierates* describing the rage of a lustfull Woman. *Postremo subijt me, detestabilis leas deterans, per dianam, per puellam, per persephattam, se esse vittulam, esse virginem, esse pollam indomitam, at illa myonia erat*. Then followed me that detestable band, swearing by *Diana* and *Persephatta* that she was a Heighfar neuer touched, a Virgin neuer stained, and a Colt neuer couered, but the truth is she was as good a mayde as a Moufe. *Pelicius* instead of, *at illa myonia erat*, hath, *at illa canus erat Murinus*: that is, she was a Moufe hole, signifieng that her virginity was lost, and that she suffered any louers as a Moufe-hole doth any Mice. And from hence came that verse of *Martiall*, describing the speech of a loue to his loue, calling him her Moufe and her ioy;

Nam cum me Murim tu cum mea lumina dicis.

So that ingenerall all mice, and not onely the white Moufe are most desirous of copulation. And when they are in copulation, they embrace with their tailes, filling one another without al delay. By tasting of salt, they are made very fruitfull, and therefore *Aristotle*, and the souldiors of *Alexander the great* do report, that mice by licking one another, and by the licking of salt do ingender and conceiue with yong without any other copulation. But what reasons they haue to lead them to that opinion, I know not, beside that wonder reported by *Pliny* and *Aristotle*, that in a certaine part of *Perfia*, a female moufe being slit assunder aliue, all the yong females within her belly are also found pregnant conceived with yong.

It is very certaine, that for the time they go with yong, and for the number they bring forth, they exceed all other beasts, conceiuing euery fourteene or sixteene daies, so that it hath beene found by good experience, that a female moufe hauing free liberty to litter, in a vessell of millet-seede, within lesse compasse then halfe a year, she hath brought forth one hundred and twenty yong ones.

They liue very long, if they be not preuented of their naturall course, and dying naturally, they perish not al at once, but by little, and little, first one member, and then another, (*Pliny* saith) *Enolucibus, hirundines sunt indociles, à terrestribus Mures*, amonge the Fowles of the ayre, the swallows are vndocible, and among the creatures of the earth a moufe; yet *Albertus* writeth, that he saw in vpper Germany, a moufe hold a burning candle

Pliny.
Albertus.

Mice cannot
drinke without
dang er.

Theophrastus
Generation
of mice and
their carnall
copulation.

Albertus.
Copulation
of mice.

Two myr-
cles in their
procreation
and multipli-
cation.

Dolsternanus
Gillius.
whether
mice be do-
cible.

de in her feet, at the commaundement of her maister all the time his guests were at Supper.

Now the onely cause why they growe not tame is, their naturall feare, such as is in *Conies*, *Hares*, and *Deere*. For how can any man or beast loue or harken vnto him, who they are perswaded lyeth in waight for their life, and such is the perswasion of all them that feare, which perswasion being once remoued by continual familiarity, there is no cause in nature but that a Moufe may be docible as well as a Hare or Cony, which we haue shewed heretofore in their stories.

It is also very certaine that Mice which liue in a house, if they perceiue by the age of it, it be ready to fall downe or subiect to any other ruin, they foreknow it and depart out of it, as may appeare by this notable story which happened in a towne called *Helice* in *Greece*, wherein the inhabitantes committed this abominable acte against their neighbours the *Greekes*. For they slew them and sacrificed them vpon their altars. Whereupon followed the ruin of the citty, which was premonstrated by this prodigious euent. For 5. daies before the destruction thereof, all the Mice, Weasels, and Serpentes, and other reptile creatures, went out of the same in the presence of the inhabitants, euery one assembling to his owne ranke and company, where at the people wondered much, for they cold not conceiue any true cause of their departure, and no manuaile. For God which had appointed to take vengeance on them for their wickednes, did not giue them so much knowledge nor make them so wise as the beasts to auoid his iudgement, and their owne destruction; and therefore marke what followed. For these beasts were no sooner out of the citty, but suddenly in the night time, came such a lamentable earth-quake and strong tempest, that all the houses did not onely fall down, and not one of them stood vpright, to the slaughter of men, women, and children, contained in them, but least any of them should escape the strokes of the timber and house tops, God sent also such a great flood of waters, by reason of the tempestuous wind which droue the Waters out of the sea vpon the Town, that swept them al away, leauing no more behind then naked and bare significations of former buildings.

And not only the citty and Cittizens perished, but also there was ten ships of the *Lacedaemonians* in their port all drowned at that instant. The wisdom of the Mouse appeareth in the preparation of her house, for considering shee hath many enemies, and therefore many means to be hunted from place to place, shee commiteth nother selfe to one lodging alone, but prouideth many holes; so that when she is hunted in one place shee may more safely repose her selfe in another. Which thing *Plautus* expresth in these wordes. *Sed tamen cogitato, Mus pusillus, quam sapiens sit bestia, atatem qui vni cubili, nunquam committit suam: cum vnum obsidet, aliunde perfugium querit*, that is to say, it is good to consider the little mouse, how wise a beast she is, for she will not commit her life to one lodging but prouideth many harbors, that being molested in one place she may haue another refuge to fly vnto.

And as their wisdom is admirable in this prouision, so also is their loue to be commended one to another, for falling into a vessell of Water or other deepe thing, out of which they cannot ascend againe of themselves, they help one another, by letting downe their tailes, and if their tailes be too short, then they lengthen them by this meanes, they take one anothers taile in their mouth, and so hang two or 3. in length vntill the Moufe which was fallen downe take hold on the neathermost, which being performed, they al of them draw her out. Euen so *Volues* holding one another by their tailes, do swim ouer great riuers, and thus hath nature graunted that to them which is denyed to many men, namely to loue, and to be wise both together. But concerning their maners, they are euil, apt to steale, incideous, and deceitefull, and men also which are of the same disposition with these beasts fearing to do any thing publicly, & yet priuately enterprise many deceits are iustly reprovod in imitation of such beasts. For this cause was it forbidden in gods law vnto the *Jewes*, not only to eat, but to touch mice, & the prophet *Esa. ch. 66* saith, *Comedentes carnem suilla, & abominationem atq, murum simul consumentur inquit Dominus*, that is they which eat swins flesh, abomination, & the Mous shal be destroyed together faith the Lord: wherein the prophet threatneth a curse vnto the people, that broke the first law of

Prefiges and
for knowledge
of mice.

Asianus.

Their nat-
ural wildome.

Their natu-
ral loue to
one another.

Asianus.
Their dispo-
sition and
their flesh.
Procopius.
Aristeus.

Arnaldus.

God, in eating flesh forbidden, and the Physicians also say, that the eating of the flesh of Mice engendereth forgetfulness, abomination, and corruption in the stomacke.

hurt by mice
to the bodies
of mankind.

The eating of bread or other meate which is bitten by Mice doth encrease in men and children a certaine disease in their face, and in the flesh, at the rootes of the nails of their fingers certaine hard bunches, called by the Venetians *Spelli*, and by the Germans *Leid-spysen*, and by the Latins *Dentes Muris*: yet it is affirmed, that the flesh of Mice is good for Haukes, to be giuen them euery day, or euery case other day together with the skin, for it helpeth their entrails, purgeth scume, and chollier, restraineth the fluxions of the belly, drieth out stones and grauell, stayeth the distillation of the head to the eyes, and finall corroborateth the stomacke. Yet we haue hard that in the kingdome of *Caleches*, they do eat Mice and Fishes roasted in the sun. And it is said by some Physicians and Magicians, that the flesh is good against melancholy, and the paine of the teeth, but the medicinall vertues we referue to his proper place. Pliny affirmeth a strange wonder, worthy to bee remembred and recorded, that when *Hanniball* besieged *Casselinum*, there was a man that sold a Mouse for two hundred pieces of quoine, so great was the extremity of famine, that the man which sold it dyed for hunger, and as it should seeme through the want of it, but he which bought it liued by eating therof, the which thing argueth that necessity, hunger, and famine, maketh men for the safegard of life, to make more reckoning in extremity of the basest creatures, then in prosperity they do of the best. For this person which gaue so much money for a Mouse, at another time woulde haue scorned to haue giuen so much for foure Oxen.

Medicine of
Haukes.
Dentibus.

Eating of
Mice.

And on the other side the wretched loue of gaine, which causeth a man to endanger his owne life for loue of siluer. But I rather thinke that it was the hand of God himselfe taking vengeance of such a couetous disposition which would not suffer him to liue, that *Mr. Mada* had gotten so much gold.

Enemies of
Mice.

The enemies of Mice are many, not onely men which by sundry artificiall deuises kill them because of harme, but also beasts and wilde foule doe eat their flesh, and liue vpon them. And first of all Cats & Weasels, do principally hunt to catch Mice, and haue bin therefore by the late writers called *Murilegi*, for their taking of Mice. And the nature of the Weasell is not onely more enclined to hunt after them, then the cat, but is more terrible also vnto them, for if the braines of a Weasell, the haire or rennet be sprinkled vpon Cheese or any other meate whereto Mice resort, they not onely forbear to eat thereof, but also to come in that place.

Pliny.

They are also driuen away by the sprinkling of the ashes of Weasels, and as all noises make them afraid, so none so much as the skreetching or crying of a weasell, for at the hearing thereof they fall astonished. And besides they haue more opportunity to follow and take them then cats, because their bodies are lesser, and their noses and snouts longer, and therefore they follow them many times into their holes, and very nimbly pul them forth when they thinke they are most secure. Foxes also kill Mice, and in Italy there is a blacke Snake called *Carbonario* from his colour resembling coales, which I thinke to be the same that the Gretians call *Myagros*, from his hunting of Mice: This snake doth also eat and deuoure Mice. Haukes eat Mice, and all the night-birds, especially the night-crowes and Owles. How hatefull a Mouse is to the Elephant, wee haue shewed already in that story, how in the presence thereof he will not touch his meate, nor eat any thing ouer which a Mouse doth run. Nor yet eat in the cratch or manger wherein a Mouse hath bin. *Pompeius* affirmeth, that there is great loue betweene Mice and Serpentes, for sometimes they play together.

There is a hatred betwixt Bats, Frogs, and Mice, as may appeare by *Anthologius*, *Musces*, and others. It is said also that they are hatefull to Oysters, whereof I know no reason, except it be because they loue their fish. And *Aleciatus* hath a pretty embleme, which he entitleth *Caprinus ob gulam*, wherein he sheweth, that a Mouse watcheth an Oyster when he gapeth, and seeing it open thrust in his head to eat the fish, as soone as ever the Oyster felt his teeth, presently he closeth his shell again, and so crusheth the mouses head in pieces, whereby hee disciphnereth the condition of those men which destroy themselves to serue their belies, And thus much for the loue and enmity betwixt Mice and other beasts.

Now

Now concerning the actions of men, they hunt Mice to be rid from their annoyances, because they do not onely destroy the things they eat, and liue vpon other mens cost, and therefore *Parasites* are compared vnto them whom the Germans call *Schmorotzer*, and *Telleriecker*, that is sinell-seafts, and lick-spickers, are compared to Mice, because they liue at other mens tables. But also Mice do defile, corrupt, and make vnprofitable whatsoever they tast, and therefore the Egyptians, when they would describe corruption, do picture a Mouse.

For these causes haue men inuented many deuises, snares, and gins, the generall wherof is called by the Latines *Muscipula*, and by the Gretians *Muspala*, and *Magra*, the diuers and feuerall formes whereof I will not disdaine to set down. For the wise reader must consider that it is as necessary or rather more necessary for most men to know how to take mice, then how to take Elephants.

And although every woman, and silly Rat-ketcher can giue instruction enough therein, yet their knowledge cannot excuse my negligence if I should omit the inuentions and deuises of the auncient, whereby they deliuerd themselves from the annoyances of these beasts. And therefore first of all to declare the manner of ketching them in places where come is kept: Let your moustrapp bee placed to ketch mice, right against the door, but let them haue room to come in, and in short time it will so feare them, that they will trouble you no more. But if mice breed in the ground vnder creawes, except you fill all the creawes with moustraps, you will neuer ketch them, which the inhabitants of the Iland *Pandasharia* are faine to do.

There are other kind of moustraps which do ketch mice alieu: and other some which do kill them, either being pressed downe with the waight of it, or stifled with water, or otherwise, as with a stronge piece of yron being smal, and hung right against the butten of the trap, on the which piece of yron they hang meate, and so by that meanes the mouse is ketchd by putting her head through the hole to snatch at the meate, for she by stirring the yron doth losen the butten, and so her heade is shut fast in the hole. And there are other kind of moustraps which are couered al ouer, into the which the mouse may run, & if you haue put any water therein they are presently stifled. Of all which kind of traps shall be feuerally tractd: And first of all of those which do ketch mice alieu.

The common kind of this moustrapp is made of wood, long and foure cornerwise, and is framed of foure boards, but the hinder part is strengthened with strong wiers of iron, that she may without any danger looke in to see what shee may get there, and that the smell of the which she findeth ther, may allure hir to come to it. And the former part hath a hole in the top, through which there is put a small peece of yron, and also there is made a trap-door in form of a percullis, to the which the iron is very slightly hung, that when the mouse commeth to ketch at the meat she is suddenly taken by falling of the same; but the meat which you fasten to the neather end of this iron hook must be fat, or the crust of cheese or bread, which if it be a little toasted at the fire it wil not be amisse, that the mouse may smell it far off. Some do make these kind of traps double, with one doore at one end, and another doore at another end. These kind of moustraps *Petrus Crescens* doth call traps belonging to houses, which shall be spoken of hereafter.

The other kind of moustrapp is made with iron hookes hung in the round circle. In the midst of the which brim is put a great many of the same wiers, which being made sharp at euery end are after the forme of the top of a crest, or helmet, or as it is made in a bow, to ketch fishes, and vpon the hookes let their be hung meate, by the which meanes the mouse comming to the meat, sticketh her selfe vpon the hookes. The manner of making lesser moustraps is with Walnut tree, and that the middle part of it bee not couered, and that there be put to the mouth or brim thereof some kind of nettles, so that the open part may bend inward, and that the mouse may not gnaw that which is within except she creepe vnder; which if shee shall do, she shall presently be shut in by stirring the trap.

Also there is another kind of moustrapp which is couered with the barke of a tree, which is cut into equal pieces, and laid crosse one ouer another, but there is tied a swines skinne in the middle, and also an earthen pot couered with the same barke being first sprinkled

Aaa 3

with

with corne that the Mice may custome to come to it, and being dried with lying they breake in peeces, but you must lay them together againe, and fill your pot with Water, by the which meanes as soone as euer they are vpon the same they fall into the pyre, and so are stifeled.

And also it is reported of those which haue tryed the same, that if Mice fall into a vessel without water, and remaine there a long time without meate, that then they deuoure one another, but if they remaine there so long vntill one among them all be left alone, that is to say the strongest of them all, and that he be suffered to go out, wheresoeuer hee shall finde any mice hee will eate them vp, and they shall haue much adoe to escape him, because he hath been so long accustomed vnto them. I was told also of a certaine friend of mine, that a mouse of *Senensis* did set a purse in a hollow place, and made it to open and shut by some deuise, so that at length he tooke a mouse, which mouse hee fed onely with the flesh of Mice, and after he had fed it so long time, he let it go, who killed all the Mice that he did meete, and was not satisfied with them, but went into euery hole that he could find, and eat them vp also. Also Mice are taken in vessels, from whence they cannot escape, vpon the which vessel let there be put a small staffe, which is so cut in the middle, that the may onely hold her selfe by the meate, and when you haue so doone, put the kernell of a Nut vpon the middle of the staffe, to the which the Mouse comming, doth fall into the vessel with the staffe, and they will be stifeled if their be any Water: but if there be none she will be killed.

Crescentien.

And againe he telleth of another manner of ketching of mice, which is as great as the first, and it is after this manner. Take two smooth boardes about the length of thy arme, and in breadth halfe thy Arme, but ioine it so together that they may be distant from the lower part in length some foure fingers or little lesse, with two small spindles or clefts, which must be at euery end one, and fasten Paper vnder them, and put a peece of paast therein, being cut ouerthwart in the middle, but you must not fasten it nigh the middle, & let it be so bound that it may easily be lifted vp betwixt the spindles, that if by slipping it should be altered, it might be brought againe to the same forme. But the two spindles spoken of before, ought to be ioyned together in the ends aboue, & beyond them another final spindle to be made, which may hold in the middle a crooked wedge or burren, vpon the which may be hanged a peece of Hogges skine, so that one of them may easily be turned vsidedowne with the skine, and put thereunto a little peece of earth or sticke, that the mice may easily come to it: So that how many myce soeuer shall come thereto, and to the meate, shall be taken, alwayes by rowling the Paper into his wonted place.

There is another manner also, which is to make a round peece of Woode fastened on both sides with Needles, and made so that the hinder part of it way heauier then the former, and that it stand an inch hyer then the other, and then when you haue so placed it, throw some corne thereon, that the mice may be allured thereto, and tie also a peece of flesh vpon the former end of it; and so the Mouse going into the middle, by the rowling off the same, slippeth into the kettle which standeth vnder it, which must bee halfe full of Water, the circle presently being as it was before, that very often many mice are ketched in one night by this worke, all falling into the kettle. Also there are many kinds of mice-traps where mice do perish by the waight thereof, and they are made of a small peece of wood made hollow, into the which shall fall down another small peece of Wood, but it must be made so that it may fall waighty to presse downe the mice going to the meate, and let the meate be tyed to another little small peece of wood, which being touched, the heauy peece doth presently fall downe, and so by that meanes the mouse is taken. Our country men do make a trap which is somewhat like to this, let two peece of beards be ioyned together one foot broad, and two foot long, and afterwards let there be put in them a wooden pin, which you must fasten to the lower boord, so that it may not touche the vppermost; and you must set it so that the former part may easily moue backwarde and forward, but moreouer the former boord must be fastened to the hinder, like the fashion of a Gibbet or Gallows, with two peece of wood standing vpright, one being put ouerthwart, or after the fashion of the Greek letter, Π, and it must stand some inches high, & as broad as the boord wil suffer you, & let the meate be hung in the middle

Crescentien.

of it, but that boord which is vppermost, must touch both the ends of the other, and notched according to the bredth, the notch being made after the forme of a wedge devided into two parts, and an other small peece of wood must be put to that which is vppermost, almost two fingers long, and one finger broad, and let there be put into the lower notch, a peece of wood with meate at it, so that it may be slightly fastened to the brimme of the vppermost, that the meate being presently touched, the other may the easier fall.

And you may lay a stone vpon the vppermost boord that it may fall the heauier. And there are some also which to the lower board, doe fasten iron pinnes, made very sharpe, against the which the Mice are driuen by the waight of the fall. Furthermore, there is another kinde of trap made to couer them aloue, one part of it cut out of a small peece of woode, the length of the palme of thy hand, and the breadth of one finger, and let the other part of it be cut after the forme of a wedge: and let this peece of wood be erected like a little pillar, and let the wedge be put into the notch of an other peece of wood, which must be made equall with the other, or very little shorter: and this pillar must bee so made, that the mouse may not perish before he come to the meate: The wood where the meate must stand, ought to be a span long, and you must fasten the meate about the middle of it, but the former part of it must haue a cleft, which must begin a little from the brim, and shall be made almost the length of two fingers, and you must make it with two straight corners, and take away halfe the breadth of the wood. These three peece of woode being thus made ready, thou shalt erect a little pillar, so that the wedge may be downward, whereby the mouse may see the meate euery where: and let the meate be hung in the former corner of the pillar, so if the mouse shall touch the meate, he shall bee pressed downe with the fall of the board. Mice also by the fall of a cleft board are taken, which is held vp with a pillar, and hauing a little spatular of wood, whereon the meate shall lye, so made that the pillar doth not open being parted, except when the mouse commeth to touch the meate, and so by that meanes she is taken.

There is also another manner of mouse-trap vsed among vs, which is, let there bee a hole made and compassed about with a boord of a foot long, and siue or six fingers broad, the compasse whereof must be foure fingers, into this hole let there be put a vessel made of wood the length of ones fist, but round and very deepe: and in the middle of each side of this vessel let there be made a hole, wherein there is put in a thread made of yron with meate, and let it be compassed about with a small thread which must be fastened ouerthwart the hole: and the part of the thread which hangeth downe must be crooked, that the meate may be fastened thereto, and there must bee a peece of the thread without, to the which may be tyed a stronger peece of wood, which is the thread whereon the meate is hanged, by the which the mouse is taken, by putting her head into the vessel to ketch at the meate. And also mice are taken otherwise, with a great Cane wherein there is a knot, and in the top of it let there be made a little bow with a lute string, and there sticke a great needle in the middle of the pole of the Cane, and let the pole be made iust in the middle, and let there be bound a peece of flesh beneath, so prepared that when the mouse shall bite, and moue the skin, that then the string slippeth downe, and so the needle pearceth through his head, and holdeth him that he cannot run away. But among all the rest there is an excellent peece of workmanship to ketch mice, which I will heer set down. Take a peece of wood, the length of both thy fists, one fist broad, and two fingers thicke, and let there be cut off about some two fingers, a little beyond the middle of halfe the breadth. And that breadth where it was cut, ought to be more declining and lower, after the manner of this letter A. And you must put to the side of this a peece of wood, halfe a circle long, bending, and in the middle part of each side holes pearced through, so that the halfe circle may be streight and plainly placed to the foundation of the woode, that the trap being made, it may rest vpon the same halfe circle, and vpon this halfe circle let there be placed iron nailles very sharpe, so that the instrument by falling downe may couer the irons of the halfe circle as soone as euer they touch the same,

Furthermore there is another manner of trap, when a vessel out of which they cannot escape, is filled halfe vp with water, and vpon the top thereof Otmeil is put, which will swim,

swim, and not sinke, making the vppermost face of the water to seeme white, and solid, whereunto when the mouse commeth, she leapeth into the oate-mell, and so is drowned: And the like may be done with chaffe mingled with oat-mell: and this in all traps must be obserued, wherein mice are taken aliue, that they be presently taken forth, for if they make water in the place, their fellows will for euer suspect the trap, and neuer come neare, till the saour of the vrine be abolished.

Palladius saith, that the thicke froth of oyle, being infused into a dish or brasen caldron, and set in the middle of the house in the night time, will draw all the mice vnto it, wherein they shall sticke fast, and not be able to escape.

Pliny saith, that if a mouse be gelded aliue and so let go, she will driue away all the residue; but this is to be vnderstoode of the *Sorex*. If the head of a mouse be slaid, or if a male mouse be slaid all ouer, or her taile cut off, or if her legge be bound to a post in the house, or a bell be hung about her necke, and so turned going, she will driue away all her fellows. And *(Pliny)* saith that the smoke of the leaues of the Ewe-tree, because they are poyson, will kill mice, so also will libbards-baine, and henbaine-seede, and Wolfe baine, for which cause they are feuerally called *Myofonos*, and the rootes of Wolfe bane, are commonly sold in Sauoy vnto the Country people for that purpose.

In Germany they mingle it with oat-mell, and so lay it in bails to kill mice. The fume of wall-wort, calcauth, parcelly, organum, and deaths-hearb, doe also kill mice: you may also driue them away with the fume of the stone *Hæmatites*, and with greene tamarisk, with the hoofe of a mule, or of nitre, or the ashes of a Weasell, or a cat in water, or the gall of an Oxe put into bread.

The seede of Cowcubbers being sod, and sprinkled vpon any thing, mice will neuer touch it, likewise wilde coucumber and coloquintida, kill mice. To keepe mice from corne, make mortar of the froth of oyle mingled together with chaffe, and let them well dry, and afterwards be wrought throughly, then plaster the wals of your garnery therewith, and when they are dry cast more froth of oyle vpon them, and afterwards carry in your corne and the mice will neuer annoy it.

Wormewood laid among cloathes, and skinnes, defend them from mice: And also the water of wormewood sod, sprinkled vpon cloathes hath the same operation.

Inke tempered with water, wherein Wormewood hath bene washed, or sod, causeth that the Parchment and Paper written therewith, shall neuer be eaten, or touched with mice.

Anatolius and *Tarentinus*, in the discourse of the grauery or barm do write, that milke-thistle mingled with hony, water, and fine flower, or mil-dust, made into little balles, and laied where mice my eat of it, doth make them blind if they taste thereof. White Hellebore mixed with pottage, or the feedes of wilde Cowcumber, Coloquintida, and meale, mingled with blacke Hellebore, and put into Cheese or bread, or any kind of fat meat, killeth both Rats and mice. So likewise a white camelion sod in broth, mingled with water and oyle, killeth Dogges, swine, and mice.

The iuyce of the roote of the hearbe Camelion, mixed with water and oyle, draweth mice vnto it, and killeth them by tasting thereof, if they drinke not presently: so also doth Henbane. The roots of the bramble Tree, mingled with Butter, Breade, or Honey, Elecampane, and sea Onions, Scamoney, wild Sparradze, Arsenicke, Mug-wort, otherwise cald mouse-wort, mingled with Lard in small peeces, with Auri pigment, killeth *Wolues* and mice. and in some countries, for the better dispersing of the poylon, set drinke beside the same, whereof as soone as they tast they swel and die, but I haue seen them die without drinking at all. Mice and wolues if they tast of the wilde Rose, and drinke after it, doe not not onely dye, but also fall into madnesse and bite their fellows, communicating the quality of the disease to euery one they bite. Flesh cut into little peeces & fried with butter in a frying pan, and afterwards when it is colde, adde halfe so much soft pitch thereto, and mingle together, rowling vp the flesh in the pitch, then distribute it vpon little boords, and set it in the place, and places whereunto the mice do much resort, and water beside it, and when that they haue tasted of it a little, they are so egerly a thirst, that they drinke and dye.

The

The like I may say of Rats-bane, Quicke-siluer, Sublimate, and Precipitate, and diuers other things, and thus much may suffice, for the ketching, taking, and killing of myce, whereunto I may adde the vse of their members and parts, not medicinall, but naturall, although I haue touched it heere to fore in part.

The Scythians were wont to be clad with the skinnes of mice and *Wolues*; and it is obserued, that when mice cry and screeke about their ordinary custome, it presageth an alteration and change of the Weather, and thus much shall suffice for their naturall discourse.

Hauiing thus discoursed of the nature of the vulgar mouse, I may also adde the morall vse thereof, as I find it recorded among learned writers, deliuered eyther in Historie or in proverbe. It is reported of *Glaucus* the sonne of *Minos* and *Pasiphae*, that while he followed a mouse to take her, he fel into a vessell of hony, but after *Polyades* the prophet, by laying an herb on him raised him againe to life. *Hatto* an Arch-Bish. of *Metz* in the frontiers of *Germany*, was destroyed by mice, or as other say by Rats, but the words of *Textor Tzetzes* are:

The morall story of mice

Hatto Archiepiscopus Moguntinus à muribus fertur deuoratus.

And the error may proceed, because that *Mus* is a generall word for the Rat and mouse, and therefore they which haue thought it an vnreasonable thinge, that so small beastes should destroy so mighty a prince, haue rather attributed it to the Rats then to the mice; but they ought to haue remembered, that it was an extraordinary iudgement of God to punish a cruell couetous wretch, and that therefore it was as easie for him to make the little mouse his instrument, as the great Rat: for we read, that *Herod* was deuoured by worms, and other haue bene eaten vp with lyce. *Adrian* the Pope was strangled by a flye, and therefore *Hatto* an Archbishop might as wel perish through the afflicting hand of God by a multitude of mice.

Heliogabalus that wretch, among other his monstrous desires, and Tyrannicall commandes, *Lampridius* affirmeth, that vpon a time he commanded that there should be brought vnto him ten thousand mice aliue, a thousand weasils, and a thousand *Sorices* or wilde fielde-mice, so base were his thoughts, that while he should haue attended his Emperiall calling, and hearkened to the suits and complaints of poore distressed subiects, he was busied in killing of mice, and therefore in ancient time, a mouse-killer was taken for an opprobrious speech, for a base, sluggish, and idle companion.

The like is reported of a *Molcoian* Emperour, who to afflict his people and to gather money from them, commanded the Cittizens of *Musco* to bring him a pecke full of fleas, whereunto the people answered, that if they could take so many, yet could not they keepe them together from leaping away. And mice haue bene brought into publike spectacle, because at *Lauinium* they gnawed asunder the shields of siluer; and it was afterward iudged a prodigie, for there followed the *Marsicke* war. When the Scythians vnderstoode that *Darius* with his great army stood in neede of vittales, they sent vnto him a Prouant-master with these presents or gifts, a birde, a mouse, a frog, and five darts. At the receipte whereof the Persians wondered what should be meant thereby; and demanded of the messenger the meaning of the mystery. But the Ambassador answered, he knew not any signification of his presents, but onely receiued charge to deliuer them, and make hast backe againe, and to bid the Persians if they were wise to lay their wits together to know and vnderstand the meaning thereof. When the Persians heard him say so, they fell to consultation. *Darius* gaue his opinion that the mouse, signified the earth, the frog, the waters, the bird, horses, and the darts warlike furniture and strength of forces, and that the Scythians by sending all these vnto them, yielded that the Persians should be Lords of their land, sea, horses and themselues, and that therefore they ought to be of good courage.

Herodotus.

But one *Gobrias* a graue Councillor who was one of the seuen that slew the *Magi* or *Wizards* answered otherwise, for his coniecture was more true, for said he, *O perse, nisi effects ut aues subuolatis in celum, aut ut mures subeat in terram, aut ut rana insiliatis in paludes, non remeabis unde venistis his sagittis confecti*: O ye Persians, except ye become like birds to flye vp into heauen, or like mice to creepe into the earth, or like frogs to leap into

into the waters, you shall not returne back againe vnto the place from whence you came, and so indeede it came to passe. We reade 1. Sam. 5. that when the Arke of God was taken by the Philistines, and they kept it in their Temple at *Hazzah*, the hand of the Lord fell vpon their Princes, and hee smote them with Emrods, in the bottome of their belly, that is, God punished them with mice, for he afflicted their bodies, and the fruites of the earth, for which cause *Cap. 6.* they aduise with themselves; to send back againe the Arke of the Lord with a present of Golden Mice. *Ouid, Homer, and Orpheus* call *Apollo Smyntheus*, for the Cretians in auncient time called Mice *Smynthe*: Now the fained cause thereof is thus related by *Aetianus*.

There was one *Crinis* which was a Priest of *Apollo*: who neglected his daily sacrifice, for the which through abundance of mice he was deprived of the fruites of the earth, for they deuoured all. At which losse *Apollo* himselfe was moued; and taking pittie of the miserie, appeared to one *Horda* a Neate-heard, commaunding him to tell *Crinis* that all the cause of that penury was for that he had omitted his accustomed sacrifice, and that it was his duetie to offer them againe diligently, or else it would be worse afterward. *Crinis* vpon the admonition amended the fault, and immediatly *Apollo* killed all the deuouring Mice with his darts, wherevpon he was called *Smyntheus*. Other againe say, that among the *Aeolians*, at *Troas* & *Hamaxitus*, they worshiped mice and *Apollo* both together, and that vnder his Altar they had meate and nourishment, and also holes to liue in safely, and the reason was, because once many thousands of mice invaded the corne fieldes of *Aeolia* and *Troy*, cutting downe the same before it was ripe, and also frustrating the husbandman of fruite and hope: this euill caused them to goe to *Delphos* to aske counsell at the Oracle what they should doe to be deliuered from that extremitie, where the Oracle gaue answer that they should goe sacrifice to *Apollo Smyntheus*, and afterward they had sacrificed, they were deliuered from the mice, and therefore they placed a statue or figure of a mouse in the Temple of *Apollo*.

When the *Troyans* came out of *Crete*, to seeke a habitation for themselves, they receaued an Oracle, that they should there dwell, where the inhabitants that were borne of the earth should set vpon them, the accomplishing whereof fell out about *Hamaxitus*, for in the night time, a great company of wilde mice, set vpon their bowes, quiuers, and strings, leathers of their bucklers, and all such soft instruments, whereby the people knew, that that was the place, wherein the Oracle had assigned them to build the City; & therefore they builded *Ida*, so called after the name of *Ida* in *Crete*: and to conclude we doe reade that mice haue bene sacrificed, for the *Arcadians* are said first of all to haue sacrificed to their Gods a mouse, and secondly a white horse, and lastly the leaues of an Oake.

And to conclude, *Aelianus* telleth one strange storye of mice in *Heraclea*, that there is not one of them which toucheth any thing that is consecrated to Religion, or to the seruice of their Goddesses. Inasmuch that they touch not their vines which are sacred to religious vses, but suffer them to come to their naturall maturitye, but depart out of the y^e fland, to the extent that neither hunger nor folly cause them to touch that which is dedicated to deuine vses. And thus much for the naturall and morall story of the mice, now followeth the medicinall.

The medicines of the Mouse.

The flesh of a mouse is hot and and soft, and very little or nothing fat, and doth expell blacke and melancholy choler. A mouse being flead or hauing his skin pulled off, and afterwards cut through the middle, and put vnto a wound or fore wherein there is the head of a Dart or arrow, or any other thing whatsoever within the wound, wil presently and very easily exhale and draw them out of the same. Mice being cut and placed vnto wounds which haue bene bitten by Serpents, or put to places which are stinged by them, do very effectually and in short space of time cure and perfectly heale them. Mice which do lurke and enhabite in houses, being cut in twaine and put vnto the wounds which are new made by Scorpions, doth very speedily heale them.

A yong mouse being mingled with salt is an excellent remedie against the byting of the mouse called a shrew, which biting horses and labouring cattell, it doth venome vntill it come vnto the hart, and then they die, except the aforesaid remedie be vsed. The shrew also himselfe being bruised and laid vnto the place which was bitten, is an excellent and very profitable remedie against the same.

A mouse being decided and put or laid vpon warts, will heale them and quite abolish them, of what kinde soeuer they shall be. The fatte which is distilled from mice, being mixed with a little goose-greace and boyled together, is an excellent and medicinable cure for the affwaging and mollifying of swellings and hard lumps or knots which do usually arise in the flesh. Roong mice being beaten into small bits or peeces, and mixed with olde wine, and so boyled or baked, vntill they come vnto a temperate and mollifying medicine, if it be annointed vpon the eyelids, it will very easily procure haire to grow thereon. The same being vnbeaten and roasted, and so giuen to little children to eat, will quickly dry vp the froath or spetle which aboundeth in their mouth. There are certaine of the wise men or *Magi* who thinke it good that a mouse should bee flead and giuen to those which are troubled with the tooth-ache twise in a moneth to be eaten. The water wherein a mouse hath bene sod or boyled, is very wholesome and profitable for those to drinke who are troubled with the inflammation of the iawes or the disease called the Squincie. Mice, but especially those of *Affricke*, hauing their skinn puld off and well sleept in oyle and rubbed with salt, and so boyled, and afterwards taken in drinke, are very medicinable for those which haue any paine or trouble in their lightes & lungs. The same medicine vsed in the aforesaid manner is very profitable for those which are troubled with a filthy, mattery, and bloody spetting out with retching.

Sodden mice are exceeding good to restraine and hold in the vrine of infants or children being too abundant, if they be giuen in some pleasant or delightful drinke. Mice being also cut in twaine, and laid vnto the feete or legs of those which are gowtie is an excellent remedie and cure for them. Mice being dried and beaten to powder, doth very effectually heale and cure those which are scalded or burned with hote water, or fire. Cypres nuts being burned and pounded, or beaten into dust, and mixed with the dust of the hooft of a male or female mule, being dried or stamped small, and the oyle of mirrle added vnto the same, with the dirt or dung of mice being also beaten, and with the dung of a hedge-hogge new made, and with red arsenicke: and all mingled together with vinegar and moist or liquid pitch and put vnto the heade of any one who is troubled with the abundance and loose hanging downe or ouergrowing of his haire, it will very speedily and without any difficultie ease him of the same.

The dust of a mouse pounded and beaten to powder, and mingled with a certaine oyle, is very good and wholesome, for those which are grieued with a Tetter or scabbe which may ouerrunne their whole body. The braines or taile of a mouse being dried and beaten to powder is very medicinable for those which are troubled with the casting and shedding of their haire, as also for the disease called the Foxes euill, but this operation will worke more effectually if the shedding of the haire doth happen by any venom or poyson. The same in operation hath the whole body of the mouse being vsed in the aforesaid manner.

There is also another excellent remedie to cure and heale the aforesaid disease which is this, to take mice which inhabite in houses, and to burne or dry them in a pot, and then beat them: and being so vsed, to mixe them with oyle of Lawrell, and to rubbe the haire which are like to fall or shed with garlick, and to put them altogether into a Frontlet or fore-head cloath, and daily to keepe the same medicine or plaister vnto them, vntill the haire do grow fast, and they be ridde of that disease. There is also another remedie for the same disease, which is this: To burne a mouse, and beate him into powder and then to mingle the same with hony and the greace of a Beare, and so to annoint the head, and this is accounted for a very speedy and effectual cure.

The dust or powder of mice being mixed with hony and oyle of Roses, and so baked, or boyled together, and afterward distilled into a cleare water and so powred into the eares of any one which is deafe or troubled with any paine in his eares, and it will quickly bring

Marcellus

bring him helpe and remedie. The dust of a dried mouse being also mingled with hony and rubbed vpon the teeth of any one which is troubled with a stinking breath, will presently take away the fauour thereof. If the vrine of a man or woman be too fluent and abundant, let them take the dust or powder of a dried mouse, being beaten and stamped, and mix it with wine or with goates milke, and so drinke it vp, and he shall speedily haue remedie. The grieuous and violent inflammation or turning of the eye-lids, is cured after this manner. First, they take the flesh of the mice, as soone as euer it is beaten small, and mingle it with the yolke of an egge, and mollifie it into a salue or plaister like vnto waxe, and then put it into a linnen cloath, and so wrap it vpon the eye lides in the time of sleepe, and it will easily bring helpe and remedie.

Galen

There is an excellent remedie for the ouerspreding of the eyes, or to cure the disease in them, called the pin and the web, or to helpe them which are altogether blind, which is this: To take the blood of a mouse, the gall of a Cocke, and some part or quantitie of womans milke, and to take of each of them alike, and then to mingle or mixe them together, & being well wrought or kneaded vntill it come to an ointment to rubbe or spread it vpon the eyes: and this will in very short space helpe them vnto their sight; For it hath bene tried, and hath helped many.

Galenus
Paral. 3. 16

The skinn of a mouse being burned or dried, and beaten into powder, and so mingled with vinegar, and then annointed vpon the head of any one who is pained or troubled with the heade-ache, it will presently ease and helpe him. The heade of a mouse being also born or carried in a linnen cloth, doth cure the same disease. The heads of mice being burned, and beaten into small powder, and then mixed or mingled with hony, and so annointed vpon the legges or feete of them which are troubled with the gowte, are excellent good and wholesome for the curing of that grieuous disease. The same vertue hath the tailes or bodies of Mice, being vsed in the aforesaid maner in them. Some doe thinke that the aforesaid disease is more speedily and effectually cured after this manner: First, to take a Beetle or horse-flye, and stampe it all to peeces, and then to mingle it with soft and liquid pitch, the skinn being prepared or made ready with nitre: but there must be great care taken that it eate not too farre in the flesh: then to take the head of a mouse, and the gall and dung of a mouse and mingle them together with ling-worte and pepper, and so to annoint them, and spread them vpon the aforesaid eaten or launced woundes: and this is very much commended for a very good and medicinable cure for the aforesaid disease.

Pliny
Galenus

Pliny

Sexius

Pliny

Marcellus

Alyscus

Sexius

The heads of Mice dried and beaten into powder or dust, and then mixed with hony, and so annointed vpon the eyes for the space of ten daies together, will clarifie the eyes, and expell all paine or blemishes from them. Of the heads of Mice being burned is made that excellent powder, for the scowring and cleansing of the teeth called tooth-soape: vnto which if spikenard be added or mingled, it will take away any filthy sent or strange fauour in the mouth. The braines of a Mouse being taken and put or steeped in wine and stamped, and beaten small and annointed vpon the brow or forehead of any one who is troubled with a paine or ache in the head, and he shall soone finde ease and remedie. If any man shall but touch or kisse with his mouth the snout or nostrils of a Mouse, and be troubled with the disease called the rewme which falleth downe and stuffeth the nostrils, he shall in very short space be eased of the same. The Magi or wise men doe very much commend this medicine for the expelling of a quartaine Ague or feuer, which is thus, To take the nose or snout of a Mouse, as also the very tops of the eares, and bruse them together, and afterward tie them in a linnen cloath, which hath had Roses or Roseleaves in the same, and then bind them vnto the armes or wristes of him which is so troubled, and they will very effectually and speedily cure and heale him. For the rottennesse and deminishing of the teeth, the best remedie is to take a liuing mouse and to take out one of her teeth whether the greatest or the least it is no great matter, and hang it by the regeth of the party griued: but first kill the mouse from whom you had the tooth, and he shall presently haue ease and helpe of his paine. The hart of a liuing mouse being taken out, and hanged vpon the left arme of any woman, is of such force and power, as it will cause her neuer to conceaue. The laps or fillets of the liuer of a Mouse, being beaten small and mingled

mingled with foure drams of fower and vnpleasant wine is an excellent remedie for those which are troubled with quakings in their ioynts, as also for feauers and shaking agues. A mouse being cut or parted in the coniunction of the sun and the Moone, and the liuer pulled out and roasted or boyled, and giuen to one which is troubled with the aforesaid disease to eate, will very speedily and without any difficulty or paine cure and heale him of the same. The gall of a Mouse being beaten very small, and steeped or washed in Vineger, and so poured or distilled into the eares of any one who is deafe or thicke of hearing, or hath any ach or paine in the same, is counted for the chiefeft, and most singular and chiefeft remedie or cure which is vsed for the same.

Galenus

Pliny

Iatro.

The dung or durt of a mouse being new made, is very profitable for those which are troubled with the disease called the sciatica or hip-gout, annointed or rubbed vpon the same. Mouse-dung being also mingled with vinegar and oile of roses, and so annointed or spread vpon the forehead or temples of any one who is troubled with the head-ach, will presently ease and help him of the same. The gum called Benzoin being mixed with wine and Saffron, and pepper, as also with the durt or dung of Mice being new made, and mixed with vinegar, and mingled al in one medicine, and so strained and giuen to one to drinke which is spare and leane, in some short space or time it will make him grow very fat.

Archigenes.

Pliny

The dung or durt of a mouse being mingled with certaine other medicines, is very good and wholesome for those which are troubled with tetters, and dry scabs which ouerrun the whole body.

The dung of mice being mingled with the dust or powder of Frankincense, with a little red arsenicke added thereunto, is a very profitable and wholesome medicine for those to vse which are troubled with little hard red bunches and swellings arising in diuers and seuerall parts of the body. Seuen pills being taken out of the dung of a mouse and mingled with vinegar and annointed vpon the forehead and temples, of those which are griued therein, will very speedily help and cure them.

Marcellus.

The inward partes of earth mixed with mouse-dung, white Pepper, and Mirrhe, being of each of them halfe an ounce, & afterwards mingled with Vinegar altogether, and so annointed vpon the head of any one which is troubled with the megrime, will very effectually and speedily ease and rid him of the same. The Hearbe called *Strumus* beaten together with Mouse-dung, and afterwarde mixed with vinegar is an excellent remedie against the swellings in the head, or little bunches which arising therein become sores, and are full of matter and filthy corruption. The dung or durt of mice being melted, dissolved, and mingled with vinegar, and then rubbed vpon the head of any one who is troubled with the scurfe or skaules thereon in a bath or stoue, will presently expell and driue them quite away. The dung of mice being mingled with Frankincense, and so beaten or tempered together vntill they come vnto the likenesse or thicknesse of hony, and then annointed vpon the legs or feet of any one that is troubled with the gout, he shall find present help and remedie.

Alyscus

Marcellus.

The same disease is also very effectually cured by the dung of a mouse, & burned or scorched barly mingled together, of each being the same weight or quantity, & afterwards mixed with vinegar altogether, and so spread or annointed vpon the diseased parts. There is also another excellent remedie for curing of the aforesaid disease which is thus: to take *Cantharides* and bruisse them all to pieces, and mingle them with soft or liquid Pitch, and also with Nitre, and so annoint or rub them vpon the skinn being prepared for the purpose, but there must be great care had that the skin bee not rubbed or launced too far. Afterwards vnto the wounds so made, there must be taken the heads, gales, and dung of mice, being mixed with the hearb Lingwort, and pepper, and so beaten altogether vntill they come vnto a temperate salue or medicine, and then annointed vpon the said wounds, and they will in very short space cure the same.

Galenus

Pliny.

The haire and dung of a Mouse, parched or dried by the fire, and annointed vpon the eye-lids of any one which are pield or bare, will presently procure haire to grow thereon. Mouse-dung being dried in the shade is an excellent remedie against the voyding of spitting of blood which floweth from some parts of the body, but especially from the belly.

Alexius Pe
The demoniacus.

The same is also very good to staunch the blood which issueth from woundes being new made. White Sceny-seede, and the dung of a Moufe or Hare being put into broath with the stem or stalk of Fennell, and so boyled together, and afterwards giuen vnto a Woman to drinke who is destitute of milke in her breastes, will presently and very speedily procure her milke in great abundance.

The dung of Mice being steeped or washed in raine water, doth ease and refresh the swelling of womens dugs in their time of deliery. The dung of a Moufe being giuen in any drinke or liquor to one that is troubled with the disease called the collick and stone to drinke, will in very short space or time cure him of the same. Moufe dung being also taken in drinke doth loose the body of either man or woman how fast soeuer they be bound. There is an excellent remedy arising from Moufe-dung against the Sciatica or hip-gout which is this: to take nine graines of a Mouses dung mixed or mingled with halfe a pinte of wine, and giuen to the party griued vpon a bench or foote-stoole to drinke, so that he drinke it standing vpon that foot only which paineth him, euen at the sun rising, and hauing so drunke it, let him leape downe, and afterwards let him leape three times, and let him do this but three daies together, and hee shall haue present help and remedy of his disease.

Moufe-dung mixed with Frankincense and sweete Wine, and so drunke by anyone which is troubled with the collick and stone, will presently ease him of the same. But the dung of mice mingled with Frankincense, water, and Hony, and so boyled together, and drunke, doth not onely driue away the paine of the aforesaid disease, but also doth breake and quite dissolve the stone. Moufe-dung also being taken in drinke by it selfe alone, doth dissolve and melt the stone in the bladder. The same being also boyled in water is very good and profitable for those which cannot make Water. The same being new made and annointed vpon the belly of any one who is troubled with the collicke or stone, shall finde present ease and remedy thereby.

There is yet moreouer another excellent medicine proceeding from this dung, whereby the fruit in a Womans wombe may be brought forth either dead or putrified without any hurt or preiudice vnto the Woman, which is thus; first to take Egyptian salt, moufe-dung, and Gourds which are sown in woods, and afterwards to poure in halfe a pinte of Hony, being halfe boyled, and to cast one dram of Rozen into the Honny, the Gourdes, and the moufe-dung, and beate them well and throughly together, and then roule them vp, and fashion them in the manner of acornes, and put them to the belly of the party so griued as often as you shall thinke it meete and conuenient, and in vnting this some short space or time you shall see the aforesaid putrified fruit to proceed and issue forth.

Moufe-dung being parched or burned and mingled with Hony, is very good and medicinal aswell for those which are troubled with the swellings in their legs and feete, as also for those whose eye-lids are pilled and bald, to make haire to grow again vpon them, being spreade or annointed thereuppon. The dunge of mice being dried and beaten into small dust or powder, and put into the teeth of any one which are hollow, will presently expell away all paine from them, and also confirme and make the teeth strong. The dust or powder which proceedeth from moufe-dung is also very good to cure any disease in the fundament of either man or woman.

The urine of a mouse is of such strong force that if it shal but touch any part of a mans body, it will eate vnto the very bones. The bitings of mice are healed by no other means but by Greene figes and Garlike being mixed or mingled together, and so annoynted thereupon.

OF



Here is no doubt that this beast belongeth also to the rank of mice, & the name thereof we haue shewed already, is commō both to the French, Spanish, Italian, and English, & it may seeme to be deriued from the Greeke word *Rastes*, or *Heurex*, or *Riscos*, for the Gretians vse al those words.

And this beast is 4. times so big as the commō Moufe, being of a blackish dusky colour, more whit on the belly, hauing along head, not much vnlike the head of the Martin, short and round eares, a resonable rough skin, short legs, and long clawes, & exceeding great eies, such as cā see very perfectly in the darke night, and more perfectly then by candlelight, with their nails they climbe vp steepe and hard wals, their taile is very long, & almost naked void of haire, by reason whereof it is not vnworthily counted venomous, for it seemeth to partake with the nature of Serpents. The quantity of their body is muchlike a weasels, & sometimes you shall see a Rat exceeding the common stature, which the Germans cal

Ratzen Kunig, the king of Rats, because of his larger & greater body, and they say that the lesser bring him meat and helieth idle. But my opinion is that as we read of the Dormous she nourisheth hir parent when she is old, so likewise the younger Rats bring food vnto the elder, because through their age, they are not able to hunt for themselves, & are also growne to a great and vnweeldy stature of body. Sometimes you shal see white Rats, as was once seene in Germany, taken in the middle

The vulgar Rat, or great comestical Moufe.

The quantity of Rats & their parts.

of Aprill, hauing very red eyes standing forth of their head, and a rough and long beard. And at *Anspurg* in Germany, about the Temple called the Church of *S. Hulda* they abound in greater number then in other places. They do not lye in the earth like Mice, except in the vally of *Ioschim*, where for the summer time they forsake houses, and go into cony holes, but in the winter time they returne to the houses againe. They are more annoynted

Some then the little Mouse, for they liue by steth, and feed vpon the same meat that they feede vpon, and therefore as they excede in quantity, so they deuoure more, and doe farre more harme. They are killed by the same poysons and meates that the common Mice are killed, except wolfe-baine, for if they eate thereof, they vomit it vp againe and are safe. They are also taken in the same traps, but 3. or foure times so big; Their flesh is farre more hot and sharp then the flesh of the vulgar Mouse, as we haue gathered by the dissection of it, and therefore in operation it is very like that it expelleth and dryeth more then the other.

The excrements are also of the same vertue, and with the dung of Rats the Physicians cure the falling off of the haire. And it is saide also that when they rage in lust, and follow 10 their copulation, they are more venomous and dangerous then at other times. For if the vrine do fall vpon the bare place of a man, it maketh the flesh rot vnto the bones, neither will it suffer any scar to bee made vpon the vicer, and thus much of the vulgar Rat.

OF THE WATER RAT.



Being there are two kinds of Rats, one of the earth called *Rattus terrestris*, and the other of the water called *Rattus Fluvialis*, of which we are now to treat, being also called of the Latins *Mus aquaticus* by the Germans *Wassermus*, and *Wasserrat*, by the Italians *Sergomogange*, by the French *Rat d'eau*. This beast hunteth fishes in the winter, and haue certaine caues in the water sides, and bankes of the riuers or ponds: For which occasion it being seene in the waters, de- 20 ciueth their expectation which looke for the returne of it to the

land. And this beast hath bene forgotten by the ancients, for they haue left of it no description nor story, because it liueth partly in the water, and partly on the land, and therefore he said true that spake of the habitation and place of abode of this beast, in this sort, *Ego non in flauis, nec alijs aquis magnis, sed paruis tantum riuus atq; herbosis omniumq; 30 hoc animal frequentissimum versari audio*. That is to say, That this beast doth not keepe in great waters or riuers, but in small and little currents and poudes, where abundance of grasse and other weedes doe grow on the sides and bankes; Pliny attributeth that to the water-rat, which is proper to the *Tortise*, for indeed there is some similitude of naures betwixt these beasts, with this exception, that the females in this kind haue three visible passages for their excrements, one for their vrine, another for the dung, and the third for the young ones, that is a peccuare place for the littering of their young ones, and this water-rat ouer and beside her common nature with other Rats, doth swim ouer riuers, and feed vpon herbs, and if at any time the behunted from her native biding & accustomed lodging, then also she goeth among vulgar & common Rats and mice, and feedeth vpon such as they eate: and (*Bellonius* saith) that there are great store of these in *Nilus* and *Strymon*, and that in calme nights when there are no winds, they walke to the shores, & get vp vpon 40 on the bankes, eating and gnawing such plants as grow neare the waters, and if they heare any noise, they suddenly leape into the Waters againe. He expresseth also the figure of this Rat, which we haue omitted because it resembleth in all partes the common Rat, excepting the snout or beake which is rounder & blunter. Among some of the ancients also, there is mention made of this beast, and no more. Therefore *Aristotle* saith in the *Auedian Luse*, which is a city so called, (as *Stephanus* writeth,) where *Malampus* did wash the daughters of *Proetus*, and deliuered them from their madnesse. There is a certaine fountaine wherein do liue Rats of the earth, (they should say Rats of the water) for hereunto agree both *Pliny* and *Theophrastus*. Likewise in a riuier of *Cassius*; the ancient wise-men, which were followers of *Zoroastres*, made great account of the Hedghog, but hated deadly the water-rats, and said, that he that could kil most of them, was most deare and acceptable to God. And furthermore they said, that dogs, hens, and hedghogs, did proceede, and were attended from and by good angels, and water-rats by euill. And thus much that suffice for the discourse of the Rat. The story which ensueth is of strange and lesse knowne Mice, and therefore I wil distribute them after an alphabeticall order, according to their several 50 names.

Maintains by Rats.
Poyson of Rats.

Names of Water-Rats.

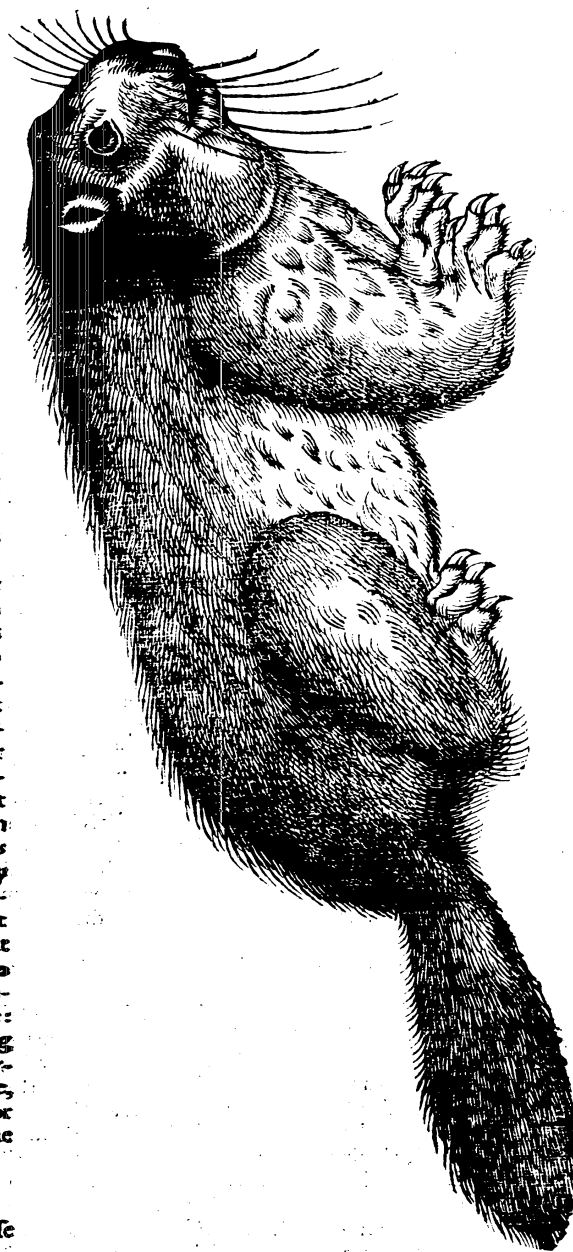
Teate of Water-Rats.

Places of water rats abode

A wonder in the parts of a female Rat



He Alpine Mouse taketh her name from the Alpes wherein she is bred, and although there be many other 10 kinds of mice bred in the Alpes, yet this being the principal thereof, receiveth denomination from the mountaines, because they are bred in the very tops of the mountaines, and sildom or neuer come down to the roots. The Italians call it *Marmota*, and *Murmont*, and according to *Mathcolus*, *Marmomassas*, the Rhætians *Montanella*, and in some part of Italy *Parrofa*, in Fraunce *Marmote*, although *Marmot* be a word also among them for a Munkey. The Germans and especially the Heluetsians by a corrupt word, drawne from a 20 mouse of the mountain, *Murmelsbier*, and *Marmensle*, and some *Mistbellerle*, by reason of his sharpe whining voyce like a little Dogs. In Latine it is called also *Emiptra*, which seemeth to be compounded of *Emidor*, & this is the least kind of Alpine Mice which is found in all the German regions, of which wee wil speake in the end of this story. Some take this to be called *Taxus*, amongst 30 whom *Brassanulus* is one, yet it hath no property with the Alpine mouse, exceptlyng in a Cause, for it doeth not sleepe in the winter, nor hath no outward resemblance with mice, neither can haue affinity in disposition or manner of liuing, & therefore I cannot assent thereto. *Graptaldus* and *Alunans*, both learned Italians say, that the *Armelins* are called Alpine mice, wherunto they are led, because they sleepe al the winter long, like the Alpine mouse; But 40 wee shall shew in their due place, that these belong to the weasils, and not to the mice, which liuing in colde countries, growe white in the winter time: the Hebrew word is *Saphan*, according to some Authors, and is translated *Arctomys*, but we will shew in due place, that the *Arctomys* is the *Cryceus*, or 50 *Gryceus*-mouse, and the *Saphan* we haue shewed already to be the Cony.



These Alpin Mice are in the tops of the *Apenine* hills, and none of the Auncientes except *Pliny* make mention thereof, and it is doubtfull whether he doeth describe it or no. For his words are, *Sunt his Muribus Alpinis, pares & in Egipto similiter q. residunt in clemibus & binis pedibus gradiuntur, prioribusq. ut manibus utuntur*, that is to say, there are mice in Egypt like to the *Alpin* Mice, for they sit vpon their Buttocks, and goe with their foremoost two feet, which also they vse instead of hands, by which we collect, that they are not the same, but like the *Alpine* mice.

The quantity of this beast, and the lesser all parts.

M. v. h. a. l. i. u. s.

The *Alpine* mouse is in quantity like a *Hare*, or at the least betwixt a *Hare* and a *Cony*, being more fat, and of a thicker body then a *Cat*, but shorter legges in outward appearance most like a mouse, and therefore it is called an *Alpine* mouse. The backe of it is very broad, and the haire harder and harsher then a *Conies*. The colour for the most part is yellow, which in some is more cleare, and in others more obscure and browne. Their eyes of a reasonable quantity, standing farre out of their heads. Their eares very short like cropt eares. The head like a *Hares*, and their feet with long nails, his foreteeth like a *Squirrel*, two above, and two beneath, but long and sharpe like a *Beuers*, in colour yellowe, about the nose and vpper-lippes, he hath long-blacke-bristle-haires like a *Cat*. The taile, is halfe a cubit long, according to *Stumpsius*, but two palmes according to *Agricola*. His legges very short and thicke, couered with long deepe thicke haire, like to the bottome of his belly.

The toes of his feet are like a *Beares*, and his claws long and blacke, wherewithall he diggeth the earth to make his denne, he goeth vpon his hinder feete like a *Beare*, or like an *Ape*, by iumpes, and with his forefeet he taketh his meat like a *Squirrel* & an *Ape*, sitting in the meane time vpon his buttockes. His backe is also very fatte, although all the other parts of his body be leane, and yet that on his backe cannot be said to be fat, but rather like a cowes vdder, neither fat nor flesh, and they encrease or grow more in bredth, then in length.

The description of the great *Alpine* mouse.

Scaliger describeth them in this manner, a *Marmot* (saith he, for so he termeth an *Alpine* mouse in French) is a Beast about the bignesse of a *Badger*, hauing haire and tayle much like it, and after the same manner short legges, and little or no eares, long, sharp, firme, crooked, strong, and blacke clawes, which is numbred amongst the kinds of mice, with whom it holdeth little correspondence, except that like a *Squirrel* it taketh his meate in the forefeet as with hands, and eateth sitting vpon his taile. They agree also with the *Dormouse* in their sleepe, for they passe over winter sleeping.

Their teeth are like to the teeth of hares and mice, after that they are made tame, they are not hurtfull to men or children, except they be prouoked. Being kept in houses, they will eat and gnaw all linnen and woolen cloath, Thus saith *Scaliger*. But we haue shewed already that the outward appearance of it is like a mouse, and that therefore it is safer to follow *Pliny*, *Albertus*, *Math.colus*, *Stumpsius*, and others, then his sole and singular opinions they keepe as we haue said already in the tops of the mountaines wherein they make their caue with woonderfull art and circumspection, making two different passages into their denne, one above another a poles length, which meete in the middle like a forke, or the coniunction of two riuers or pathe-waies, making the seate of their rest to be very deepe in the Mountaine, and therein they remaine, siue, seauen, nine, or eleuen of them together.

The places of their abode and their singular art in making their caue.

Their obseruation of watch.

They play many times before the mouth of their denne together, and in their sport or pastime, barke like little *Dogges*. When they go out of their caue into the mountaines to gather foode, or to play, or to fetch in grasse, alwaies one of them remaineth like a *Watchman* neare the mouth of the caue vpon some high place, looking most diligently and vigilantly, both farre and neare; and if he see eyther a man or wilde beast comming towards them, then hee suddainely cryeth out, and with his voice giueth the warning word, whining like the whistling of a pipe, if his fellows be farre off, or else barking like a *Dogge* if they be neare at hand. When the residue heare it, they presently repaire home, and he which kept the watch, entereth into the denne last of all. And it is reported by a certaine Greeke writer, that if their speculator doe not giue them the watch-woorde, but that they are endangered by any man or Beast thorough his negligence, they reare him

him in pieces with their teeth. There is no beast which is so strong as this, considering the quantity, for it hath beene scene that when a lusty young man tooke one of them by the hinder leg as it ran into the den, he could not withall his might plucke it backe againe. The claws of it are exceeding sharpe, and fit to dig, so that it is thought if a man find them in the earth, and seeke to take them by digging vnto them, he shall labour in vaine, because the beast diggeth faster from him then he can follow her; they cannot run very fast in the plaine ground, but are easily killed by a man, except they get into the earth: with their teeth they bite deepe, for they can shere asunder wood with them like *Beauers*, they eat or liue vpon fruits & especially being tamed when they are young, they refuse not bread, flesh, fish, or portage, and about all they desire milk, Butter, and cheele, for in the *Alpes* they will breake into the little cottages where milk is kept, and are oftentimes taken in the manner sucking vp the milke, for they make a noise in sucking of milke like a pig. In the month of May they are much delighted to eat hornets, or horseflies, also they feede vpon wilde *Sigapen* of the meddow, and seeded *Cabages*, and while they are wilde in the Mountaines they neuer drink, the reason is as I suppose because in the summer time they eat most Greene herbs, and in all the winter time they sleepe. Towards the feast of Saint Michael the Arch-angell, and of *Gallus*, they enter into their caues, and as *Pliny* saith, they first of all carry prouision of Hay, and Greene Hearbes into their denne to rest vpon, wherein their wit and vnderstanding is to be admired, for like *Beauers* one of them falleth on the back, and the residue loade his belly with the carriage, and when they haue laid vpon him sufficient, he girteth it fast by taking his tayle in his mouth, and so the residue draw him to the caue, but I cannot affirme certainly, whether this be a truth or a falsehood.

The strength of this beast.

Their vsuall foode.

Entrance into their caues

For there is no reason that leadeth the Author thereunto, but that some of them haue beene found bald on the backe. But this is certaine, when the Snow begins to couer the Mountaines, then doe they enter into their dennes, and shut vp close the passages, with Sticks, Grasse, and earth, both so hard and so thicke, that it is easier to breake the solide ground, then the mouthes of their Caues, and so being safely enclused both from the feare of the Hunters, from Raine, Snow, and cold, there they liue vntill the Spring with-outall manner of meate and drinke, gathered round together like a *Hedghogge*, sleeping continually, and therefore the people inhabiting the *Alpes* haue a common prouerbe, to expresse a drowsie and sleepey fellow in the German tongue thus. *Er mussesynzen gefchlaffen haben wie ein marmelthier*, in Latine thus, *Necessesse habet certum, dormiendo, tempus conseruare, in lar muris Alpini*. He must needes sleepe a little like the Mouse of the *Alpes*. They sleepe also when they be tamed, but it hath beene found by experience, that when a tame one hath beene taken asleepe and layd in a warme barrell vpon Hay, the mouth being shutte and closed to keepe out Raine and Snow, at the opening thereof it was found dead; and the reason was, because it lacked breath, and therefore this is most wonderfull that in the Mountaines, notwithstanding the close stopping of the mouth of their caues, yet they should not bee deprivied of refrigeration, that is fresh ayre, for expiration, and respiration.

Their continual sleepe at the winter time.

But this is to be considered, that after they haue beene long tamed, they sleepe not so much as when they are wild, for I thinke that their continuall eating of rawe and Greene Hearbes, ingendereth in them so many humors as cannot bee dispersed without along continuing sleepe, but afterwarde when they are dieted with such meate as is provided for the nourishment of man, they are eased of the cause, and so the effect ceaseth. During the time that they sleepe, they grow very fat, and they are not awaked very easily, except with the heat of the sun or fire, or a hot-house. Now the manner of their taking while they are wilde is thus.

Growing fat with sleepe.

In the summer time when they goe in and out of their caues, they are taken with snares set at the mouth thereof, but in the Winter time when they goe not abroad, then also are the inhabitants forced to another deuise, for then in the summer time, they sette vp certaine pillars or perches neare the mouth of their denne, whereby they may be dyrected, when the snow doth couer the mountaines.

The taking of these beasts.

For the Pillers or poles stand vp about the snow, although the snow bee very deepe. Then

Then come the inhabitants vpon round pieces of wood in the midst of the winter, fastned to their shooes ouer the deepe snow with their pyoners and diggers, and cast away the snow from the den, and so dig vp the earth, and not onely take the beastes, but carry them away sleeping, and while they dig, they diligently obserue the frame and manner of the stopping of the Mouses den. For if it be long and deepe, it is a signe of a long and a hard winter, but if it be shallow and thin, of the contrary: so coming vpon them as we haue saide, they take them and carry them away asleepe, finding alwaies an odde number among them, and they diligently obserue, that whilest they dig, there be no great noise, or that they bring not their fire too near the. For as *Stumpsius* saith, *Experientia cum capion possunt, nam ut cunq; strenue sodiat venator, ipsi sodiendo simul & retrocedendo & pedibus quam effoderint, terram reijciendo fossorem impediunt.* That is to say, If they be once awaked, they can neuer be taken, for howsoeuer the Hunter dig neuer so manfully, yet they together with him, dig inward into the mountaines, and cast the earth backward with their feete to hinder his worke.

Their tuming
& conditions
in the house.

Being taken as we haue saide, they grow very tame, and especially in the presence of their keepers, before whom they will play and sport, and take Lice out of their heads with their forefeet like an Ape. In so much as there is no beast that was euer wild in this part of the world, that becometh so tame and familiar to man as they, yet doe they alwaies liue in the hatred of dogges, and oftentimes bite them deeply, hauing them at any aduantage, especially in the presence of men, where the dogs dare not resist nor defend themselves. When they are wilde they are also killed asleepe, by putting of a knife into their throate, whereat their forefeet stirre a little, but they dye before they can be awaked.

Their taming &
use of their
flesh.

Their blood is saued in a vessell, and afterwards the Mouse it selfe is dressed in hot scalding water like a pig, and the haire thereof plucked off, and then do they appeare bald and white; next to that they bowell them, and take out their intrals: afterwards put in the bloud againe into their bellies, and so seeth them or else salt them, and hang them vp in smoke, and being dressed after they are dried, they are commonly eaten in the Alpine regions with Rapes and Cabiges, and their flesh is very fat, not a fluxible or loose fat like the fat of Lambes, but a solide fat, like the fat of Hogs and Oxen. And the flesh hereof is commended to be profitable for women with child, and also for all windiness and gripings in the belly, not onely the flesh to be eaten in meate, but also the fat to be annointed vpon the belly or Navel: And for this cause it is vsed to procure sleepe, and to strengthen decayed and weake sinewes: the flesh is alwaies better salted then fresh, because the salt drieth vp the ouermuch humidity, and also amendeth the grauity and ranknesse of the saueur: but whether it be salt, or whether it fresh, it is alwaies hard to be digested, oppressing the stomacke, and heating the body ouermuch.

The medicines
of this beast.

The ventricle or maw of the Mouse Alpine, is prescribed to be layed vpon the belly against the collicke. If the hands of a man be annointed with the fat of this beast, it is saide shall be the better able to endure cold all that day after: Also the same fat being drunke vp in warme broath by a woman in trauaile, are beleueed to accelerate and hasten her deli-uery.

Certaine Horseleeches, in the cure of that disease which they call the wormes, which are certaine vlcers rising in the body, do mingle this fat with other medicines which are very drying or seeptricke. And *Mathaeolus* doth prescribe it for the softning and mollifying of contracted nerves and ioynts in the body.

The descrip-
on of the
European or lit-
tle Alpine
Mouse.

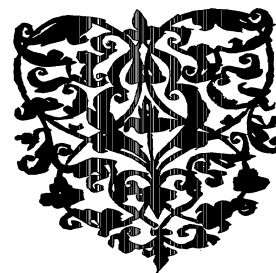
By the discourse aforesaide, it doth appeare that of these Alpine-Mice, there are two kinds, one great like a Badger, and the other in stature of a Hare or cony: This lesser seeth to be proper to Germany, which there they call *Embsdor*, of the Latine word *Empera*, a mouse of the mountain.

The story wherof I thought good to expresse being short out of *Stumpsius* and *Agricola*. The male and females say they of this kind, do gather together wilde corne which groweth among the rockes in the summer time against the winter, and carry the same into the holes of the earth where their lodging is.

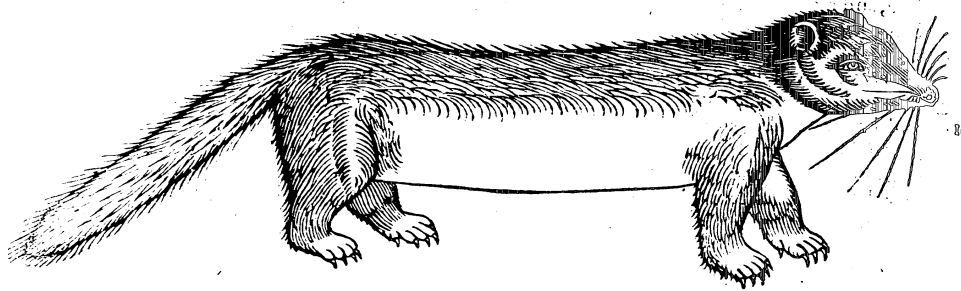
Now

Now the female in this kind is crafty, and more apt to deuoure, the male on the other side more thirsty and spasing, wherefore he driueth his female out of the den in the winter time, and stopeth the mouth of his caue, to forbid hir entrance, but she getteth behind the same, and diggeth a secret hole, whilest the male lyeth at the mouth asleepe, she consumeth the whole store behind him, wherefore in the spring time she commeth forth very fat and comely, and he very leane. And therefore in my opinion, the makers of Emblems may very well describean vnthrifty wife, that consumeth her husbands wealth, by the picture of this female, as by the picture of the Assse behinde *Oemus*, biting assunder the cord that he weaueth, as we haue shewd before in the history of the Assse. These beastes give themselves much to sleepe, and when they are awake they are neuer ydle, but alwaies carrying into their den, straw, hay, sticks, rags, or peeces of cloth, wherewith they fill their mouth so full, that it may receiue no more, and if they meet with any thing which is too big for their mouth, by the help of their feete, they drawe and rowle it to their owne denne.

Whereas they are nourished tame in houses, it is obserued, that they are a neate and cleanly kind of beast, for they neuer defile their lodgings with their excrements, but seeke out some secret corner, wherein they both render vrin, and empty their bellies. With their teeth they gnaw wood, and make holes in bords, so large as their bodies may passe through, and while they liue, they haue a very ranke and stronge saueur like a mouse, especially in the summer time while they are leane, and before they growe fat; for such is the nature of this beast, that in the summer time they labour and grow leane, but in the winter time they sleepe, and grow fat. And thus much for the Alpine mouse.



OF THE DORMOUSE.



The names
and reasons
thereof.



The Dormouse is called in Latin *Glus*, and in Greek *Myoxus*, the reason of the Latine name *Glus*, is taken from *gliscere* which signifieth to grow fat, according to the saying of *Columella*. *Paleis vero quibus fere omnes regiones abundans assinus gliscit*. That is to say, an Ass groweth fatte by eating chaffe which aboundeth in all countries. This word *glus*, signifieth not onely a beast, but a peece of fatte earth and also a Thistle, whereupon *Syluaticus* made this verse.

Glus animal, glus terra tenax, glus lappa vocatur.

The Italians call it, *Lo, galero, Lo, gliero, or giero*, the Spaniards *Liron*, the French likewise *Liron*, and Rat: *Liron*, and *Engloyer*, and *Vngloyer*, the Germans, *Ein greul*, the Heluctians, *ein rell*, or *Relmus*, or *Gros haselmus* but our English Dormouse, seemeth to be a compounded worde of *Dormiens mus*, that is, a sleeping mouse. The Polonians call him *Scurez*. But concerning his name *Myoxus*, there is some question among the Authors. For Saint *Ierom* writing vpon the eleventh chapter of *Leuiticus*, and the 66. Chapter of *Esay*, translateth *Akbur* the Hebrew word for a mouse, *glirem* a Dormouse, and he giueth this reason, because all the countries of the East, meaning *Græcia*, doe say, that *Myoxus* is a Dormouse. And this *Myoxus* by *Epiphanius* in his *Ankerot* is alleadged to prooue the resurrection. *Myoxus* saith he, *animal semestre moritur, & rursum post tempore sua reuiuisset*. The Dormouse at halfe a yeere olde dyeth, and after his full time reuiueth againe: And in his booke againe heresies, he speaketh thus to *Origen*. *Tradunt naturæ rerum experti, Myoxum latitare, & sætus suos simul in eodem loco, multos parere: quinque, & amplius, viperus autem hos venari, & si inuenierit totum latibulum ipsi vipera, quum non posset omnes deuorare, pro vna vice ad satietatem edit vnum aut duos, reliquorum vero oculos expungit, & cibos affert, excæcatosque enutrit, donec voluerit vnumquemq; eorum deuorare. Si vero contigerit, ut aliqui in experti in hos incident, ipsosq; in cibum sumunt, venenum sibi ipsis sumunt, eos qui à vipera veneno sunt enutriti. Sic etiam à tu Origines à Græca doctrina mente excæcatus, venenum his qui tibi crediderunt, euomisti, & factus es ipsis in edulium venenatum, ita ut per quæ ipse iniuria affectus es, per eos plus iniuria afficeris.*

The description
of the
Dormouse
out of *Epiphanius*.

The Philosophers which are cunning in the nature of things doe write that the Dormouse doth lye hid, and bring forth many yooing ones in the same place where he lyeeth, siue or more at a time, and the vipers doe hunt these to destroy them: now if the viper finde their nest, because she cannot eate them all at one time at the first, she filleth his selfe with one or two, and putteth out the eyes of the residue, and afterwards bringeth them meat and nourisheth them being blind, vntill the time that her stomack serueth her to eate them euery one. But if it happen that in the meane time, any man chaunce to light vpon these Vipers-nourished blinde Dormouse, and to kill & eate them, they poyson themselves through

through the venom which the viper hath left in them, so fareth it with thee O *Origen*, for thou art blinded with the Græcians doctrine, & dost vomit out that poison into their hearts which do beleue thee, that thou art made vnto them a venomous meate, whereby thou dost wrong others, as thou hast bene wrongd thy selfe.

By which it is manifest, that *Myoxus* is neither a Toad nor a Frog, but the Dormouse. And the charme which is made for the Asles vrine, as wee haue shewed already in his story, *Gallus bibit, & non meijet, Myoxus meijet, & non bibit*. The cocke drinketh and maketh not water, the Dormouse maketh water and neuer drinketh. But whether it be true or no that she neuer drinketh, I dare not affirme: But this is certain, that she drinketh but very sildome, and it ought to be no wonder that she should make water, for tame Conies, as long as they can feed vpon Greene hearbes, do render abundance of vrine, and yet neuer drink. The Græcians also do call this beast *Elyas*, although that word do likewise signifie a Squirel. In *Mæsia* a wood of Italy, there is neuer founde Dormouse, except at the time of their littering.

whether they
render vrine
& drinke not

They are bigger in quantity then a squirrel, the colour variable, sometimes black, sometimes grised, sometimes yellowe on the backe, but alwaies a white belly, hauing a short haire, and a thinner skinn then the pontike mouse. They are also to be found in *Heluetia*, about *claroma*. It is a biting and an angry beast, and therefore sildome taken aliue. The beake or snout is long, the eares short and pricked, the taile short, and not very hairy at the ende. The middle of the belly swelleth downe betwixt the breast and the loyns, which are more narrow and trussed vp together, they are alwaies very fat, and for that cause they are called *Lardioni*.

The quantity
colour and se
uall partes.

Buck-mast is very acceptable meat vnto them, and doth greatly fatten them, they are much delighted with walnuts, they climbe trees, and eat Apples, according to some, (but *Albertus* saith more truly,) that they are more delighted with the iuyce then with the Apple. For it hath bin oftentimes founde, that vnder Apple trees, they haue opened much fruite, and taken out of it nothing but the kernels, for such is their wit and policie, that hauing gathered an Aple, they presently put it in the twist of a tree betwixt bowes, and so by sitting vpon the vppermost bough presse it assunder. They also grow fat by this means.

Their food.

In auncient time they were wont to keepe them in coopes or tunnes, and also in Gardens paled about with boord, where there are beeches or Wal-nut trees growing, and in some places they haue a kind of earthen porte, wherein they put them with Wal-nuttes, Buck-mast, and Chesnuts. And furthermore it must be obserued, that they must be placed in homes conuenient for them to breed young ones, their water must be very thinne, because they vse not to drinke much, and they also loue dry places.

Norithers &
nourishing of
Dormice.

Titus Pompeius (as *Varro* saith) did nourish a great many of them enclosed, and so also *Herpinus* in his park in *Gallia*. It is a beast wel said to be *Animal Semiferum*, a creatur half wilde, for if you set for them hutches, and nourish them in warrens together, it is obserued, that they neuer assemble, but such as are brede in those places: And if straungers come among them which are seperated from them, either by a mountaine, or by a riuer, they discry them, and fight with them to death.

Society and
charity in
them.
Pley.

They nourish their parents in their old age, with singular pietie. We haue shewed already, howe they are destroyed by the Viper, and it is certaine, that all serpentes lie in wait for them. Their old age doth end euery winter. They are exceeding sleepey, and therefore *Martiall* saith:

Somniculosos illi porrigit glives.

They grow fat by sleeping, and therefore *Aufonius* hath an elegant verse;

Dic, cessante cibo, somno quis opimior est? glis?

Because it draweth the hinder legges after it like a Hare, it is called *Animal traçile*, for it goeth by iumpes and litle leapes. In the winter time they are taken in deepe ditches that are made in the woods, couered ouer with small stickes, straw, and earth, which the countrymen deuise to take them when they are asleepe. At other times they leap from tree to tree like Squirrelles, and that they are killed with arrowes as they goe from bough to bough, especially in hollowe trees: for when the hunters finde their haunt wherein they lodge

The meane
to take these
Dormice.

lodge, they stop the hole in the absence of the Dormouse, and watch her turne backe againe: the silly beast finding her passage closed, is busied hande and foote to open it for entrance, and in the mean season commeth the hunter behind her and killeth her. In *Tellini* they are taken by this meanes: The countreimen going into the fields, carryeth in their hands burning torches in the night time, which whē the silly beast perceiueth, with admiration thereof flocketh to the lights, whereunto when they were come, they were so daseled with the brightnesse that they were starke blinde, and might so bee taken with mens hands.

The vse of
the flesh of
these mice.

The vse of them being taken was, to eat their flesh, for in *Rhetia* at this day they sale it and eat it, because it is sweet and fat like swines flesh. *Ammianus Marcellinus* wondereth at the delicacy of his age, because when they were at their tables, they called for ballaunces to weigh their fish, and the members of the Dor-mouse, which was not done (saith hee) without anye dislike of some present, and thinges not heretofore vsed, are now comended daily. *Appitius* also prescribeth the muscles and flesh inclosed of them, taken out of euery member of a Dormous, beaten with pepper, Nut-kernels, Parcenippes, and Butter, stuffed altogether into the belly of a Dormous, and sewed vp with thread, and so boyled in an Ouen, or sod in a kettle, to be an excellent and delicate dish. And in Italy at this day they eat Dormice (saith *Calus*), yet there were ancient lawes among the Romans, called *Leges cenforie*, whereby they were forbidden to eat Dormice, strange birds, the fifth she neckes of beasts, and diuers such other things. And thus much shall suffice for the description of the Dormouse.

The medicines of the Dormouse.

Dormyse being taken in meate, doemuch profit against the Bulimon; The powder of Dormyse mixed with oyle, doth heale those which are scalded with any hot liker. A liue Dormouse doth presently take away all warts being bound thereupon. Dormyse, and field-mice being burnt, and their dust mingled with hony, will profit those which desire the clearnesse of the eyes, if they doe take thereof some small quantitie euery morning. The powder of a Dormouse, or field mouse rubbed vpon the eyes helpeth the aforesaid disese. A Dormouse being stead, roasted and annointed with oyle, and salt, being giuen in meate, is an excellent cure for those that are short winded. The same also doth very effectually heale those that spit out filthy matter or corruption. Powder of Dormice, or fiede-mice, or yoong wormes, being mixed with oyle doth heale those that haue kibes on their heeles, or chilblaines on their hands. The fatte of a Dormouse, the fatte of a hen, and the marrow of an Oxe melted together, and being hot, infused into the eares, doth very much profit both the paines and deafenesse thereof.

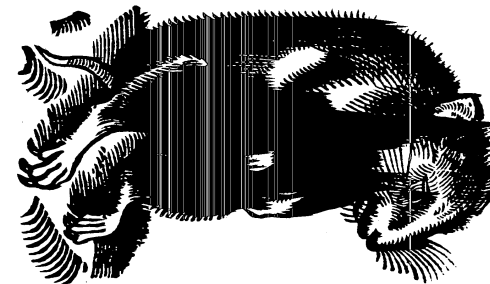
The fatte of Dormice being boyled, as also of field-mice, are deliuered to be most profitable for the eschewing of the palsie. The fat of a Dormouse is also very excellent for those which are troubled with a palsie or shaking of the ioynts. The skinne and inward parts of a Dormouse being taken forth, and boyled with hony in a new vessell, and afterwards powred into an other vessell, will very effectually heale all diseases which are incident to the eares, being annointed thereupon. The skinne of a Dormouse or a silke worne being pulled off, and the inward parts thereof being boyled in a new brasen vessell with hony, from the quantitie of 27. ounces euen to three, and so kept, that when there is need of a certaine bathing vessell, the medicine being made warme and powred into the eares, doth helpe all paines, deafenesse, or inflammation of the eares. The fat of a Dormouse is commended to be very medicinable for the aforesaid diseases. The same is profitable for all paines, aches, or griefes in the belly. The vrine of a Dormouse is an excellent remedy against the palsie, And thus much shall suffice concerning the medicinall vertues of the Dormouse.

Of

Of the Hamester, or Cryetus, the first figure taken by Mychaell Horus.



The second picture taken by Iohn Kentmant, and it is her fashion and portraiture to lie thus when she is angry, for so doth her colour appeare both on the backe and belly.



His beast is called in Latine *Cryetus*, and in the Germaine toong *Hamester*, *Traner*, and *Kornfaerle*, that is piggs of the corne. It is a little beast, not much bigger then a Rat, dwelling in the earth of the rootes of corne, he is not drawne against her wil out of her caue at any time, but by powing hot water or some other lickor. The head of it is of diuers colours, the backe red, the belly white, and the haire sticketh so fast to the skin, that it is easier to pul the skin from the flesh, then any part of the haire from the skin. It is but a little Beast as we haue said, but very apt to bite and fight, and full of courage, and therefore hath receiued from nature this ornament and defence, so that it hath a bonie helmet, covering the head and the braine when it standeth vp, vpon the hinder legges: It resembleth both in colour and proportion a Bear. And for this cause some writers haue interpreted it to be the beast called *Arctomys*, thus described by Saint *Ierome*. It is a creature (saith he) abounding in the regions of *Palastina*, dwelling alwaies in the holes of rockes and caues of the earth, not exceeding the quantity of a Hedgehogge, and of a compounded fashion, betwixt a mouse and a Beare.

Ccc

But

The names

The description.

of the Arctomys

But we haue shewed already, that this is the *Alpine mous*, and therefore wee will not stand to confute it here. The name *Crycet* seems to be deriued from the *Illyrian* word, which we read in *Gelenig* to be *Skuzeczek*: this beast saith he, is common in the Northern parts of the world, and also in other places, in figure, and shape, it resembleth a Beare, in quantity it neuer exceedeth a great *Sorex*. It hath a short taile, almost like no taile, it goeth vpon two legs, especially when it is moued to wrath. It vseth the fore-feete in steade of hands, and if it had as much strength, as it hath courage, it would be as fiercerfull as any Beare. For this little beast is not afraid to leape into the hunters face, although it can doe no great harme, either with teeth or nailes. It is an argument that it is exceeding hot, because it is so bold and eager. In the vppermost chap, it hath long and sharp teeth, growing two by two. It hath large and wide cheekes, which they alwaies fill, both carrying in, and carrying out, they eat with both, whereupon a deuouring fellow such a one as *Stasimus* a seruant to *Plautus* was, is called *Crycet*us, a Hamster, because he filleth his mouth well, and is no pinger at his meate.

The voracity
of the Cry-
cet.

The making
of his den.

The fore-feete are like a Moulds, so short, but not altogether so broad, with them he digeth the earth, and maketh his holes to his den, but when he diggeth so far as he cannot cast the earth out of the hole with them, then he carrieth it forth in his mouth. His den within he maketh large, to receiue corne, and prouision of fruite for his sustentation, whereinto he diggeth many holes, winding and turning euery way, that so he may be safe both against beasts that hunt him, and neuer be killed in his den: And also if a man digge the earth he may find his lodging with more difficultie. In the harvest time he carrieth in graine of all sorts, and my Author saith, *Neque minus in colligendo industrius, quam in eligendo, conseruandoque est astutus, optima enim reponit*. He is no lesse industrious in the gathering of his prouision, then crafty and polittike in the choice, and keeping it, for it laies vp the best, and lest that it should rot vnder the earth, it biteth off the fibres and eile of the graine, laying vp the residue amongst grasse and stubble.

It lies gaping ouer his gathered graine, euen as the couetous man is described in the Satyre sleeping vpon his money bagges. It groweth fatte with sleepe like *Dormice*, and *Conies*. The holes into the caue are very narrow so that with sliding out and in, they wear their haire. The earth which commeth out of their holes doth not lie on heapes like mole-hills, but is despered abroad, and that is fittest for the multitude of the holes, and all the holes and passages are covered with earth: but that hole which for the most part the goeth out at, is knowne by a foote-pathe, and hath no hinderance in it, the other places which the goeth out are more obscure and hid, and the goeth out of them backwardes. The male and female do both enhabit in one caue, and their young ones being brought forth, they leaue their old den and seeke them out some new habitation. In the male there is this perfidity, that when they haue prepared al their sustentance and brought it in, hee doth shut out the female, and suffereth her not to approach nie it, who reuengeth his perfidiousnes by deceipt. For going into some adioyning caue, she doeth likewise perforce the fruits which were laid vp in store by some other secret hole in the caue, the male neuer perceiuing it.

So that nature hath wonderfully foreseene the pouerty of al creatures: neither is it otherwise amongst me, for that which they cannot do by equity, they perform by fraud. This also commeth in the speech of the common people, against one that wil thrive. The young country wenches concerning this matter, do chaunt out a verse not vnpleasant, which I am contented to expresse in Iambickes, consisting of foure feet:

*Hamster ipse cum sua
Prudens casusq; coninge
Stipat profundum pluribus
Per tempus antrum frugibus
Positque solus ut frui,
Lectis acernis hordei
Auius antro credulam
Extrudit arte coniugem
Serua, inquit, exiens, foras,
Caeli serena & pluuia,*

*Sed faminis quis in sit am?
Vincant dolis astutiam?
Nouum parans cuniculum.
Furatur omne triticum.
Egens maritus perfidam
Quarit per antra coniugem,
Nec se repellat blandulis
Demulcit inuentam suam,
Ille esse iam communia
Seruata dum finis bona.*

*At perfidus multiplices
Opponit intus obices.*

*Rursus fruuntur mutuis
Antris, cibus, amplexibus.*

This beast doth deuoure all kinde of fruite, and if he be nourished in a house he eateth bread and flesh: he also hunteth the fildie mice. When he taketh his meate, he raiseth himselfe vpon his fore feete: he is also wont with his forefeete to stroake his head, eares, and mouth, which thing the Squirrel and the Car doe also, and as the Beauer amongst those creatures which liue as well by water, as by land: but although in his bodie he seemeth but small, notwithstanding he is by nature apt to fight and very furious being prouoked, with his carriage in his mouth: he beateth away with both his feete that which resisteth him, directly inuading his enemy: In the spirite and assaulting of his mouth he is wayward and threatening, from whence our countrey men were accustomed to say of any one which was angry, he breatheth his wrath out of his mouth like a Hamster: *Desprucht wie ein hamster*: neither is he easily affrighted although he be far vnequall vnto those in strength with whom he is in combat.

His meate
and teace.

The anger &
fury of this
beast.

Wherefore some doe giue it in the place of a Prouerbe, that our Countrey men doe call a man which is madly rash *Ein tollen hamster*, as *foolehardy*, as a hamster. He flieth from any one that doth sharply resist him, and doth greedily follow after them that fle from him. I my selfe saw one of these who by assaulting a horse gat him by the nose, and would neuer leaue his holde vntill he was killed with a sword: He is taken by diuers meanes, for he is expelled either by hot water powred into his den, or is choaked within, or being diged vp with a mattocke or spade he is killed, or by dogges. He is sometimes pulled out by the Foxe, or hurt: or oppressed by some snare a great waight being put about it, or to conclude he is taken by Art aliue, and that in the night time, when he goeth to seeke his prey, for in the day time for the most part he lyeth hid.

Of the ty-
king of this
beast.

Before his vsual caue (as I haue said) he is taken by the path which is worne, by a pot which is put into the earth, and afterward made plaine about it like other places of the fildie: there is earth cast into the bottome of the pot to the depence of two fingers, aboue euery where couering the pot there is placed a stone, which is helde vp by a peece of wood, to which there is bound below a fragment of bread: In the space betwene the caue and the pot there are crumes of bread scattered, which he following and leaping into the pot, the wood falling he is taken. Being taken after the manner of other beastes, he toucheth no foode. If a broad stone, such an one with which they couer pauementes, or of which they make rooffe-tiles shall be ioyned vnto the pot, and the beast be taken, he will be very hardly knowne in the morning, for the spirit of the beast being shut in, and waxing wroth, pearcing for thineffe doth moisten the stone. The skins of Hamsters are very durable, of which there are certaine long coates which come downe vnto the heeles and diuers coulored cloakes made, which the woman of *Misena* and *Silesia* doe vse, and account them very honorable, of a blacke and red coulour, with broad gards or edges of the skinned of Otters: the same coates are for the most part valued at the price of fiftene or twentie *Renensian* crownes: for it doth out-weare in length three or foure garments made either of linnen, or wollen cloath.

The vse of
their skins.

In *Turingia* and *Misena* this beast is frequent, notwithstanding not in all places, for in *Turingia* his chiefe tabode is about *Esfurdamus*, and *Salcensis* in *Misena*, about *Lipsia*, and the fild *Pegensis*, the plentifullest and most fertilest places of both those regions. In *Lusatia* about *Radeburge* he is diged out of the places where painick groweth. At *Mulberge* and *Albia*, he is found in the Vine-yardest, for he is also fed with ripe grapes. Our countrey-men are wont to burne a liuing Hamster in a pot being shut for the medicines of horses. It hath bene seene that one of these hath leaped vp and caught a horse by the nose, neuer letting gochis hold vntill she was cut off with a sword. The skin is of three or foure different colours, besides the spotted sides, and therefore the skinned is very precious. They abound in *Turingia* where the soile is good, and there is also great store of graine.

OF THE NORICIAN MOVSE.

The name,
description
and disposition
on.
Agricola.



The *Norician* mouse is called in Latine *Citellus*, and it keepeth like the wilde mice in the caues and dens of the earth. The body is like to a Domestical Weasell, long & slender, the taile very short, the colour of the haire like to a gray Conies, but more bright. It wanteth eares like a mole, but it hath open passages insteade of eares, wherewithall it heareth the sound, as you shal see in many birds. The teeth are like the teeth of mice, and of their skinnies (although they be not very precious) they vse to make garments. In Germany they cal it *Pile* and *Zisell*, and of this Germaine word was the

Latine *Citellus* feigned; and it appeareth by *Agricola*, that there are two kindes of these; one greater, which are cald *Zysell* and *Zeiselle*, and another lesser (cald *Pile*) which may be the same that is also cald *Pilemuss*, and differeth from other, because it is vsed for meat. These are bred in *Croatia*, and in the countrey about *Vennice*. They haue a strange smel or flavour which is said to be hurtful to the head: They eat both salted and hung in the smoke, and also fresh and new killed. With their skinnies they edge the skirts of garments, for it is as soft as the skin of a Hare: and beside the common nature of mice they are tamed. They also haue very large cheekes, whereinto they gather an innumerable quantity of graine, and carry it into their den, as it were in bagges against the Winter. They liue thirty and fourty together in a caue, and are not driuen forth but by infusion of hot water. They gather great store of Nuts into their caues, and therefore as well as for their flesh do men hunt and seeke after them.

Gmelin.

OF THE MOVSE PONTIQUE



*Olaus mag:
Agricola.*



The name of this mouse is giuen vnto it from the Island out of which it was first brought, named *Pontus*, and for this cause it is also called *Fenicus*, because it was first of al brought into *Germany* from *Vennice*. It is called also *Varius* by *Idorus*, from whence cometh the German word *Putreck*, from the diuersity of the colour *Gras vueret*. It is cald also *Pundtmuss*, as it wer *Pöriens mus*, or rather of *Bunde*, because they wer wont to be brought in bundles to be sold fifty together, and they were solde for twenty Groates, *Volaterranns*, and *Hermelins* are of this opinion, that the white ones in this kinde, bee called of the Italians *Armelines*, and by the Germaines *Hermelin*, but wee haue promised already to proue that

that *Hermelin* is a kind of Weasell, which in the winter time is white, by reason of extremity of cold, and in the summer returneth into her colour again, like as do the Hares of the Alpes. This Pontique Mouse differeth from others onely in colour, for the white is mingled with ash colour, or else it is sandy and blacke, and in *Pollonia* at this day they are found red and ash-colour. Their two lowermost teeth before are very long, & when it goeth, it draweth the taile after it like mice, when it eateth it vseth the forefeet instead of hāds, and feedeth vpon Walnuts, Chestnuts, Filbeards, smal Nuts, Apples, and such like fruits. In the winter time they take sleep instead of meate: And it is to bee remembred, that the *Polonians* haue foure kinds of pretious skins of Mice which they vse in their Garmentes, distinguished by foure seuerall names. The first of griffell colour called *Popeliza*. The second is called *Gronosthay*, a very white beaſt all ouer, except the tip of the taile which is al blacke, and this is the *Hermelin*.

The third is called *Xonagrodela* from the name of a Towne, and this is white mingled with griffell, and this is also a kind of Pontique Mouse. The 4. *Vuennuorka*, of a bright Chestnut colour, and this is the Squirrel, for they call Squirrels, Weasells, and *Hermelin* al by the name of mice. These Pontique Mice haue teeth on both sides, and chew the end. In the winter time as we haue said they lie and sleepe, especially the white ones, and their sense of tast doth excel al other (as Pliny writeth,) they build their nests and breed like common Squirrels.

Their skins are sold by ten together, the two best are called *Litzschua*, the 3. a little worse are called *Crasna*, the 4. next to them *Pocrasna*, and the last and vilest of all *Molischua*: with these skins they hem and edge garmentes, and in some places they make canonicall Garmentes of them for priests, vnto which they sew their tailes to hang downe on the skirts of their garments; of which custome *Hermolaus* writeth very excellently in these words. *Instruit, & ex muribus, luxuriam suam vita, alios magnis frigoribus, alios medio anni tempore, a septentrionibus petendo, armannus corpora, & de bellamus animos*. That is to say, The life of man hath learned to be prodigall euen out of the skins of Mice, for some they vse against extremity of cold, and they fetch others out of the farthest Northern parts, for the middle part of the yeare: Thus do we arme and adorne our bodies, but put downe and spoyle

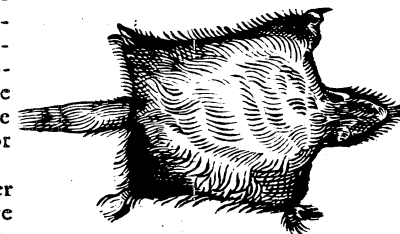
our minds.

Beside, there is a flying Pontique or Scythian Mouse, which we may call the broad-Squerrell-Mouse, whose skinnie is heer expressed as you may see, and for the description thereof, I haue thought good to adde an Epistle of *Antonius Schnerbergerus* the *Lituanian* of *Vilna* vnto *Gesner*, in these wordes following:

I send vnto thee a little skin, the vpper place of the haire thereof being of a white ash-colour, but the roote of the haire or inner part thereof, is a blacke broune. They call it *Popelyeza Latayacza*, that is, A Pontique-flying-Mouse: It is alwaies so moyſt, that it can neuer be dressed by the Skinner, or Leather-dresser.

The people vse it to wipe fore running eies, hauing a perswasion that there is in it a singular vertue for the easing and mitigating of those paines: but I thinke that the softnesse was the first cause which brought in the first vse thereof, but if the haire do not cleaue hard to the skin, it cannot be done without danger. Also the haire hanging as it were in a round circle against or about the two former feete, they call wings, wherewithall they are thought to fly from tree to tree. Thus far *Antonius Gesner* after the receite of these skins, being willing to preserve them from mothes, because they were raw, for experience sake gaue them to a leather dresser, who presently dressed them with Vineger and the Leese of Wyne, so that it appeareth the Skinners of *Lituania* had not the skill how to dresse it.

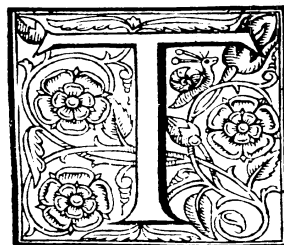
After they were dressed they were so soft that they stretched about measure, so that euery one of them were square, that is to say, their length and breadth were equall,



for they were two palmes or eight fingers broad: and no more in length, the head and taile excepted, wherefore it may well be called a square Moufe, or *Scivrus quadratus*, because we are sure of the former, but not of the flying; the taile was as long as foure or five fingers are broad, being rough like the taile of other Squirrels, but beset with blacke and white haire, the whole colour both of the belly and vpper parte was whitish as we haue said, but blacke vnderneath, the haire is so soft as any silke, and therefore fit for the vse of the cies.

The eares shorter and rounder then a Squirrels, the feete did not appeare by the skin: the neather part was distinguished from the vpper part, by a certaine visible line, wherein did hang certain long haire which by their roughnes and solidity vnder the thin and broad frame of their body, might much help them to flie, euen as broad fishes swim by the breadth of their bodies, rather then by the help of their fins. The *Helueticus* wear these skins in their garments. It is reported by *Aelianus*, that the inhabitants of *portus* by making supplication to their Gods, did auert and turn away the rage of Mice from their cornfieldes, as the Egyptians did, as we haue said before in the story of the vulgar Moufe.

OF THE MOVSE CALLED the Shrew, or the erd-Shrew.



He word *Hanaka* of the Hebrewes remembred in the xi. chap. of *Leuiticus*, is diuersely interpreted by the translators, some call it a reptile beast which alwaies cryeth: some a reptile flying-beast, some a Horse-leach, or blood-sucker, some a Hedghog, and some a Beauer, as we haue shewed before in the Hedghog. But the Septuagintes translate it *Mygale*, and *S. Ierom* *Mus araneus*, that is, a Shrew. *Diocorides* calleth it *Mygale*. The Germans and *Helueticus* call it *Mutzer*, in some partes of Germany, from the figure of the snout it is called *Spitzmus*, by some *Zissmus*, from the liction of his voice, and to me *Gross Zissmus*.

The Hollanders call it *Moll musse*, because it resembleth a Mole. *Mathaeus* for the Italians call it *Toporagno*, that is a Mole-Shrew. The *Helueticus* call it *Bisem-muss*, that is a Muske-mouse, because it being dried in a furnace smelleth like muske. The skin pulled from the flesh, smelleth best by it selfe, and yet the flesh smelleth well also, and so doe the excrements. But to returne to the Greeke name why it should be called *Mygale*, there is not one opinion amongst the learned: but I do most willingly condescend to the opinion of *Aelianus*, who writeth that it is called *Mygale*, because in quantity it exceedeth not a Moufe, and yet

yet in colour it resembleth a Weasell, and therefore it is compounded of two words *Miss*, a Moufe, and *Galen*, a weasell. *Amyntas* is of opinion that it is so called, because it is begot betwixt a Moufe and a Weasell, but this is neither true nor probable.

For is it likely that Weasells and Mice will couple together in carnall copulation, whose natures are so contrary, the one liuing vpon the death of an other, that is the weasell vpon the Moufe? And beside the difference of quantitie betwixt them, maketh it impossible to haue such a generation. The other deriuation of *Mygale*, which is made by *Rodolphus* writing vpon *Leuiticus*, fetching *Mygale* from *Mus gulosus*, that is, a deuouring Moufe, it is against the order of all good Linguists, to deriue Greeke words from Latin, but rather consonant to learning, to fetch the Latine from the Greeke.

There is no lesse inquiry about the Latine name, whye it should be called *Mus araneus*, seeing *aranea* signifieth a Spider. This Moufe saith *Albertus*, is a red kinde of Moufe hauing a small taile, a sharpe voice, and is full of poyson, or venome. For which cause Cats doe kill them, but doe not eate them. *Sipontinus* writeth thus, of this Shrew. *Mus araneus*, *exiguum animal*, atq. *leuissimum est*, quod *arane modo tenuissimum fitum*, & *gladij aciem concendit*. That is to say, this Shrew mouse is a little and light creature, which like a Spider climeth vpon any small threed, or vpon the edge of a sword: and therefore you see, they deriue the Latine name, from his climbing like a Spider.

But in my opinion it is more reasonable, to deriue it from the venome and poyson which it containeth in it like a spider. For which cause *Syluaticus* writeth thus, *Mugali id est, draco marinus*, & *animal venenosum, pusillum muri simile: nam & araneum piscem, propter venenum pungentibus insitum spinis, veteres ophim, id est, serpentem nominarunt*, & hodie quam vulgo *draconem vel draconem*. That is to say, there is a fish of the Sea, and a little beast on the earth like a Moufe, which by a generall word are called *Mugale*, and the spider fish called at this day a Dragon, or Dragonist, was in auncient time called a Serpent, because by his prickly finnes, he did poyson those which were stricken by him. And concerning the description of this beast, it may be taken from the words of an auncient English Phisition, called Doctor *William Turner*.

I haue scene (saith he) in England, the Shrew-Mouse of colour blacke, hauing a taile very short, and her snout very long and sharp, and from the venomous biting of this beast, we haue an english proverb or imprecation, I besthrow thee, when we curse or wish harm vnto any man, that is, that some such euill as the biting of this Moufe may come vpon him. The Spaniards call this beast *Raton Pequeno*, the Ilirians *Viened kamys*, and the Polonians *Kerit*. They were wont to abound in Britany, as *Hermolaus* writeth.

They are also plentiful in Italy beyond the mountaines *Apenine*, but not on this side (as *Pliny* writeth) yet in the hither partes of Italy and Germanie, there are many soundes, especially in the country neere Trent, in the valey *Anania*, where this is admirable, that by reason of the coldnes of that country their bitings are not venomous. For the Scorpions there are not venomous, although in other places of Italy they poison deeply. This beast is much lesse then a Weasell, and of an ash colour, in most places like a mouse, although the colour be not alwaies constant.

The eyes are so smal, and beneath the proportion of her body, that it hath not been vniuersally doubted of the auncientes whether they were blinde or no, but in their best estate their sight is very dul. And for this cause the auncient Egyptians did worshippie it: for as they held opinion that darkenes was before light, so they deemed that the blind creatures were better then the seeing. And they also beleued that in the waine of the moone the liuer of this beast consumed. It hath a long and sharpe snout like a Mole, that so it may be apt to dig. The teeth are very small, but so as they stand double in their mouth, for they haue foure rewes of teeth, two beneath, and two aboue, which are not onely apparant by their defection or anatomy, but also by their bitings, for their wounds are Quadruple, wherefoeuer they fasten their teeth. Their taile is slender and short. But the description of this beast was better apprehended by *Gesner* at the sight of one of them, which hee relateth on this manner.

The colour (saith hee) was partly red, and partly yellow mingled both together, but the belly white. The hinder feet seemeth to cleaue to the body or loines. It smelleth strongly, and the fauour did bewray or signifie some secret poyson.

Vegetius.
Actius

The taile about three fingers long, beset with little short haire. The residue of the body was three fingers long. The eyes very small and black, not much greater then Moles, so that next to the Mole they may iustly be caled, the least sighted creatur among all foure-footed-beasts, so that in old age they are vitterly blind by the prouidence of God, abridging their malice, that when their teeth are growne to be most sharpe, and they most full of poyson, then they should not see whome nor where to uent it.

They differ as we haue said in place and number, from all foure-footed-beasts, so that they seeme to be compounded and framed of the teeth of Serpents and mice: The two foreteeth are very long, and they do not growe single as in vulgar mice, but haue within them two other small and sharpe teeth. And also those two long teeth grow not by themselves as they do in other mice, but are conioyned in the residue, in one continued ranke. They are sharpe like a saw, hauing sharpe points like needles, such as could not be seene by man, except the tips of them were yellow. Of either side they haue eight teeth, whereas the vulgar mice haue but foure, beside the two long foreteeth, which also seeme deuided into two or three, which except one marke diligently, hee would thinke them to bee all one.

It is a rauening beast, feygning it selfe to be gentle and tame, but being touched it biteth deepe, and poisoneth deadly. It beareth a cruell minde, desiring to hurt anything, neither is there any creature that it loueth, or it loueth him, because it is feared of al. The cats as we haue said do hunt it and kil it, but they eat not them, for if they do, they consume away in time. They annoy Vines, and are sildom taken except in cold, they frequent Oxen dung, and in the winter time repaire to howses, gardens and stables, where they are taken and killed.

If they fall into a cart-road, they die and canot get forth againe, as *Marcellus*, *Nicander*, and *Pliny* affirme. And the reason is giuen by *Philes*, for being in the same, it is so amazed, and trembleth, as if it were in bands. And for this cause some of the ancients haue prescribed the earth of a cart-road, to be laid to the biting of this mouse for a remedie thereof. They go very slowly, they are fraudulent, and take their prey by deceit. Many times they gnaw the Oxes hooes in the stable. They loue the rotten flesh of Rauens, and therefore in France when they haue killed a Rauens, they keepe it till it stinketh, and then cast it in the places where the Shrew-mice hanteth, whereunto they gather in so great number, that you may kil them with shovels. The Egyptians vpon the former opinion of holines, do bury them when they die. And thus much for the description of this beast. The succeeding discourse toucheth the medicines arising out of this beast, also the cure of his venomous bitings.

The medicines of the Shrew.

The Shrew, which falling by chaunce into a Cart-roade or tracke doth die vpon the same, being burned and afterwards beaten or dissolued into dust, and mingled with goose greace, being rubbed or annointed vpon those which are troubled with the swelling in the fundament comming by the cause of some inflammation, doth bring vnto them a wonderful and most admirable cure and remedie. The Shrew being slaine or killed, hanging so that neither then nor afterwards she may touch the ground, doth helpe those which are grieved and pained in their bodies, with sores called fellons, or biles, which doth paine them with a great inflammation, so that it be three times inuironed or compassed about the partie so troubled. The Shrew which dyeth in the furrow of a cart-wheele, being found and rowled in potters clay or a linnen cloth, or in Crimson, or scarlet-wollen-cloth, and three times marked about the impostumes, which will suddenly swell in any mans body, will very speedily and effectually helpe and cure the same.

The taile of a Shrew being cut off and burned, and afterwards beaten into dust, and applied or annointed vpon the fore of any man, which came by the biting of a greedy and rauinous dogge, will in very short space make them both whole and sound, so that the taile be cut from the shrew when she is aliue, not when she is dead, for then it hath neither

neither good operation, nor efficacy in it. The former hooves of a horse being scraped, and the same fragmentes or scantlinges thereof being beaten in the duste or earth, which hath been digged vp by a Shrew, in foure measures of water, powdered downe the mouth of a horse which is troubled with any paine or wringing in his bowels, will soon giue him both helpe and remedie. The Shrew being either applied in drinke, or put in the manner and forme of a plaister, or hanged vpon the fore which he hath bitten, is the most excellent, and most medicinable cure for the helping and healing thereof. A preseruatiue against poyson, would be an excellent remedie, that neither man nor any other liuing creature, should be bitten if they should leaue or would want that superstition called an enchantment against poyson, being hanged about the necke, whereof we will speake more in the curing of the bites of this beast.

That the biting of a Shrew is venomous, and of the reason of healing in this kind.

In Italy the biting of a Shrew is accounted for a very strong poyson, and that except there be some medicine very speedily applyed for the curing and healing thereof, the paryso bitten will dye. These Shrewes are truly so venomous and full of poyson, that being slaine or killed by Cats, whose nature is to kill whatsoeuer Mice they take, they will not offer to touch or eate the least part of them.

But the biting of a female Shrew is most obnoxious and hurtfull when she is great with young, but most dangerous of all when she biteth any one which is great with young, either a woman, or any other beast whatsoeuer, her self being also with young, for then it will hardly be cured.

If a Shrew shall bite any creature while she is great with young, she pushes or biles will in time be broke which they make, and will come vnto a very great and malignant wound and sore. If the Shrew do also bite any creature during the time she is with young, she will presently leape off, notwithstanding shee biteth more dangerous. There is nothing which doth more apparantly explaine and shew the biting of a Shrew then a certaine vehement paine and griefe in the creature which is so bitten, as also a pricking ouer the whole body, with an inflammation or burning heate going round about the place, and a fiery rednesse therein, in which a blacke puth or like swelling with a watery matter, and filthy corruption doth arise, and all the partes of the body which doe ioyne vnto it seeme blacke and blue with the marucilous great paine, anguish, and griefe, which ariseth and proceedeth from the same.

When the puth or bile which commeth by the occasion of a Shrew cleaueth or is broken, their proceedeth and yssueth forth a kinde of white flesh, hauing a certaine rinde or skinne vpon it, and sometime there appeareth in them a certaine burning, and sometimes the same is eaten in and falleth out; but in the beginning there is a most filthy Greene corruption and matter which floweth in the same, afterward it is putrified, and eaten in, and then the flesh falleth forth: the wringings also of the inward partes, the difficulty of voiding of the vrine, and a cold corrupted sweate, doth follow and accompany the same.

But *Aucenna* affirmeth, that in what place soeuer this beast shal bite, the sores thereof, with great anguish will pant or beate, and that in euery hole wherein his venomous teeth haue entred, there will a certaine fiery rednesse appeare, the skinne whereof being broken, there will come a very white and matery sore, which will breed much paine and trouble in all the partes of the body for the most part. The sores or woundes which are made also by this beast are very manifestly knowen by the markes of the fore-teeth standing all in a row together, as also by the blood which yssueth from the wound, being at the first pure, cleare, and exceeding red, but afterwarde corrupt, blackish, and full of putrification.

There do also diuers bunches arise in the flesh vsually after the biting of this beast, which if any man shall breake, he shall see the flesh which lyeth vnder them corrupted, and deuided

Aucenna.

vided with certaine cleftes or rifts in the same. Moreouer the nature of this beast is such, that for the most part he doth couet to bite those whom he can come vnto by the stones or gentall, not onely men, but also all other brute beasts whatsoeuer: and thus much shall suffice concerning the biting of this beast.

Dioscorides.

Wormewood being beaten or bruised smal, straynd in a fine linnen cloth, and mingled in Wine, giuen to the party either man or Woman in Wine to drinke who is bitten by a Shrewe, will procure him present ease and remedy. The same also is an excellent remedy for the bitings or stings of a Sea-Dragon. Vinegar is very medicinal for the bitings of the Shrew and of Dogs, as also for the Fish called by the Latines *Scolopendra*, (which voydeth all her bowels out vntill the hooke come forth, where-with she is taken, and then sucketh them vp againe) the Scorpion and all other venomous Serpents.

Pliny.

But the Græcian Physitians affirme, that the same ought to be mingled with other Medicines for the helping of the aforesaid diseases, as to take the ashes of the Shrew being burnt, the Gumme or liquor of the Hearbe called Fennell-giant, dried barly beaten into small powder, Mustard-seede pounded small with the Hearbe called Purple, or Mothmullein, and mingle them altogether with Vinegar, and being so applyed they will presently cure the aforesaid stings or bitings.

Aucenna.

Garlike being bruised, and the iuyce thereof anointed vpon the place which was bitten by a Shrew, will presently expell the paine, and wholly cure the sore. For the expelling of the superfluities of the pairings of the dead flesh, growing round about the sore, being not cast away but remaining thereon. Take Cummin and couer the wound or biting therewith, then apply Garlike being beaten into Oyle thereunto, and annoint the places about the sore, as also the sore it selfe very diligently, and in very short space of time it will cause the same to fall away of it owne accord. For the healing also of the bites of this beast. Take Garlike, the leaues of a figge tree, and Cummin, mingle them very well altogether, til they come to a mollifying or temperat substance, then take the same, and fashion it in the forme or manner of a playster, and it will very speedily and effectually cure the sore.

Aetius.

Dioscorides.

The seede or leaues of Cole-worts, being beaten together with vinegar, and the hearbe *Assafetida*, is very good and profitable to be applyed either to the bites of this beast or a rauening Dogge. The dung of a Dog being taken and annointed vpon either man or Horse which hath bene bitten by a Shrew, will bee an excellent remedy both for the curing and healing them of the same. The Hoofe of a Ramme being dried, beaten into powder, and afterwards mixed with Hony, will be likewise very good for those which are bitten with the same beast, so that they be first tempered and fashioned in the manner of a playster, and then applyed thereunto. The little white stalkes which proceede from a blacke Fig being beaten with the leaues of the Hearbe called Mothmullein, Waxe, and Vinegar, vntill they come vnto a mollifying iuyce or salve, will be an excellent remedy against the biting of the Shrew, being annointed thereupon.

Geoponica.

The young or tender stalkes of a wilde Fig tree, bee they neuer so few or small, being first steeped in Wine, then lapped in a leafe of the same Tree, and so applyed vnto the stings and bites of Scorpions, and the Shrew, will in very short time cure and heale the same. Provided alwaies that the wound be well and diligently bathed or washed, before any thing be put or applyed thereunto.

Pliny.

Dioscorides, *Aucenna*, and *Aetius* doe affirme, that the excellentest, and medicinablest cure for the bites of a Shrew is this, to take the Spleene of the same beast, and beate it together with Vinegar, and the Gumme called *Galbanum*, then to annoint it or rub it vpon the sore, and it will presently expell away all paine, and in some short space altogether heale it. If the red bunches or Vicers which doe usually grow about the bites of a Shrew do fortune to breake, take very sharpe and strong brine or pickle, and rub it both about, and within the sore, and afterwards apply barly being burned and beaten into small dust or powder thereunto, which medicine although it seeme somewhat grieuous and painefull, yet it is very good and profitable for the expelling either of the stings of Scorpions, or the bites of the Shrew or rauening dog.

Aetius.

The

The genitall of a Hare being beaten into powder mingled with Vinegar, and anointed vpon the bites of a Shrew, doth speedily cure them. Wilde Mallows being mingled with those Mallows that grow in the Garden, haue in them a very effectually force and power to cure all stings or venomous bitings, especially of Scorpions, Shrewes, Wasps, and such like stinging creatures.

Pliny.

The Shrew being cur and applyed in the manner of a plaister, doth effectually cure her owne bites. The Shrew being killed and annointed all ouer with Oyle, and durt, or mire, applyed vnto the Vicers or red swellings which come by her venomous teeth, will very speedily procure them to breake. The Shrew being cut or beaten into small pieces, dried into powder, mixed with Vinegar, and fashioned in the forme of a plaister, will verily speedily and effectually cure the bites of a Shrew, whether she be great with young or not, so that they be well applyed thereunto.

But there are some which do thinke it nothing conuenient to mingle the Shrew with any other thing whatsoever, but that it is onely after this manner to be applyed by it selfe as to take it burned or drie it, and then to pound it in powder, and so to sprinkle it in the wound or sore, which in very short time will easily heale it. The Shrew falling into the furrow of a Cart wheele doth presently dye: the dust thereof in the passage by which she went being taken, and sprinkled into the woundes which were made by her poysonfome teeth, is a very excellent and present remedy for the curing of the same. *Matthaeus* alledgeth out of *Nicander*, that the durt which cleaueth vnto the Wheeles of a Chariot being scraped off and sprinkled into the bites of a Shrew, will be very medicinal for the healing of them, which thing he himselfe thinketh a meere fable, and not to bee beleued. If the pimples or bladders which arise in the bites of a Shrew shall be thought conuenient to be broken, for the performing of the same, take the skinn of a baked or roasted Pomgranate, and spread it vpon the aforesaid red pimples, as whot as possible may be suffered for some small time, and it will cause the vicers to breake, and all the corruption to yssue forth.

Aetius.

Aetius.

If it grow vnto an Impostume, take the little berries or pellets which are within the Pomgranate, being very well baked, and apply them vnto the sore some short time, and they will very easily cure the same. Mustard-seede being mingled with Vinegar, annointed vpon the bites of a Shrew, doth very effectually heale them. A Moule being bruised into small pieces, and applyed vnto the bites of a Shrew in the forme of a plaister, is a very excellent remedy for the curing of them. Pitch and trifoly being baked, and rubbed verie whotte vpon the bites of a Shrew, is accounted a very medicinal cure: but it is requisite that this fomentation be giuen vnto none but such as are of a stronge and powerfull body, and are also able to endure paine. The liquor of the Herb called Southernwood being giuen in Wine to drinke doth very much profit those which are troubled, and pained in their limbs with the bites of Shrewes. Wormewood being vsed in the like manner, will cure those which are bitten by a Shrew.

Aucenna.

Aegineta.

The genitall of a Lambe or Kidde being mingled with foure drams of the Hearbe called *Aristolugia* or Hart-wort, and sixe drams of the sweetest Myrrh, is very good and medicinal for curing of those which are bitten or stung with Shrewes, Scorpions, and such like venomous Beastes. The leaues of Coleworts being dried, mingled with flower, and tempered together, vntill they come into the form of a plaister, will very much help against the venomous bites of the Shrew. The seede of Coleworts, and the leaues of the same Hearbe being mingled with Vinegar, and the Hearbe called *Assafetida* beate or pounded together, do very well and speedily cure the bites of the Shrewes, as also of a rauening Dogge, if the same in due time be applyed thereunto. The liquor also of the leaues of Coleworts being giuen in any kind of drinke, is good and wholsome for the curing of the aforesaid bites or woundes. The Nuts of a young Cypres Tree being mixed with a certaine sirrep or potion made of Hony, Water, and Vinegar, and afterwards drunke, doth very speedily procure ease and help for those which are bitten by a Shrew.

Ruellius.

Dioscorides.

The roote of a white or blacke Thistle, being beaten or bruised and giuen in drinke, doth very effectually help or cure those which are bitten by a Shrew. The like vertue hath the Hearbe called Rocket in it, and also the seed thereof being giuen in any kinde of drinke,

drinke. The gum or liquor which proceedeth from a kinde of Ferula being giuen in wine to drink, doth very much helpe and cure those which are bitten by a Shrew. The same vertue also in it hath the roote of the hearbe called Gentian or bitterwort, being giuen in wine to drink. One or two drams of the yongest or tendrell leaues of the Laurell tree, being beaten small and giuen in wine to drinke, doth speedily cure the sores or woundes which are bitten by a Shrew: the same being also vsed in the said manner, and giuen in some certaine portion vnto horses to drinke, doth quickly help and heale them. But there are some which before all other medicines doe commend this for the best, and chiefest, that is, to take the iuice which proceedeth from the leaues of the laurell tree, & the leaues themselves, being moist and new growing and to boyle them in wine, and being once cooled to giue it to any which is bitten by a Shrew, and this will in very short space altogether helpe them. A younge Weasel being giuen in wine to drinke, is accounted very medicinable for those which are bitten by a Shrew, or stung by a Scorpion, or any other venomous creature. The hearbe called Balsaniux or Costmary, the hearbe called Bartram, or wilde Pellito, the hearbe called Betonic, the hearbe called water-mint, or water Cresses, the sweete and delicious gum called Storax, as also the hearbe called Veruine, ing each of them severally by themselves either giuen in wine to drinke, or applyed in the manner of a plaister or annointed vpon the bits or woundes which come by the venomous teeth of a Shrew, will very effectually cure the paine thereof. The biting of a field mouse or Shrew, is very troublesome, and grieuous to all labouring beastes, for instantly after her biting these doth little red pimples arise, and there is most danger of death in those beastes which she biteth when she is great with yong, for the foresaid pimples will then presently breake, after which the beast so bitten will instantly die. The Shrew doth also kill some labouring beastes with poyson, as chiefly horses & mules but especially & for the most part mares, which are great with yong. There are some which do affirme that if horses, or any other labouring creature do feede in that pasture or grasse in which a Shrew shall put forth her venome or poyson in, they will presently die. In what place soeuer a Shrew shall bite in any creature it will be compassed with an exceeding hard swelling, the beast also being so bitten, doth expresse his griefe or sorrow with much paine, & straining his body doth likewise swell all ouer, his eyes doe in a manner weepe, the swelling in his body doth squeeze out matter, or filthy putrefaction, he voydeth poyson out of his belly, and doth vomite all sustenance vp as soone as euer he receaueth it. If an Asse being great with yong be bitten by this beast, it is a very great chaunce if she scape death.

But if the Shrew doe bite any beast when she is great with yong it is known by these signes, or marks, there will certaine red pimples compass the sore round about, and also spread themselves ouer all the body of the bitten beast, and will in short space destroy him, except there be procured some present remedy. The Normans in Fraunce do suppose the Shrew to be a beast so full of venome, and poyson, that if he shall but passe ouer either an Oxe, or a horse lying downe along vpon the ground, it will bring such a dangerous disease vpon them, that the beast ouer which she shall passe shall be lame about the loines, or shall seeme as if he were immoueable, and that he can be cured by no other meanes, but by the same Shrew, who either of his owne accord, or by compulsion must passe ouer the contrary side of the beast, and that then he will be cured, which thing I doe hold to be very vaine and not to be beleued.

For the curing of beastes which are bitten by a Shrew, thou shalt boile the seede of Parsly together with Wine and Oyle, and thou shalt cut the place which swelleth with a Pen-knife, by which the poyson may issue forth, and the wound being pointingly pulled or torne may waxe rawe: if by these the inflammation doe waxe more seruent and horte, thou shalt eate the sore with iron instruments burning with fier, taking away some part of that which is whele and found: then shalt thou renew the wound with the iron instruments being gouerned rightly, by which the corruption may issue forth: but if that part doe chaunce to swell by the exulceration, thou shalt sprinkle Barley being burned and dried therein, but before you doe this, it is meete to ioyn the olde fatte.

There

There is also another excellent medicine for the curing of the Shrew, which *Stratonius* himselfe doth much commend, which is this: to lance or scarifie the wound as soone as it is bitten, but especially if it be compassed with an inflammation, afterwardes to sprinkle salt and Vineger vp on it, then to encourage or prouoke the beastes the next day following by some sweet water or liquor to run or go some little iourny, first hauing annointed the sore with fullers-earth being beaten small and mixed with vineger, and then daily to nourish or bath it with water which cometh from bathes where some haue washed themselves, and this in very short time being so vsed will very wel and altogether cure the beast. Against the biting of a Shrew Garlike is accounted for an excellent remedy being mingled with Nitre, but if there shall be no Nitre to be had, mixe it with salt and Cummin, then to dry and beat them altogether into powder, & with the same to rub the places which are infected with the biting: but if the venomous woundes do chance to break, then to take barley being scorched or burned, and pound it into small powder, and steepe it in vineger, and afterwardes to sprinkle it into the wound: this medicine *Pelagon* affirmeth, will onely heale the bites of a Shrew, and that the griefe of the sore, by the vse of any other medicines doth rather encrease then decrease.

The flower which is made of red Weat, the Hearbe called Dill, the liquor or Rozen which runneth out of the great Cedar, and two pound of the best Wine being mingled altogether, giuen in a potion and poured downe the throat of any laboring beast which is bitten by a Shrew, will presently ease and cure him of his paine.

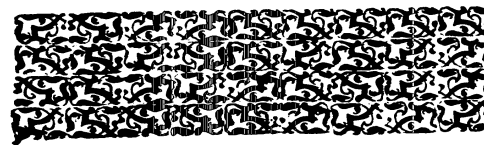
There is also another potion for the curing of the bites of this beast which is this, to take cloues of Garlike being bruised small, salt, Cummin, and Wine, of each the like quantity, these being giuen to any beast to drinke, doth presently cure him, as also any man being annointed vpon the wound, but not giuen to drink. The hearbe called Narde or Pepper-wort being beaten to the quantity of two ounces and a halfe, and mingled with some sweete smelling Wine, will presently help any beast which is bitten by the Shrew, being poured through his Nose, and his sore being at that instant time annointed with Dogs dung: the same is also very medicinable or wholesome for men which are troubled with the said biting.

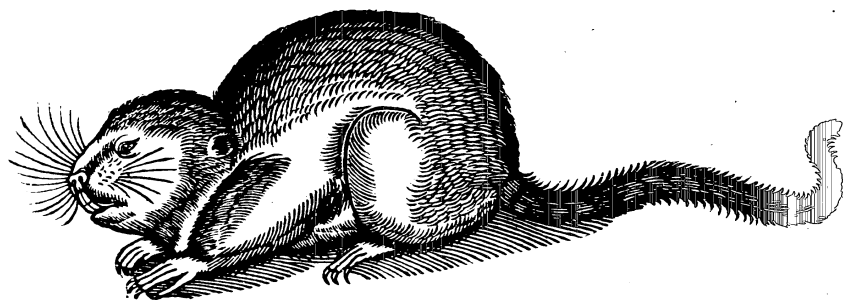
The bites of a Shrew being pricked with an Aule and annointed with dust which is found in the furrowes of Cartes vnder the markes or signes of the Wheele, being mingled with sharpe vineger, doth presently assuage the paine, and heale the sore. The earth of the tra of a Cart also mingled with stale or vrine, being applyed vnto the bites of a Shrew, will very speedily cure them either vpon men or beastes. A Shrew being new killed and rubbed ouer with salt, applyed vnto the woundes which she shall bite in any beastes, will instantly cure them: this vertue also hath the gall of a nere-mouse or Bat, being mixed with vineger.

There is a very good remedy against the bitings of Shrewes, or to preserue Cattle from them, which is this, to compass the hole wherein she lyeth round about, and get hir out alive, and keepe her so till she dye, and waxe stiffe, then hang her about the necke of the beast which you would preserue, and there wil not any Shrew come neare them, and this is accounted to bee most certaine. And thus much shall suffice concerning the bitings of the Shrewes, and of the cures thereof.

Ddd

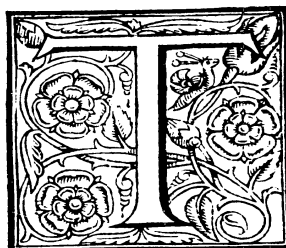
OF





OF WILDE FIELD-MICE.

The Epithets
of wild mice
describing
their kinds,



His wilde Moufe called by the Latines *Mus agrestis*, *Mus Syluestris*, *Sylvaticus*, *Subterraneus*, and some say *Microtus*, (although I rather take that word to signifie a glare worm.) It is called also *Exiguus Mus*, and *Rusticus*. The Grecians call it *Myss*, *Arouayos*, the Germans field-mouse, and call mouse, that is a mouse of the earth, *Nuallmuss*, and *Nedmuss*, *Schormuss*, *Schoermowss*, *Stoffmuss*, and *Zackmuss*, by reason of her digging in the earth like a mole. The French call it *Mulott*. There is of these mice two kinds, a greater and a lesser. The picture of the greater we haue described here, forbearing the lesser, because in all partes it resembleth this, except in the quantity.

Their seuerall
parts.

This greater kind is not much lesser then a Rat, hauing along broad taile like it. The eares of it are round. The head round and great, and the snout or chaps do not stand out long. They are of two colours in both kinds, some red and some blacke. They haue a beard betwixt their mouth and their eies, and the lesser mice haue a short taile. A Physician taking occasion of the writings of *Basilius Landus* to dissect one of these mice, found it to be true which he saith, that their maw and guts lyc al straight and vpright. We haue shewed already, that all kind of mice are generated out of the earth, although also they suffer copulation. And in Egypt it is very common about the *Thebais*, and the places where *Nylus* ouerfloweth, that in the decrease and falling away of the Waters, the sunne engendereth many mice vpon the slime of the earth, so that it is ordinary to see one time their forepartes to haue life, flesh, and motion, and the hinder partes deformed, and nothing but earth.

Whether
Mice engendered of the
earth, can pre-
create other.
Aelianus
Pliny

And about this matter there is some disputation among the Authors, for here bee Phylosophers which affirme, that euery creature as well perfect as vnperfect, may bee made both by seede and of putrified matter; and from hence came the opinion in the Peripateticks, of the sons and daughters of the earth, and so they say, that things grow by generation in infinitum. Some say that perfect creatures cannot be generated in that manner, but the imperfect ones such as mice are, may bee ingenerated by seed and putrified matter, and afterwards beget more of his owne kind.

But *Aristotle* confesseth the first generation, and denyeth the second, and saith al-

though

though they do generate by copulation, yet it is not *Idem sed animal spece diuersum*, à quo nihil amplius gigni possit; And therefore *Ieronimus Gabucinus* endeth this controuersie, saying. *Mures ex putredine nati, generant quidem & ipsi, sed quod ex eis generatur, nec mus, est nec femina: nec amplius generat*, that is; Mice engendered of putrified matter do also engender, but that which is begotten of them is neither male nor female, neither can it engender any more, that it may not proceed in *Infinitum*, like a mouse engendered by copulation. But concerning the beginning of these wilde field-mice, and their encrease, *Aristotle* speaketh in this manner: we haue receiued (saith he) the wonderfull generation of wilde fiede-mice, abounding in euery place, and especially in corne fields, which by their multitude, do instantly eat vp and deuoure a great deale of graine, inso much as it hath bin seene, that diuers poore husbandmen, which haue determined to day, to reape their corne on the morrow, in the meane season it was so destroyed by mice, that when the reapers came in the morning, they found no corne at all.

The damage
done by wild
field-Mice

And as the encrease of these mice was extraordinary, so also was the destruction, for men could not driue them away, as in former times by smoking them, or else by turning in swine to roote out their nests from the earth, or by sending Foxes, or wild-cats among them, but their multitude did alwaies preuaile, and yet after a few dayes, the showers of the cloudes destroyed them. And *Pliny* saith, that this ought to bee no meruaile, that there should be so great a harvest and store of these mice, seeing that men yet neuer knew how to hinder their generation, or to kill them being engendered, and yet for al that they are sildome found in the winter time either aliue or dead. And seeing that we haue entred into the mention of the damage of these wilde field-mice, it is profitable to set down some stories out of Authors, recording the place and persons, whom they haue verry much annoyed.

Pliny writeth, as we haue shewed in our former discourse, that the inhabitants of *Troas*, were driven from their habitation by these field-mice, because they deuoured al their fruits, & when they died ther was a worm engendered in their heds. *Diodorus Siculus* in his fourth booke of ancient Monuments recordeth, that there were certaine people of *Italy*, which by incursion of fiede-mice were driuen to flight, and to forsake their patrimonies, for they destroyed the rootes of the corne, like some horrible drought, or some vnresistible cold frost. *Cossa* a Towne of *Vmbria* in the daies of *Pliny*, which at this day is called *Orbitellus*, was destroyed by fiede-mice, (as *Volatteranus* writeth.) *Niphus* also saith, that hee saue in one night, all the Corne-fields at *Calenum* destroyed by these mice.

There are such a number of these mice in Spaine, that many times their destruction caused pestilent diseases, and this thing hapned amongst the Romaines when they were in *Castabria*, for they were constrained to hier men by stipends to kill the mice, and those which did kill them, scarce escaped with life. The inhabitants of *Gyarus*, an Island of the *Cyclades*, after they had long resisted the violence of these mice, yet at length they were faine to yeeld vnto them, and forsake their territory; and the mice after their departure, through hunger did gnaw the yron. We haue shewed already how the *Philistines* were punished with mice, before they sent away the Arke of the Lorde, and howe the *Aeolians* and *Trojans* were annoyed with them, vntill they had sacrificed to *Apollo Smintheus*, and howe the mice of *Heraclea*, at the time of Grape-gathering, doe go out of the country and returne againe in the Autumne. When *Samacharib*, king of the *Arabians* and *Egyptians*, invaded *Egypt*, it is said by *Herodotus*, that *Uleam* in the night time sent vpon his armye such an innumerable swarm of wilde-mice, that before morning they had eaten assunder their Quiners, Arrowes, Boies, and all warlike instrumentes, so that the next day, for the want of weapons, and feare of their enemies, they were constrained to take their heeles and run away. And to conclude, by the same meanes the *Calcidensians* were driuen out of *Elmynium*, a city of the mountain *Athos*, and thus much shall suffice for the harme of these mice. They make their dwellings and habitation in the earth, according to this saying of *Virgill*:

Strabo.

*Sape exiguus mus
Sub terrapossit q̃ domos, at q̃ horria fecit.*

Ddd 2

Places of
their abode.

Yca

Yet now and then they come out of the earth, although it be but seldome. They heave vp hilles like Mols, and they eate and deuoure the rootes of corne and Hearbes. They make not very deepe holes, but dig vnder the turfes, and vpper face of the earth, so that when a man walketh vpon it he may perceiue it by the sinking in of his foote steps: if the hole be opened with a Spade, they close it againe as a Mole doth, but not so speedily, for they defer it two or three daies together, and therefore if it be watched they may kill her at hir returne by treading vpon her; concerning the manner of taking them, these obseruations following may be put in practise.

These kind of Mice are driuen or chased away with the ashes of a Weasell, or of a cat mingled with water, and by sprinkling or scattering seede or corne abroad, or by some things well foddren in Water: but the poysoning of those Mice is in the tent or sauer of bread: and therefore they thinke it more profitable to touch the seede or Corne lightly with the gall of an Oxe. *Apuleius* doth affirme, that to soke the graine or corne in the gall of an Oxe before you sprinkle it abroad, is very good against these field-mice: also (as it is read in *Geopon Græc.*) it doth very much commend the gall of Oxen, wherewith as he saith, if the feed or corne be touched, they shal be freed from the molestation or trouble of these field-mice.

Notwithstanding in the Dog-daies Hemlock-seede ith the hearbe Hellebor is better, or with wilde cucumber, or with Henne-bane, or being beaten with bitter Almonds, and Bears-foot, and to mingle with them iust as much meal or corne, & beat and stamp them in oile, and when you haue so done, put it into the hollow places of these field-mice: and they wil die as soone as euer they shall tast of it. *Auicenn* doth affirme also, that Hen-bane-seede doth kill these kind of Mice, without the mixture of any other thing. Very many do stop the passages of them with the leaues of Rododaphne, who do perish in the time they are laboring to make their passage, by the gnawing of them.

Apuleius also saith, that the people of *Bythymia* haue had much experience of these things, who stopped the passages of these mice with these Rododaphne leaues, so that they desire to come forth by touching the same often with their teeth: which truly so soone as they shal touch or come vnto, they shal presently dye. But they vse a kind of incantation which is this that followeth. I do adiuere all ye mice which do remaine or abide heere, that ye do not offer me wrong, or suffer me to be wronged of any other. For I do assigne and appoint you this field, (then he nameth the field) in which if I should supprize you hereafter, I cal *Luno* to witnesse, I wil teare euery one of you into seuen pieces: when as thou hast write this charme, binde paper fast to the place wherein the Mice haunt, and that before the rising of the Sunne: so that the charecters or markes may appeare on the outside cleauning to a naturall stone of that place. I haue written this (saith the Author) lest any thing should seeme to be overskiped: neither doe I allow or proue such things can be done, but I rather counsell al men that they do not set their mind to any of these which are more worthy of derision then imitation. If thou shalt fill the passages of these rustical or field-mice with the ashes of an Oak, he shall be possessed with a feruent desire to it, often touching it and so shall die.

These country Mice, that is to say those Mice which are founde in the fieldes, being bruised and burned to ashes, and mingled with fresh honey, doeth comfort or restore the sight of the eyes by diminishing the darknesse or dimnesse thereof, in what fieldes soeuer you shall find any thing, dig them vp by the rootes with a little stake or post.

OF THE WOOD-MOUSE.

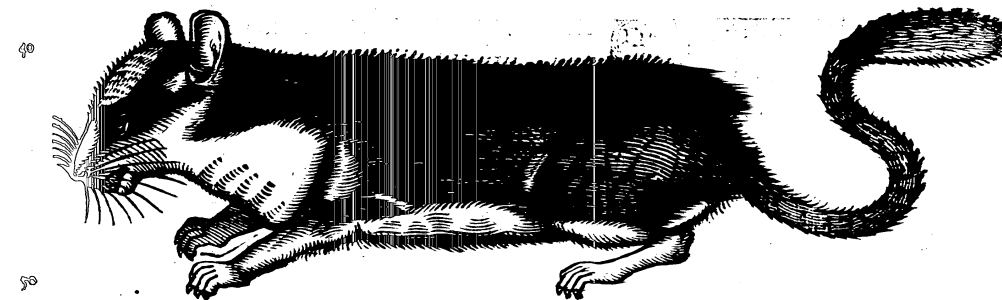


Pliny doeth oftentimes make mention of this woode-mouse or rather a Mouse belonging to the wood, but he doth it onely in medicines; but that it doth differ from this country or field-mouse we haue shewen in the Chap. going before, because it doth not habit or dwell in Countries or tilled places, as the Country or field-mice doe, but doth inhabit in Woodes and Forrests. The wood-mouse is called in Greeke as the Country-mouse: but I thinke it to be a kinde of Dormouse.

mouse, which proceedeth from the kind of wood-mouse. *Pliny* truly doth make the same remedy or medicines of a Dormouse, as he doth of a Wood-mouse, as I will a little after rehearse or recite vnto you. Also I should haue thought that a Sorex had bin the same, because it is a wood-mouse, but that, that one place of *Pliny* did hinder me, where he commendeth the ashes of a Wood-mouse to be very good for the clearenesse of the eyes, and by and by after did shew or declare that the ashes of the Sorex were good also in the same vse; as I will recite or rehearse below in the medicines or remedies of the wood-mouse. *Agricola* a man of great learning, doth interpret or iudge the wood-mouse to be that mouse, to the which they do appoint the name deriued from *Auellana*: but hee doth account that to be the Sorex, which I will shew or declare beneath to be the Shrew. I do vnderstand that there are properly two kinds of the wood-mouse spoken of before. The one of them that which *Albertus* doth write, saying that there is a certain kind of Mouse which doth builde or make her habitation in trees, and of a browne or swart colour, and hauing also black spots in her face, which onely is called by the vniuersal name of a wood-mouse. Of the same kind *Pliny* doth meane, (if I be not deceiued when he writeth, that the mast of a beech-tree is very acceptable to Mice, and therefore they haue good successe with their young ones. The other which is peculiarly named the Sorex, which (saith *Pliny*) doth sleep all the winter time, and hath a taile full of haire: whose shape or forme we propose and set evidently before you. But that I may more distinctly handle those things which *Pliny* hath shewed to vs concerning the wood-mouse, I will write her downe sepe-
rately, or by it selfe, and afterwards concerning the Mouse which hath her name deriued from *Filburds*, which the Germans haue left in writing, and which I my selfe haue considered or obserued, and last of all I wil write concerning the Sorex peculiarly and seuerally from the ancient writers.

The ashes of a wood-mouse being mingled with hony, doth cure al fractures of bones, the braines also spread vpon a little peece of cloth, and couered with wooll is good also, but you must now and then spread it ouer the wound, and it doth almost make it whole and strong within the space of three or foure daies: neither must you mingle the ashes of the wood-mouse with hony to late: hony also being mingled with the ashes of earth-wormes, doth draw forth broken bones. Also the fat of these beastes, being put to kibes is very good, but if the vlcers are corrupt and rotten, by adding wax to the former things doth bring them to cicatrizing. The oyle of a burned Locust is also very good; and also the oyle of a wood-mouse with Hony, is as effectually as the other. They say also that the heads and tailes of Mice mixed with the ashes of them and annointed with Hony, doth restore the clearenesse of the sight, but more effectually being mingled with the ashes of a Dormouse or a Wood-mouse.

Of the Nut-Mouse, Hasell-Mouse, or Fildburd Mouse.



His beast is a kind of Sorex, and may be that which the Germans tearme *Ein gros haselmus*, a great Hasell-mouse, so called because they feed vpon hasell-Nuts, and *Filburds*. The Flemings call it *Ein Slaperat*, that is a sleeping Rat, and therefore the French call it by the name *Lerot*, where by also we haue shewed already, they vnderstand a Dormouse. Ddd 3 For

Drinking a way of these mice.

Plinius.

Palladius.

The medicines of the Woodmouse *Pliny*

Marcellus

Marcellus.
The medicines of field mice.
Schobartius.

The description.

For this sleepeth like that, and yet the flesh thereof is not good to be eaten. The colour of this Mouse is redde like the Haffell, and the quantity full as great as a Squirrel, or as a great Rat: vpon the backe and sides it is more like a Mouse, and vpon the head more red. His eares very great, and pilled without haire. The belly white, so also are his legs. The neather most of his taile towards the tip white. His Nostrils and feete reddish. The taile wholly rough, but most at the end with white haire.

The eyes very great hanging out of his head, and all blacke, so that there is not in them any appearance of white. The beard partly white, and partly blacke, both above and beneath his eares, and about his eies, and the vpper part of his taile next his body all blacke. Vpon his forefeete he hath foure clawes or distinct toes, for hee wanteth a Thombe. But vpon his hinderfeete he hath fiue, I meane vpon each severally. The outside of his hinder Legges, from the bending to the tip of his nails is altogether bald without haire. And the fauor of all this kind is like the smell of the vulgar Mice. They liue not onely in the earth, but also in trees which they climbe like Squirrels, and therefore make prouision of Nuttes and meate against the Winter, which they lodge in the earth.

The Countrymen finding in the Summer their caues and dens, do wisely forbear to destroy them, knowing that they will bring into them the best Nuts and Fill-berds can bee gotten, and therefore at one side they sticke vppon a certaine long rod, by direction whereof in the Winter time they come and dig out the den, iustly taking from them both their life and store, because they haue vniustly gathered it together: Some haue eaten it, but they were deceived, taking it for the Dormouse.

OF THE LASCITT MOVSE.



This Mouse is called by the Germans *Lascitts*, and also *Harneball*, because of the similitude it holdeth with the Ermeline Weasell. The skinn of it is very pretious, being shorter then the Ermeline two fingers breeth. And for as much as else, there is no difference between the *Lascitt* Mouse and the *Lascitt* Weasell, except in the quantity. My opinion is that they are all one, and differ onely in age.

And I am rather led to affirme thus much, because there are skinnnes, annually brought to the Mart of Frankford, out of Polonia (cald *Lascett*), which are no other then the weasels, of *Nauo gradela*, whose white skins are intermixed with griffeld, and thus much shall suffice to haue said of this Mouse.

OF THE SOREX.



Of the name and kind.

Alumnus.

I am of opinion that this kind of Mouse belongeth to the *Field* Mouse before spoken of, because it is wilde, hath a hairy taile, and sleepeth in the Winter, all which things are by Pliny ascribed to the *Sorex*; onely this hindereth, that he maketh the *Sorex* to haue rough hairy eares, and the *Sorex* of Germany hath bald eares. For answer whereof this shall suffice, that the other 3. notes being so great & pregnant, there is no cause why the want of one and that so little as the haire on the eares, should deprive it of his naturall due and kind. The Italians and the French vse this word *Sorex*, for a domesticall vulgar Mouse, and so peradventure did the ancients before them; but it is greater then the domesticall mouse, although Plinyes *Sorex* be neither greater nor lesser. The Spaniards call a *Sorex*, *Sorace*, or *Ratou Pegcatina*. The Illirians *Vicmegka Myff*, by which word also they understand a Shrew-mouse. The fibres of the intrals of this *Sorex* doe encrease and decrease with the Moore, so that the number of them do alwaies answer the number of the daies of her age.

Her eares as we haue said are full of haire, but in the lowest part or tip thereof. The reason

reason of her name is taken from the skreetching voice she maketh in gnawing. For it is a very harmefull biting beast, cutting asunder with her teeth like a sawe. Some doe deriue the Greeke word from *Huras*, which aunciently did signifie a mouse, and therefore they call this *Syrax*, and *Sanrex*, but I list not to stand any longer vpon the name, seeing the beast it selfe affordeth little worthy matter to entreat of.

It is reported by *Varro*, that in *Arcadia* there was a Hogge so fat, that a *Sorex* did eate into her flesh; and made her nest and brought forth young ones therein, which may very well be; for such is the nature of a fat Swine, that he will hardly rise to eate his meate, or ease himselfe of his excrements: And besides, farnesse stoppeth fence, burying both the Nerves and Arteries very deepe: so that in the body of a man, his fattest part is least sensible. *Lycinius* the Emperor going about to restrain the insolency of the Eunukes and Courtiers, called them *Ines*, *Sorice*, *g. palatino*, that is mothes and *Sorex*es of the court.

There was an auncient garment (as *Pliny* writeth) called *Vestis soriculara*, and this was very pretious in my opinion, because it was garded or fringed with the skinnnes of the *Sorex*. If this beast fall into any Wine or Oyle, the corrupteth the same, and it is to be recovered by the same meanes, as we haue formerly described in the vulgar Mouse. It should seeme there was great store of them in the daies of *Heliogabalus*, for he commanded (as *Lampridius* writeth) to be brought vnto him, not onely a thousand of these beasts, but also a thousand *V* weasels, and ten thousand vulgar Mice, as we haue shewed before in the story of the vulgar Mouse.

When the South-layers were about their diuinations, *Pliny* writeth, that if they heard the squeaking of a *Sorex*, they brake off, and gaue ouer their labour, holding it vnprofitable to goe any further therein, and it is also reported, that the voice of this Mouse, gaue occasion to *Fabius Maximus*, to giue ouer his Dictatorship, and vnto *Caius Flaminius*, to giue ouer the Mastership of the horsemen, such feare of silly beastes, was begotten in the minds of gallant and magnanimous spirits, by the vnprofitable and foolish behauiour and doctrines of the Magicians.

It is said by *Xigidius*, that these *Sorices* doe sleepe all the Winter & hide themselves like the Dormouse. They also when they eate any come, do skreetch and make a greater noise then other Mice, whereby they bewray themselves in the darke vnto their enemies, and are killed, which was the occasion of that prouerbial speech of *Parmeno* in Terrence, *Ego meo iudicio miser, quasi sorax perij*. Saint *Austine*, and Saint *Origine*, doe also make vse of this prouerbe, the one in his booke of order, the other in a Homily vpon *Genesis*, which caused *Erasmus* to write in this manner, *Sed videber ipse meus iudicij captus*, that is, I haue ouerthrowne my selfe with my owne tale. These *Sorices* doe make hollow the trees wherein Emets or Ants breed, and there is perpetuall hatred betwixt the Bittors, and these, one lying in waite to destroy the others yong.

The medicines of the Sorex.

Severus and *Pliny*, say that if a woman with child doe eate the finnewes of a *Sorex* if her eies be blacke, so shall the infants be likewise;

*Si pragnans areus captiui Sorices edit
Dicuntur factus nigrantia lumina fingi.*

The fat of these beastes or of Dormice is very profitable against the Paulsie. The powder of the heads and tailes, annoiated with Hony vpon the eies, restoreth the clearenesse of sight, and with hony atticke, the powder and fat of a *Sorex* burned, helpeth running eies, and the same powder mingled with oile, cureth bunches in the flesh.

There is another mouse called by *Mathaeolus*, *Mus Napelli*, that is a Wolfe-baine-mouse: so called, because it feedeth vpon the roots of that Hearbe, although there bee some of opinion, that it is not a creature, but another little Hearbe growing neare vnto it for a counter payson.

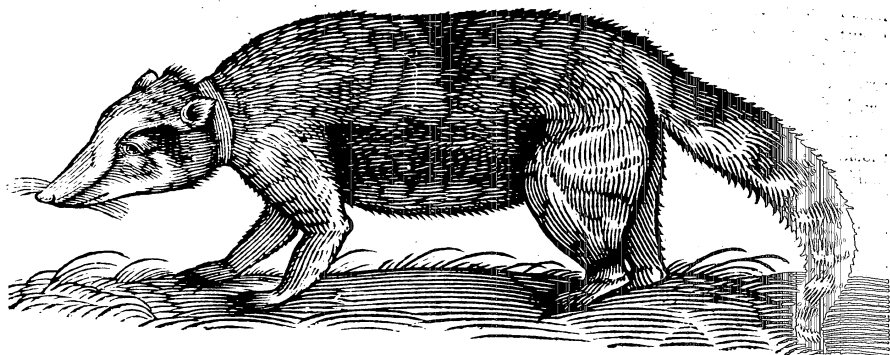
And *Marcellus* also maketh mention of *Napellus*, and *Antinapellus*, whereunto I should easily condescend, but that the eye-sight of *Mathaeolus* leadeth me to the contrary. For

Of the mouse called Mus Napelli.

he writeth that he tooke one of them in the top of a high mountaine in I. A. L. And *Plinius* calleth this mouse, *Mus Suring*, or *Susinus*, and calleth it a counter poyson to the Wolfe-bane, and that God might shew this much vnto men, he causeth it to lye vpon the rootes, in testimony of his naturall vertue, destroying poyson and venomous herbes.

THE INDIAN MOVSE, AND DIVERS.

other kinds of mice, according to their Countries.



Do finde that diuers times mice do take their names from regions wherein they enhabite, which happeneth two manner of waies: one, because the forme of their bodies will somewhat vary: the other, because not onely in shape, but also in wize they haue some things in them common to mice, ouer and about the mice of our countries, therefore we will briefly comprehend al their surnames of what fouer regions they are in one order or Alphabet. In the Oriental parts of the worlde, there are great mice, (as *Alexander* writeth) of the quantity of Foxes who do harne both men and beasts, and although they cannot by their biting kil any man, yet do they much grieve and molest them.

Americus Vesputius writeth, that he found in an ylland of the sea being distant from *Libya* a thousand leagues, very great mice. The haire of the *Aegyptian* mice is very hard, and for the most part like a Hedgehogges: and there are also some which walk vpright vpon two feet, for they haue the hinder legs longer, and their fore legges shorter, their procreation is also manifold; and they do likewise sit vpon their buttockes, and they vse their forefeet as hands. But *Herodotus* affirmeth these mice to be of *Affricke*, and not of *Aegypt*; amongst the *Affrican* or *Carthaginian* pastures (saith he) in *Affricke* towards the Orient, there are three kinds of mice, of the which some are called *Bipedall* or Two-footed, some in the *Carthaginian* language *Zeseris*, which is as much in our language as hils, some Hedgehogges.

There are more kinds of mice in the *Cyrenaican* region: some which haue broad foreheads, some sharpe, some which haue pricking haire in the manner of Hedgehogges. It is reported that in *Cyrene* there are diuers kinds of mice both in colour and shape, and that some of them haue as broad a countenance as a Cat; some haue sharpe bristles, and beare the forme and countenance of a viper, which the inhabitants call *Zeseris*, but improperly, as it appeareth by the words of *Aristotle* in his booke of wonders.

Herodo-

Herodotus also affirmeth the like of those Mice, to be in shape and colour like Vipers: but *Pliny* and *Aristotle* doe both disallow it, and say that in those iuice there is nothing common to vipers, but onely to hedge-hogges, as concerning their sharpe bristles.

There are also some Mice in Egypt which doe violently rush vpon pastures and corne: of which things *Aelianus* speaketh, saying in this manner, when it beginneth first to raine in Egypt, the Mice are wont to be borne in very small bubbles, which wandring far and neare through all the fieldes doe affect the corne with great calamitie, by gnawing and cutting a sunder with their teeth the blades thereof, and wasting the heapes of that which is made in bundles, doe bring great paines and businesse vnto the Egyptians: by which it comes to passe, that they endeour all maner of waies to make snares for them, by setting of Mice-trapes, and to repell them from their inclosures, and by ditches, and burning fires to driue them quite away: but the Mice as they will not come vnto the traps, for as much as they are apt to leape, they both goe ouer the hedges, and leape ouer the ditches. But the Egyptians being frustrated of all hope by their labours, all subtil inuentions and pollicies being left as it were of no efficacie, they betake themselves humbly to pray to their Gods to remooue that calamitie from them. Whereat the Mice by some feare of a diuine anger, euen as it were in battell array of obseruing a Squadron order, doe depart into a certaine mountaine: The least of all these in age doe stand in the first order, but the greatest and eldest doe lead the last troupes, compelling those which are weary to follow them.

But if in their journey the least or yongest do chauce through trauaile to waxe weary, all those which follow (as the manner is in wars) doe likewise stand still, and when the first begin to goe forward, the rest doe continually follow them. It is also reported that the Mice which inhabite the Sea doe obserue the same order and custome.

The *Affrican* Mice doe vsually die as soone as euer they take any drinke: but this is commonly proper vnto all mice, (as *Ephesus* affirmeth) where it is written, about concerning the poysoning of mice. Mice, (but especially those of *Affricke*) hauing their skinnies pulled off, boyled with oyle and salt, and then taken in meate, doth very effectually cure those which are troubled with any paines or diseases in the lunges or lights. The same doth also easily helpe those which are molested with corrupt and bloody spettings with retchings.

The kinds of *Affrican* mice are diuers, some are two footed, some haue haire like vnto hedge-hogges, some faces of the breadth of a Weasell: but some call these mice *Circenian*, some *Egyptian*, as I haue before declared. In Arabia there are certaine mice much bigger then *Dormice*, whose former legges are of the quantitie of a hand breadth, and the hinder of the quantitie of the ioynt to the ende of the finger: I doe vnderstand them to be so short, that nothing thereof may seeme to appeare without the body except the space of the ioynts of the finger, as it is in *Martinetts*.

It is said that the garments of the *Armenians* are vsually wouen with mice which are bred in the same countrey, or diuersly docked with the shape of the same creature. The Author writeth, that *Pliny* maketh mention of the *Armenian* mouse, but I haue reade no such thing: therefore he doth perchance take the *Armenian* mouse for the *Shrew*. In *Cappadocia* there is a kinde of mouse which some call a *Squirrell*. *Aelianus* writing of the *Caspian* mice, *Amyntus* (saith he) in his booke entituled *De mansionibus*, which he doth so inscribe, saith that in *Caspia*, there doe come an infinite multitude of mice, which without any feare doe swim in the flouds, which haue great and violent currentes, and holding one another by their tails in their mouthes (as it is likewise reported of *Volues*) haue a sure and stable passage ouer the water.

But when they passe ouer any tillage of the earth they fell the corne, and climbing vp into trees, doe eate the fruite thereof, and breake the boughes: which when the *Caspian* cannot resist, they doe by this meanes endeour to restraine their turbulent incursions, for they remooue all things which may hurt birds hauing crooked talents, who come presently so flying in such great flockes, or companies, that they may seeme to be clouds to expell the mice from their borders, and by a proper gift incident vnto them by nature, doe

A wonder in the Egyptian Mice.

Aelianus

Medicine by affrican mice

Pliny

The Arabian Mice.

The Armenian Mice.

Of the Caspian mouse.

Mice of the East

Egyptian mice.

Cyrenaean mice.

Pliny.

do drive away hunger from the *Caspians*, neither in quantity are these Mice inferior to the Egyptian *Ichnemum*: they are also vingente, and they doe no lesse deuoure with the strength of their teeth, then the Mice of *Terebon* in Babilon do iron, whose soft skins the Marchants carry to the Persian. The Indian moufe, or *Phyoes* moufe, (as some learned later writers doe write) is no other then the *Ichnemum*. *Antonius musa Brasauolus*, tooke the before expressed figure of an Indian moufe, (for so he did call it) which before that time was shewn by *Bellonius*, and I gessed it to be an *Ichnemum*; and truly in the snout (if you take away the beard) and in the eares it doth agree, but in the taile it doth differ, which doth rather resemble a cats: and in many other things, which by conferring them are easie to be marked, and as I conceived it, I haue set it downe.



Of the Moschatte, or Muskat.

This beasts name is deriued from the hebrew word *Bosem*, which signifieth sweete odour, for the Germans call the same *Bisam*, & the beast it selfe *Bisemthier*. And the Græcians deriue their *Moschos* of *Mos*, and *os*, to seeke, and to smell, and of *Meson* *Cheiffhai*, to proceed out of their middle; because the true liquor commeth out of the nauel, as we shal shew: but I rather think they deriue it from the Arabian words *Mesch*, and *Misch*, and *Almisch*. The Italians, French, and Spaniards vse *Musci*, and *Muschi*, which is deriued from the later Latins; and beside the Italians call it *Capriolo del Musco*, & the French

Cheureul du musch, the musk it selfe is called in Italy *Mischio*, of the Latine *Muscha*, and *Muscatum*: the Illirians *Pizmo*, and the Germans *Bisem*. The Arabians were the first that wrote any discovery of this beast, and therefore it ought not seem strange that all the Græcians and Latins deriue the name from them. And although there bee an vnreconcilable difference amongst writers about this matter, yet is it certaine that they come neere st vnto the truth that make it a kinde of Roe: for the figure, colour stature, and hornes, seeme to admit no other similitud, except the teeth which are like a dogs, whereof 2. are like

2 Boares teeth, very white and straight. And there be some (as *Simeon Sethi*, and *Aetius*) which say he hath also one horn, but herein is a manifest error, because no man that euersaw one of these beasts doth so much as make mention thereof; and therefore the original of this error came from the words of *Auicen*, who writeth that his teeth bend inward like two horns. *Cardan* writeth that he saw one of these dead at *Myllan* which in greatnes, fashion, and haire resembled a Roe, except that the haire was more thick, & the colour more gray. Now the variety of the haire may arise from the region wherein it was bred. It hath two teeth aboue, and two beneath, not differing absolutely from the Roe in any thing, except in the fauor. It is called *Gizella*, they are lesse, thinner, and more elegant creatures then the Roes are. *Paulus Venetus* writeth thus of this beast. The creature out of whom the muske is gathered, is about the bignes of a cat, (he should say a Roe) hauing grosse, thick haire like a Hart, & hooves vpon his feet: It is found in the prouince of *Cathay* and the kingdome of *Cergoth*, which is subiect to the great king of *Tartars*. Likewise ther was a most odiferous musk cat at *Venice*, which a marchant ther had to be seen, brought as he said out of *Cathay*, & for prooffe whereof he shewed the way that he went, namely through the

Basinella, *Colchis*, *Iberia*, and *Albania*, euen to the entrance of *Scythia*. For the country *Cathay* is a part of *Scythia*, beyond *Imam*, neither ought this to seem wonderful, for in that place there was a Region, called by *Psolomeus*, *Randa marcostra*, wherein he placeth the eleventh table of *Asia*. This region is watered by the riuer *Sotus*, and therein aboundeth *spicard*, and the inhabitants call the country wherein the best Muskats are bred, *Ergi-mul*, and the greatest city of that Countrey *Singuy*. The same Authour writeth also, that Muskates are brought out of Egypt, and out of many places of Affricke. In *Thebeth* also there are manie Cities, and beasts about those cities, calld *Gadery*, which do bring forth the muske, and the Inhabitants hunt them with Dogges. The prouince of *Caniduct*, doth also yeld many of these beasts, and likewise Syria. *S. Ierom* also writeth thus: *musci & Ozanthe*, & *pegrigrini muris pellicula*, by which skinn of the strange moufe, he meane the little bag, or skin wherein the muske of the Muskat is enclud. The princes of Europe denouith the same, being brought out of the new found worlde, and many other rich men especially in Italy, be delighted with the odorefrous fauor which commeth from it. (*Brassauolus* saith) that he saw a Marchant offer one of these to be sold vnto *Alphonfus* du. of *Feraria*, which had the Naue full of muske. And *Catherinus Zenus*, an auncient Noble man of *Venice*, had a Roe of this kind, which he left after his death vnto his heires; and by this it doeth plainly appeare, that the Muskat, is neither like a Catte, nor a moufe, and that those which haue affirmed so much thereof, haue bin deceived by their owne naturall deriuation of *Moscus* or *Muscus*, or by the error of some writer of the auncient booke, which instead of *Magnitudo Capreoli a Roe*, haue inserted *Catti*, a Cat. And thus much shal suffice for the description of this beast, and for the Regions wher it is bred, except I may ad the relation of *Ludovicus Romanus*, who affirmeth, that the muskats of *Caleche* are brought out of the country *Pegus*. These Roes of the new found land are wonderful nimble and quicke, and so swift, that they are sildome taken aliue, but after they are taken by pulling out their longer teeth they wax tame. When they are profecuted with the hunters, and with Dogges, they defend themselves with their teeth. In some places they take them in snares, and in ditches, also kill them with darts; and so hauing killed them, they cut off the little bagge wherein the muske groweth, for that muske doeth excede in sweetness of Odor all the things that were euer made by the art of man, and therefore the vse of it is more plentifull then of any other thinge, for they carry it about in *Gatmentes*.

They make perfume of it; they annoint beades whereuppon they tell their prayers, they also make bals of it, and include it in Gold or Silver, carrying it about, either to be seene, or because they are delicate and wanton, or to shew their riches and abundance, or to preserve themselves from putrified and stincking ayres, or else against colde and moist diseases of the braine. With this the luxurious women perfume themselves, to entrap the loue of their wooers: for as the thing it selfe is a vice or sicknesse of the beast, so also by men it is vsed to vice and wickednesse; yet the Venetian matrons will neuer vse it, and he that beareth it about him shall neuer perceiue it himselfe.

We haue shewed already, that it groweth in the naue, or in a little bagge neere vnto it, and it is true by *Gyraldus* and *Varinus*, that when the beast beginneth to be luxurious, and prone to therage of venery & carnall copulation, then the blood floweth to the naue, and there putteth the beast to paine, because it swelleth aboue measure. The beast then abstaineth from all meate and drinke, and rowleth himselfe vpon the ground, & so by the waight of his body preffeth forth the humor that troubled him, which after a certaine time doth coagulate and congeale together, and then rendereth such an acceptable fauor, as you see it hath.

The relation whereof you shall heare out of the words of *Serapion*. In the wilde Roes (saith he) which wander too and fro in the mountaines freely, without the gouernment of man, haue in a little bagge, certaine putrified matter or blood, which of it selfe groweth to beripe, whereunto when it is come, the beast itcheth, and is pained as it were with launcing, therefore he rubbeth himselfe vpon stones, rockes, and trees, a great while together, for it delighteth him, wherby the stones grow white through his rubbing & therefore in time he weareth the bag a sunder, making issue vnto it for the corruptible matter.

Brassauolus

Tame musk cats.

Their strength nimblenesse and quicknes Alex. Benedictus

Of the Muskat and the vse thereof.

The place where the Muskat groweth.

The naturall explication of Muske

matter to come forth, which presently runneth out vpon the sores, no otherwise then if it had bin launced.

Then the wound groweth to be whole againe, and the beast departeth, vntill the life exsuperance of blood come into the same place againe. For euery yeare this happeneth them. The inhabitants of the country know al the hunters of these wild beasts, and therefore note them where they empty their bellies. For the humor so pressed out as before is declared through the heat of the sunne congealeth and dryeth vpon the stone, growing more commendable and pleasant through the Sunnes heat; Then come the inhabitants, and in little bottels made of the skinns of these beasts, which before they haue killed, and so put the muske into them.

This they sell for a great price, because it is thought, (and that worthily) to be a gift for a king. But if this muske be taken out of the creature by violence, then will hee bring forth no more, yet expresse it by his own naturall art he beareth againe, and againe. The greatest cause of this humour, is the sweetnes of his foode, and the ayre wherein they are bredde, therefore if one of them be brought into this part of the worlde, with muske in his cod, it wil grow to ripenes in a temperate aire, but if it bee brought without muske in the cod, then it wil neuer yeeld any among vs: And besides that it liueth but a little while. And therefore my opinion is, that this excrementall humor, is vnto it like a menstruous purgation, for the want whereof it dieth speedily. Euery part of this beast is called muske which commeth forth of his vlcereous yssue, for although the other partes smell sweete, yet we will shew afterwarde, more at large, that it is not of themselves, but by reason of this humour.

The pretiousnes of this thing deserueth a further treatise for thy better direction and instruction of the knowledge heereof, both for the choice of that which is best, and for the auoyding and putting awaye of that which is adulterate. At Venice at this day it is sold in the cods, and the Indian muske is better then the Affrican. The browne is alwaies better then the blacke, except it be of *Catha*, for that of *Catha* is blacke, and best of all. There is some that is yellowish, or betwixt redde and yellowe, after the verye same colour of Spicknard; this also is of the best sort, because the beastes that render it, do feed vpon

Therefore this is good to be chosen, because it cannot be adulterated, and besides the tast of it is bitter, and as soone as euer it is tasted, it presently ascendeth to the braine, where it remaineth very fragrant without resistance, and is not easily dissolued. It is not bright within, but muddy, hauing broad graines and equall throughout, like the wood of Baulme. But according to the regions, they chuse muske in this sort.

Of the Indian muske, that of the Region of *Sceni*, (called *Antebenus*;) they set in the first place, and next vnto it, the beastes of the Sea side; The muske of Cubit is knowne by the thinne bladder of the beast wherein it is contained, but that of *Gergeri*, is lesse Aromaticall and more thicke. The muske of Caram is in the middle place betwixt both, where withall they mingle powder of Gold and Siluer, to encrease the waight. The muske of *Salminy* is worst of all, because it is taken out of his blather or cod, and put into a glasse. There are some which preferre the *Tumbascine* muske, and they say, that the odor thereof commeth from the sweete hearbes whereupon the beast feedeth: and the like is said of the Region of *Sceni*, but the odor is not equall to the other. And the *Tumbascines*, doe not gather the muske after the fashions of others: For they draw not forth this matter out of the cod, nor yet gather it in calme weather. The *Cenians*, they presse forth the matter out of the ventricle, and when they haue it forth mingle it with other things, and that in cloudy and tempestuous weather: afterwards they put them vp in glasses, and stop the mouth close, and so they send it to be sold, vnto the *Sarizines*, and to *Amannus*, and to *Parfis*, and to *Haharac*, as if he were a *Tumbascine*. When this beast goeth furthest from the sea, and feedeth toward the desert vpon Spikenard, then is his muske sweeter, but when they feede neare the Sea, it is not so fragrant, because they feede vpon myrrh. *Auicen* sayeth, there is some kinde of muske like a Citron, but such hath not been seene in this part of the world, for our muske is most commonly like the colour of iron, and the fauour of it, like a Cirenian Apple, but stronger; and consisteth of little peeces, but it

The best muske declared by these feuerall counteries.

Syluius.

Auicen.

Elhuc. i. c. m.

Serapio.

is better than hangeth together and hath a fauor of the wilderneffe, but if it be adulterated with Snakes or Byrds-dung, then will it be lesse pleasant in the fauor, and also pinch and offend the nose.

The hunters of *Tebeth*, and *semi*, as we haue shewed already, do kill their sweet Rose, and afterwards take out from them their bladder of muske, which muske being exerpded before it be ripe, smelleth strongly and vnpleasantly. And then they hang it vp a little while in the open and free ayre, wherein it ripeneth as it were by concoction in the sun, and thereby receiueth an admirable sweetnesse. And the like doe diuers Gardeners vse towards Apples, and fruites of trees which are gathered before they be ripe. For by laying them in a dry place, they weare away their sharpnesse and become pleasant. But it is to be remembered, that muske is the best which doth ripen in his owne cod before it be taken out of the beast, for before it is ripe, it smelleth displeasingly.

There is not much perfect muske brought into this part of the world, but the strength of it commeth from the vertue of the cod wherein it is put, and so it is brought to vs, but the best is brought out of the East, where groweth Spicknard and sweet Hearbs. *Rodericus Lasius* saith that our muske is compounded of diuers things, the ground whereof is the blood of a little beast like a Cony, which is brought out of *Pegun* a prouince of India. But the means whereby to try it may be this; after it is waied, they put it into some moist or wet powder, and after a little while they waigh it the second time, and if it exceed the former waight, then do they take it for sound, perfect, and good, but if it doe not exceed, then do they iudge it adulterate.

Some Marchants when they are to buy muske stop it to their noses, and holding their breath run halfe a stoncs cast, afterwards they pul it from their Nose, and if they perceiue the fauor of the muske, then do they buy it, and take it for good, but if not, they refuse it for corrupted. In some Churches they make perfumes with muske, and by mingling *Stirax*, *Alloes*, *Amber*, and iuyce of *Roses*, they make a perfume called *Regnum Suffimigium*, the Kings perfume; likewise vnto sweet waters, drawne out of the furnaces of *Chymis*, whereunto they adde simple Rose Water, and for the richer sort of people muske and Camphory.

Andreas Furrerius in his French booke of adorning mans nature, teacheth a composition to be made of certaine Oyles, Sope, and Muske, And also ointmentes and musked oyles. He also sheweth how to make little round bals of muske, and other confections, and afterwards to draw a thread through the middle of them, and so weare them about ones necke.

Some put it into silken wooll, through which they first draw a thread, and so dissolue it in rose water, afterwards make it vp in medicines, and vse it as aforesaid. It may be preferred in a vessell of Lead, close stopped along time, for the lead which is cold and moist, agreeth well with the nature of the muske, & therefore if a leaden vessell be wanting, so as ye be forced to vse glasse and siluer, then must you put two or three peeces of lead into it, for the better preferuation, and covering the passage all ouer with wax, and about all things you must auoid al kind of spices, taking heede that no graine thereof come into it. If while it is in the vessell it lose the fauor and be dead, then it is to bee recovered by opening the mouth of the viall, and hanging it ouer a priuy. For when the stinke and euill fauer commeth vnto it, *Contra foetorem eluctatur*, & *quasi luctando renouisset*, it striueth against the filthy stinke, and as it were reuiueth in that contention, saith *Isidorus*, *Albertus*, and *Platenarius*.

But concerning the adulterating of muske, I will say more in this place. First of all the mountebanks do corrupt it by mingling with it the liuer of a calfe. Also by a roote called *Makir*, and an hearb *Salich*. Many times the dung of Mice is sold for muske, and so great is the deceit herein, that a man may not trust the outward shape of an intire codd, for there be imposters which can counterfeit them, and make them in all parts for the outward appearance, and fill them with certaine stufte, interposing some little true muske among it vntill it haue a reasonable fauor, and therewithall deceiue simple people.

It is also adulterated by mingling with it a litle Goates blood fryed, or browne bread fryed, so that three or foure partes of these, will receiue seasonable tast from one

Ecc

part

The tryall of Muske.

Simon Sethi Sybius.

The preferuing of muske

Benedictus
The adulterating of muske & the means to delect it.

part of the muske. It is also adulterated in the skin by putting peeces of the skin into it, and it may be knowne from the true muske, because it will waigh twice so heavy. The *Sarazens* vse this shift about all others, and there is one principall way of making counterfeit muske, which is this; they take Nutmegs, Mace, Cinamon, Cloues, Gilliflowers, and Spikenard, of euery one a handfull, all these being beate diligently together, and dried and sifted, they are mingled with the warme blood of a Dove, and afterwards dried in the Sunne, then are they seauen times sprinkled ouer, or moistened, with the Water of muske-Roases, and betwixt euery sprinkling they are dried; At length they mingle therewithall a third or fourth part of true musk, and then sprinkle it ouer againe with Muske-rose-water, so deuide it into three or foure lumps, and take the white haire from vnder the taile of a Roe or Kid, and so put it in a vessell of glasse.

Benyuine, white-waxe taken out of a new Hiue of Bees, the rotten part of Eue-tree, and a little Muske, are mingled altogether to make a counterfeit Amber, for it will smell like ciuet, or muske, or else *Stirax*, and the powder of Lygnum-aloes with Ciuet, and Rose water, but the fraud in one & other is easily dephehended, for both the odor and the colour are different from the true Amber, and also it will sooner wax soft in water, then that which is naturall.

Some do corrupt their Muske with the seede of Angelica, or rather with the roote of it, because the roote smelleth sweete like Musk, but the cofinage may be easily discovered, by putting it into water. For the Angelica will sinke, and the Muske will swimme. The true Muske is sold for forty shillings an ounce at the least. It is also obserued by *A. moldus Villanomanus*, that in the presence of *Affatida* or *Castoreum*, the best muske will haue a horrible and intollerable fauour, although they touch not one another which cannot be ascribed to any knowne reason, but to some secret in nature. The sweetness of the Arabian muske is described by *A. ciatus* in this verse;

Et celebris suauis, est unguine muscus Arabs.

Herbes resembling muske.

There be diuers Hearbs which smell sweete like muske, as Angelica, Doris, Muske-Gilliflowers, Muske-Grapes, the leaues of a winter Cherry, and an Earbe growing neare *Basil* without a name, like wilde Parsley, the Damasine-rose, and many other. Wilde cats and Martins do also render an excrement much like muske, and there are Hares called *Moschia*, which leaue such an intollerable smell in the impression of their footesteppes, that the Dogges by touching them growe madde, as wee haue shewed in the story of the Hare: And thus much for the description of this beast, now followeth the medicines.

The medicines of the Muske-cat.

A very little part or quantity of a Muske-cat is of great vertue and efficacy; wherefore it is very sparingly vsed in medicines or potions, neither is there any part thereof beaten or bruised as it is of all other beasts, but it is melted and dissolved in water which proceedeth from the sweetest Roses. It is also a beast which is very hot and dry, but rather more dry then hot, yet notwithstanding the same his heate is asswaged and allayed by no other thing but onely the Gum called Camphire, and his drinke is onely moistened or mollified with Oyles and very sweet, as oile of violets, and oile of Roses. Amongst sweete smells and fauours the principallest and chiefest laude and commendation is attributed vnto the smell which proceedeth from the muske cat: For he doth not onely with his odoriferous and delightfull fauour please and content the scent of men, but also doth strengthen the spirits, and all the partes of mans body, yea and that in a moment, for the slenderesse of his partes, which although it doth forthwith penetrate or enter into the scent of man, yet doth it endure longer, and is not so speedily or quickly dissolved as the scent or fauour of any other sweete smell whatsoever.

A musk-cat and the hearb called Mercuries-fingers or Dogges-bane, being giuen in purging medicines to drinke, do greatly renew and refresh the decayed strength or force of those which haue beene before times weakened with diuers and continual medicines in their members. The same is also very profitable for those which are effeminate or defectiue, and eclipsed in their mind or courage, as also for those which are weak and feeble in their ioynts, not by any hurt, or any other casuality being enfeeble, but being alwaies so euen from their childhood. A musk-cat is an excellent remedy for those which are troubled with feare in their hart, and also for those which do quier or shake either for feare or any other thing throughout all the parts of their body. The same is a very profitable and medicinal cure for those which are grieved with any ach or paine in their head or with any enormity or trouble in their liuer, and is also being giuen simply by it selfe, without any thing mixed in it or compounded in wine, is very good and whollome for the healing and curing of those who haue any paine or griefe in their stomacke, which cometh by the occasion of any cold.

A muske-catte being put vnto the body of any man in the forme or manner of a plaister, doth confirme and make strong both his hart, and all the rest of his bowels, or interior parts: it doth moreover encrease both strength and power in all his members, yea and in the very bones, the efficacy thereof is of such power and vertue. The same being layed or annointed vpon the head, is very effectual for the expelling or driuing away of the rheume which falleth from the head into the nostrils, and by that means procurth heaviness in the same, and for the amending and curing of the swimming dizzines or giddines in the head through the abundant humors which remaine and stay therein, and also for the bridling and restraining of lust and venery.

The same being vsed in the aforesaid manner doth temperate and confirme the brains of any man, besides it easeth and helpeth those which haue paine about their heart, by the which they suppose their very heart to ake. The smell of this beast is both profitable and hurtfull, for vnto those which are cold of constitution, the scent is very pleasant in regard that it is hot of it selfe, and is very delightfull in their saours: but vnto those which are hot of nature it is very noisome, in regard that the heat and strong scent thereof ouercommeth their senses, and oftentimes causeth their heads to ake, and be full of paine, and doth also stir vp in them that pestiferous disease called the falling sicknesse: but vnto women which are of a hot or fiery constitution it is more hurtful & noisome, for it breedeth in them a very pestiferous disease which choketh their matrice or wombe, & causeth them oftentimes to wound, it is called by some the mother. The sneezings of a muske-cat is an excellent remedy against the resolution of the sinewes or the palfie. A muske-cat is very good & whollome for the helping and curing of those which are troubled with any deafnesse or astonishment in any part of their bodies, as also for the driuing away of melancholicke and sorrowfull passions out of mens mindes, and for the incitating delightfull myrrh and pleasure in them.

A musk-cat being mixed and mingled with dry plaisters which are vsed for the healing of the eyes, is an excellent remedy for the expelling and driuing away of the white skinne which doth vsually couer the sight, and for the drying vp of moist rheumes and humors which in the night time do fall from the braines and the head, and by that meanes doth much hurt and damage the sight of the eyes, as also for the clarifying and healing vp of any paine or disease therein.

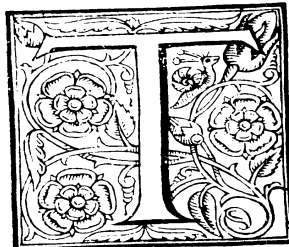
A muske-cat is an excellent remedy for those which haue a desire to vomit and cannot, it doth also renewe an appetite or stomacke in those vntill their victuals which doe loath and abstaine from all sustenance, and doth loosen and dissolve all thicke puffings or windiness in the interior parts or members of any one.

A muske-catte being mingled with a causticke medicine, is very profitable and whollome for the bringing forth of those Womens menses or fluxes which are stopped, and also for mouing conception in those women which are hindered in it by the occasion of some great cold.

A medicine or suppositary being made of ambergryse, and mingled with a sweet gumme coming out of Syria called *styrax*, and then mixed both together with a muske-cat and so beaten, vntill they come vnto a certaine salue, and layed vnto the secret parts of a woman is very good for the aforesaide disease. There is a certaine iuyce or moistnesse in a musk cat which being pressed forth or dissolued, and mixed with the Oyle called *Palma Christi*, and annointed vpon the yard of any man, doth stir him vp to lust and venery. If the least part of a musk cat be eaten by any one which is troubled with a stinking breath, it will presently expell and take away the stink thereof. And thus much shal suffice concerning the cures and medicines of the musk cat.

10

OF THE MVLE.

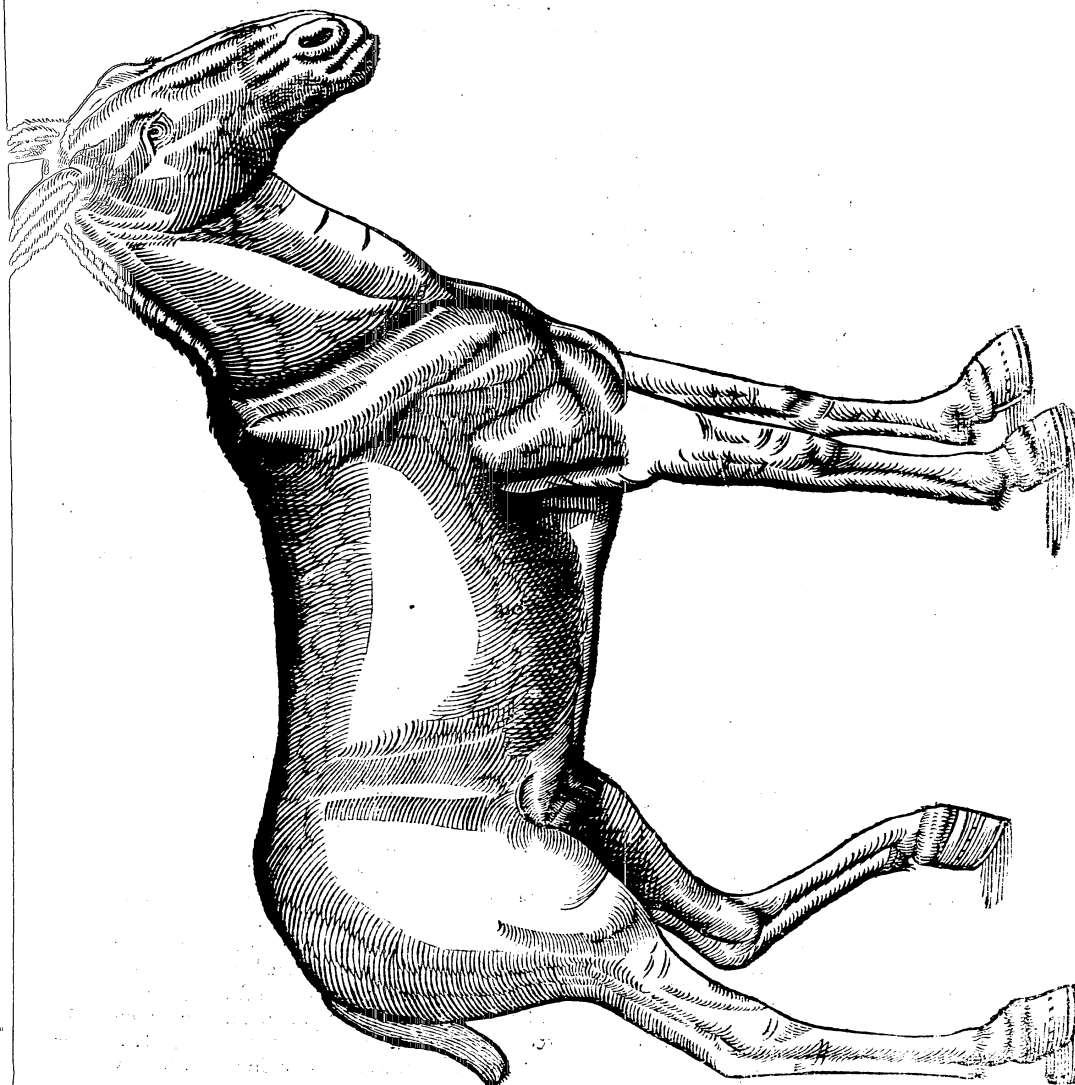


The Mule is a beast, called by the Hebrewes *Pered*, from whence comes the feminine *Pirdah* 3. of *King* 1. and there be some that say the reason of the Hebrew word is, from the seperation and sterility of this beast, for it is *Pered* *quis non parcat*. The Chaldey word is *Cudana*, the Arabian *Beal*, but *Gen.* 36. for the Hebrew word *semin*, many translate Mules. The Arabians *Kegal*, but the Graecian Septuagints *Hemionous*. The Graecians also call a Mule *Astrabe*, from the strength of his body. The Latines call a Mule *Mulus*, and *Semiasinus*, that is halfe an Asse, because on the one side he is a Horse, and on the other side an Asse, and therefore in his condicions he more resembleneth an Asse then a Horse, whereupon lyeth this tale. A certaine *Lydian* Mule, seeing his Image in the water, grew to be afraid of the greatnesse thereof, and thereupon took his heeles and ran away as fast as he could; neither could he be stayed by al the wit of his keepers: At length the mule remembring that he was the son of an Asse, he staied his course and came backe againe neighing. The Italians call a mule *Mulo*, and the female *Mula*, like the Latines, and the Spaniards. The French *mulet*, and the female *Mule*, from whence cometh the English word *Mule*. The Germans *multhire*, or *mulesel*. The Illirians *mesick*, and the Flemings *mul*.

There is another kind of mules in Syria, diuers from those which are procreated by the copulation of a mare and an asse, & they receive their names from the similitude of their faces. For there is no other cause, why wilde Asses should be called Asses, but onely their similitude of tame Asses. And as among wilde Asses some of them are singularly swift, so also among these Syrian mules, there are some excellent speedy coursers. These mules procreate in their owne kinde, and admit no mixture, which *Aristotle* proued by nine of them which were brought into *Phrygia*, in the daies of *Pharnacas*, the father of *Pharababazus*. *Theophrastus* also reporteth, that in *Cappadocia*, the mules engender among themselves, which *Aristotle* remembreth in his wonders, and hee might well haue spared it, for they are a kind of catel among themselves. There be flocks of Asses and mares in India, where the mares do willingly admit the Asses in copulation, and bring forth red mules, the best of all other for running.

But among the Indian Phyllians, their Asses, mules, Oxen, and Horses, are no bigger then Rams. As the mule is begotten betwixt an Asse and a mare, so the *Burdon* is begotten betwixt a Horse, and a shee-Asse, wherefore the Italians call him *Mulo Bastardo*, that is, a bastard mule. For as the mule more resembleneth the Asse then the horse, so the *Burdon* more resembleneth the horse then the Asse, the reason is, because all kinds followe the father. The mule hath some parts proper to the Asse, as long eares, a terrible voyce, a crosse vpon the shoulders, small feet, a leane body, and in al other things it resembleneth a horse. The length of their eares serueth instead of their foretop, their colour is somewhat browne, but it varieth, for the Roman Cardinals haue mules of an ash-colour, and those very great ones with long tailes.

They



Ecc 3

The mule is a beast.

The mule is a beast.

The mule is a beast.

The mule is a beast.

The mule is a beast.

The generation of Burdon. The parts of mule and their colour.

They change their teeth and haue in number sixe and thirty, their Necke is like the Necke of an Asses, long, but not standing vp right, their bellies simple and of one quantity. They want a gall like all foure-footed-beastes, and there is a thing in their heart like a bone, as we haue shewed before in the story of the Ass.

The foods
of Asses.

They eate such food as Horses, and Asses do, but they grow fat by drinking, yet they drinke not like a Horse by thrusting in their Noses into the water, but onely touch it with their lips.

A frigiditas
Dyscordias

They loue Cucumbers aboue all other meates, but the flowers and leaues of Rododaphne are payson to Mules and Asses, and to many foure-footed-beastes. Both a Mule and a horse grow from the first comming forth of their teeth, (by which their age is discerned) and after all their teeth are come forth, it is hard to know their age. The females in this kind are greater, more liuely, and liue longer then the males. It hath bene found that they haue liued to fourescore yeares of age. Such a one was presented at Athens, at what time Pericles builded the Temple of Minerva, where by reason of his age, he was dismissed from all labour, yet afterwarde he would not forsake his companions, but went with them, exhorting them with neighing to vndergoe the labour cheerefully; Whereupon there was a publike decree, that the saide Mule should haue an ordinary of provision appointed him in Prytanum, and that no body should driue him away from their Corne when he eate it, although it were in the Market place.

Parasitici
Asinus

We haue shewed already that this Beast is engendered betwixt an Ass and a Mare, and therefore if a man would create vnto himselfe a notable breede of Mules, he must looke to the choyce both of his Male and Female. First of all for the female, that shee be of a great body, of sound bones, and of singular good shape, wherein he must not so much expect her velocity or aptnesse to runne, as her strength to endure labour, and especially to beare in her wombe a discordant Foale, begotten by an Ass, and to confer vpon it both the properties of his bodie, and the disposition. For when Mares do vnwillingly receiue the genitall seede of the Ass, the Foale doth not grow to perfection in the Mares belly, vntill she haue borne it thirteene monethes, whereby it resemblith more the sluggish and dul nature of his father, then the vigor of his mother. But for the helping of their copulation, they pull certaine haire out of the taile of the female, and afterwarde binde them together therewith.

The genera-
tion of Mules.

The election
of a Mare to
beare Mules.

Fluxy

The choyce
of a male.

There is no lesser regarde to be had of the Stallion, lest the want of iudgment in the choyce of him do frustrate the experiment; Seeing therefore they are engendered betwixt a Mare and an Ass, or betwixt a Mare and a wilde Ass, and the Mule, begotten betwixt the wilde Ass and the Mare doth excell all others, both for swiftnesse of course, hardnesse of foote, and generosity of stomack: yet is the tame Ass better for this breed then the wilde Ass, for he will be more beautifull in outward forme, and more tractable in disposition; And the Mules engendered by wilde Asses, may be compared to theses, yet can they neuer be so tamed but they retaine some qualities of their Wilde-Father; And therefore a Mule begotten betwixt them (I meane betwixt a wilde male Ass and a tame female Ass) are fitter for Nephewes then for sonnes; that is, their Foales may beget good Mules, and such as are tamable and tractable, because descent breaketh the corruption of nature, but themselves do neuer proue profitable.

And therefore it is most commodious and necessary to gett such a Stallion Ass to the procreation of Mules, whose kinde by experiment is excellent, and outward partes euery way acceptable, such as these are; a long and great body, a stronge Necke, stronge and broade ribs, a wide breast full of muscles, loines full of sinewes, stronge compacted legges of colour blackish or spotted, for the mouse colour is too vulgar, and is not fit in a Mule. For it is but folly in a man to allow and approue euery colour he looketh vpon, and therefore (Columella writeth) when there are spots vpon the tongue and pallet of a Ram, such also are found in the wooll of the Lambe he begetteth.

And so also if an Ass haue diuers coloured haire vpon his eye browes, or vpon his eares, the foale he bringeth forth hath such colours in his skin; And hereunto agree both Paladius, and Absirtus saying; He that wil haue a good breed of Mules, must get an Ass of Elegant forme, a great stature, square members, a great head not like a horses face,

face, cheekes, and lips not smal, his eyes standing out of his head, and not little or hollow, broad Nostrils, great eares, not hanging down, but standing vp right; a broad and long necke, a broade breast, rough with the pleights of his muscles, and strong to endure the liddings of the mare: great breastes, plates and other partes vnder his shoulders, and so downe to his legges, which ought to be strong, broad, and corpulent, and standing farre assunder, so as he may easily couer the mare.

A great backe, and broad backe-bone, neither hollow nor standing vp with bunches, bearing a direct line vpon the middle. His shoulders not low but standing vp, the hipbone full and longe, not bending too narrowly nor pinde buttocke, nor standing out sharpe, and they are best which haue the shortest tailes.

Furthermore let his stones be great, his knees great and round, standing both alike, his legges bony and without flesh, nothing appearing in them but nerues and skin; not standing awry, nor yet of diuers colours, his pasterns not high, nor yet ouer low: his feet not low nor bending inward, his hoofs thicke and hollow within, the inward part of it being cleare, according to the saying of Turuwall:

Namq; hic munda, nixet ungula Mule.

His voice cleare and not hoarse, for so the mare wil be terrified from copulation. His colour ought to be likewise cleare, as all black, hauing no white belie, or somewhat looking towards purple, and hauing one blacke spot vpon his mouth, or rather a blacke tongue and such as haue bin brought vp with horses.

It is the fashion of some to take wilde Asses to tame them, to make Stallions for generation, for they beget the best Mules, if they be liberally fed and not enclosed, and neuer waxe wilde againe if they bee put among tame Asses. And the young one so gotten by him, will belike the syer: and if any haue a desire to make the Mules of strange colours, they must couer the female with a cloth of that colour wherewithal they desire the young one to be foaled, as we haue shewed already in the discourse of Horses, whereby there are rayfed many excellent kinds and rases; or else they bring in their presence at the time of their copulation some great male Horse or Ass, by the sight whereof they are made more fruitfull: or againe, some base and dispisable beast being offered to their view, doth make them to conceiue more noble Mules.

Abfirtus

If the wilde Asses be at any time heauy, and not willing to couer the Mare, then let there be another female Ass brought into the presence, by the sight whereof his lust to burneth that he rageth almost to madnesse for copulation: And therefore being denyed, the Ass doth more willingly leape vpon the Mare, whom before he loathed. Again, it must be regarded, that the Stallion be tyed and bound fast, so that he may not couer the Mare after she is with foal, nor yet haue access vnto her, least by kicking and biting he cause abortment, for many times they break their bonds asunder, and greatly trouble the females with young, therefore they are accustomed to some labour, which taketh downe the heate of their lust: yet at the time that they are to couer the Mares, you must vse all diligence to awaken the drouisie nature of the beast, so that with greater spirit the seede of the male and female may meete together.

The Asses of Lybia wil not couer mares that haue manes vntill they be shorne off, for it seemeth they disdain that their females shoulde haue more ornamentes then themselves, which are their husbands.

We haue shewed already in the discourse of the Ass, that mares doe not willingly admit any Stallion Ass to couer them, except it be such a one as did sucke a Mare, which we called a horse-suckling or *Equimulus*. For this cause men that propound vnto themselves to nourish rases of Mules, take the colt of an Ass so soon as it is foald and put to it a mare giuing milke in some darke place, wherein the mare not doubting any fraud, is deceived, and willingly yealderth her vdders to the Asses foale; whereunto being accustomed for ten daies together, at last she taketh it for her own; and such a Stallion Ass loueth mates exceedingly: and on the other side, the Mare refuseth not him. And some say, that although they sucke their mothers milke, yet if from the time of their weaning they be brought vp among Horse-Colts, it is as good as if they had sucked mares.

If the Ass be small which is a Stallion, he will quickly waxe olde, and his yssue be the worse,

worse, therefore they must prouide the largest and strongest Asses, and nourish them with the best hay and barly, that so his strength may abound before his copulation. He ought not to be vnder three yeares olde, nor yet brought vnto a Mare which neuer knew male, for such a one will beate him away with her heeles and mouth, and bring him into perpetuall hatred with that kind; wherefore they vse to bring some vile and vulgar Ass into the presence of the Mare, as it were to woo her, and prouoke her to copulation, that so the beate him away it may be no hinderance to the Stallion, but if she seeme to admair him, and desirous of copulation, then they take him away, and bring the appointed Stallion into his roome, and so the Mule is engendered.

For the effecting of their copulation, there must be a place appointed for the purpose, between two walls, hauing a narrow passage, that so the Mare may not haue liberty to fight with the Ass, and the Mares head must be tyed downe to a Manger or racke, the ground being so fashioned, that her forehead may stand much lower then her hinder, and so ascend backward, to the intent that the ass may more easily leape vpon her back, and she receiue the seed more deeply. When the Mare hath brought forth the Mule, she giueth it suck halfe a yeare, and then driueth it away, which ought to be brought vp in some Mountains or hard places, that so the hooves may grow hard and indurable.

Having thus discoursed of the generation of Mules, it now followeth that we should enquire whether Mules thus engendered betwixt an Ass and a Mare, doth likewise bring forth in their owne kind. *Observatum est* (saith Pliny) *de duobus diuersis generibus teris generis fieri, & neutri parentum esse similia, eaq; ipsa quae ita nata sunt, non gignere, in omnium animalium genere, idcirco mulas non parere.* That is to say; It hath bene obserued, that out of two diuers kinds, a third hath bene engendered, and yet like to neither of the parents, and those so engendered did not procreate others in the vniuersall kind of beastes, or among al creatures; And therefore Mules conceiued betwixt Asses and Mares, do not bring forth young. Whereupon *Camerarius* made this pretty riddle of a mule.

*Disimilis patri, matri diuersa figura
Confusi generis, generi non apta propago,
Ex alijs nascor, nec quisquam nascitur ex me.*

Democritus is of opinion also, that Mules cannot conceiue, and that their secret places are not like other beastes, and the issue of confused kinds can neuer engender, but especially in a Mule, because it is made of diuers feedes, (I meane diuers in quantity, and almost contrary) for the feede of the Ass is cold, and the feede of the Mare is hot.

Aristotle disputing of this matter concerning those kinds that are procreated of diuers parents, writeth in this sort, those beasts ioyne in copulation, whose kinds although they are diuers, yet are not their natures very disagreeable. If the quantity and stature be alike, and the times of going with young be equall, yet they remaine barren that are so begotten, of which cause *Empedocles* and *Democritus* yeald reason: *Empedocles* obscurely, and *Democritus* more plainly, but neither of the both wel; for they alledge the same demonstration about all beasts out of their kind. *Democritus* saith, that the passages of the Mules are corrupted in their wombes, because their beginning doth not consist of one and the same kind; but this is no reason, for that it happeneth also to other beastes that do engender.

Empedocles yealds a reason out of *Plutarch*, about the ioyning together of the feedes, and therefore compareth it to a commixtion of tinne and Brasse together, but hee saith he doth not vnderstand their meaning, and therefore proceedeth to expresse his owne opinion in these words. First (saith he) euery one of the Males do beget one of their owne kinde, but the females cannot conceiue, and this is no great wonder, because that Horses are not alwaies fitte for generation, nor Mares to bring forth Coltes beyng couered: and therefore when asses and mares doe couple together, their issue may be more barren because they receiue the greater hinderance in the diuersity of kinde; for besides the coldnesse of the Asses feed which may bee one great cause of his barrennesse, they haue another property, if they doe not breed and engender before the casting of their Coltes teeth,

Colts-teeth, they remaine sterill and barren al their life long: for so doth the generatiue power of the Asses body rest vpon a tickle and Nice-point, apt to rise, or easie to fall away to nothing.

And in like sort, is a horse prone to barrennesse, for it wanteth nothing but cold substance to be mingled with his feede, which commeth then to passe when the feede of the Ass is mixed with it, for there wanteth but very little, but that the Asses feed waxeth barren in his owne kind, and therefore much more when it meeteth with that which is beside his nature and kind.

This also hapneth to Mules, that their bodies grow exceeding great, especially because they haue no menstruous purgation, and therefore where there is an annual breeding or procreation, by the helpe and refreshing of these flowers, they both conceiue and nourish; now these being wanting vnto mules, they are the more vsfite to procreation.

The excrements of their body in this kinde they purge with their vrine, which appeareth because the male-mules neuer smell to the secrets of the female, but to their vrine, and the residue which is not voided in the vrine, turneth to encrease the quantity and greatnesse of the body, whereby it commeth to passe, that if the female mule doe conceiue with foale, yet is she not able to bring it forth to perfection, because those things are dispersed to the nourishment of her owne body, which should be employed about the nourishment of the foale: and for this cause, when the Egyptians describe a barren woman, they picture a mule.

Orus.
An Emblem.

Alexander Aphroditius writeth thus also of the sterility of mules. Mules (saith he) seeme to be barren because they consist of beasts diuers in kind, for the commixtion of feedes, which differ both in habite and nature, doe euermore worke something contrary to nature, for the abolishing of generation; for as the mingling together of blacke and white colours do destroy both the blacke and white, and produce a swart and brown, and neither of both appeare in the browne; so is it in the generation of the mules, whereby the habituall and generatiue power of nature is viterly destroyed in the created compounde, which before was eminent in both kindes, simple and seuerall. These things saith he.

Alemaon as he is related by *Plutarch*, (saith) that the male mules are barren by reason of the thinnesse and coldnes of their feed, and the females because their wombes are shut vp, and the veines that should carry in the feede, and expell out the menstruous purgation, are viterly stopt. And *Empedocles* and *Diocles* say, that the wombe is low, narrowe, and the passages crooked that leade into it, and that therefore they cannot receiue feede, or conceiue with young: whereunto I do also willingly yeeld, because it hath bin often found that women haue bene barren for the same cause. To conclude therefore, mules beare very sildome, and that in some particular Nations if it be natural, or else their coltes are prodigious, and accounted monsters.

Concerning their natural birth, in hot regions where the exterior heat doeth temper the coldnesse of the Asses feed, there they may bring forth. And therefore *Columella* and *Varro* say, that in many parts of Affricke, the Colts of Mules are as familiar & common, as the Colts of mares are in any part of Europe.

So then by this reason it is probable vnto me, that mules may engender in all hotte Countries, as there was a mule did engender often at Rome; or else there is some other cause why they do engender in Affricke, and it may be that the Affrican mules are like to the Syrian mules before spoken of, that is, they are a special kinde by themselves and are called mules for resemblance, and not for nature. It hath bene scene that a mule hath brought forth twinned, but it was held a prodigy. *Herodotus* in his fourth book recordeth these two stories of a mules procreation, when *Darius* (saith he) besieged *Babilon*, the *Babilonians* scorned his army, and getting vp to the top of their Towers, did pipe and dance in the presence of the Persians, and also viter very violent and oprobrious speeches against *Darius* and the whole army, amongst whom one of the *Babilonians* said thus: *Quid istic desideris o Perse, quin potius absceditis, tunc ex pugnatu mi nos cum peperint Mula.* O ye Persians why do you sit heer, wifdome would teach you to depart away, for when mules bring forth young ones, then may you ouercome the *Babilonians*. Thus spake the *Babilonian*, belee-

A history of
Mules.

beleeming that the Persians should neuer overcome them, because of the common pro-
uerbe, *Epean emionoi tekofin*, when a mule beareth young ones. But the poore man spake
truer then he was aware of, for this followed after a yeare and seuen monethes. VVhile the
siedge yerlasted, it hapned that certain mules belonging to *Zopyrus*, the sonne of *Mega-*
lizes brought forth young ones, whereat their maister was much moued, while hee re-
membered the afore said song of the *Babylonian*, and that therefore he might be made the
Author of that fact, communicated the matter with *Darius*, who presently entertrayned
the deuice, therefore *Zopyrus* cut off his owne nose and eares, and so ranne away to the
Babylonians, telling them that *Darius* had thus vsed him, because he perswaded him to de-
part with his whole armye from *Babylon*, (which hee saide) was inexpugnable and inui-
cible. The *Babylonians* seeing his wounds, and trusting to their owne strength, did easlye
giue credence vnto him, for such is the nature of men, that the best way to beguile them
is, to tel them of those thinges they most desire, for so are their hopes perswaded before
they receiue any assurances. But to proceed, *Zopyrus* insinuated himselfe further into the
favor of the *Babylonians*, and did many valiant actes against the Persians, whereby he got
so much credit, that at last he was made the generall of the whole Army, and so betrayed
the City vnto the handes of *Darius*: thus was *Babylon* taken when Mules brought forth.
Another mule brought forth a young one, at what time *Xerxes* passed ouer *Hellestone*, to
go against *Grecia* with his innumerable troopes of souldiours, and the said mule so broght
forth, had the genitals both of the male and female.

Vnto this I may adde another story out of *Suetonius*, in the life of *Galba Cesar*. As his
father was procuring Augurismes or deuinations, an Eagle came and tooke the bowelles
out of his hands, and caryed them into a fruit-bearing oake; he enquiring what the mea-
ning of that should be, receiued answer, that his posterity should bee Emperours, but it
would be very long first, whereunto he merily replied, *Sane cum mula pepereris*; I sir, when
a mule brings forth young ones: which thing afterwarde happened vnto *Galba*, for by the
birth of a mule, he was confirmed in his enterprises when hee attempted the Empire, so
that, that thing which was a prodigy and cause of sorrowe and a wonder to all other peo-
ple, was vnto him an ominous confirmation of ioye and gladnes, when hee remembered
his grand-fathers sacrifice and saying. Therefore it was not ill saide of *Democritus*; *Mula*
non nature opus, sed humana machinationis, adulterinum inventum, & furtum esse videtur.
Mules are not the proper worke of nature, but an adulterous invention of humane poli-
cy, robbing nature: for (saith he) when a certaine *Median* founde his Asses couering of
his mare, whereupon afterwards she fell to be with foal, and seeing the yong one to com-
municate with both natures, they drew it into a custome to couer the Mares with their Asses
for the engendering of such a breed.

Some are of opinion that mules first began amonge the *Paphlagonians*, which before
the *Troyan* warre were called *Eneti*, and afterwards *Veneti*: but in *Gen. 36.* wee finde that
Annu the father in law of *Esau*, keeping his fathers Asses, did inuent *Gemim*, that is, mules.
as some interpret. But rather I beleeve, that while Asses and Horses ranne wilde in the
wilderneffe among themselves, the wilde Asses first beganne this race. The male at seuen
yeares old may engender, because he is of a hotter nature then the female, and also doth
not in his generation conferre any part of his bodily growth to the yong one, and some-
times he engendereth when he hath lost his foremost teeth, and after the first copulation,
he neuer engendereth more. The young one so generated, is called *Ginnus* and *pumilio*, for
it is a very dwarfe, according to the obseruation of *Mariall*:

*Hic tibi de mulis non est metuenda ruina
Altius in terris pene sedere soles.*

Such as these were kept in the Court of the Duke of *Ferraria*, and although in all thinges
they resemble the mother, yet are named after the father, and such also are the *Berdones*
before spoken of in the story of the horse. Mules are begotten both by Mares, she Asses,
and Bulles, but yet those are the best that are begotten betwixt an Ass and a mare. And
thus much for the generation of mules.

They are nourished with the same meate that Horses and Asses are, annoyed with the
same sickneses, and cured with the same means, generally blood-letting is good for them,
and

The inuen-
tion of mules
Aslanus.Aslanus
the quantity
of a mules
foale.

and for their dyet *Bullimunge*. In *Scythia* they can abide no cold, and therefore the hor-
ses are there vsed instead of Mules. In some countries the Horses can abide no colde, but
the Asses and Mules beare it out (as *Herodotus* writeth,) and as we haue shewed before in
the story of the Asses: when the *Græcians* were at *Troy*, and were destroyed by a consi-
dering pestilence, the first of all their company that dyed were their Dogges and their
Mules, and the reason of it was, because the pestilence arising out of the earth, they by the
sense of smelling, which is very quick in both kinds, did first of all draw in that paysonne
from the earth.

Collumella saith, that the medicines for the Oxen doe also cure mules, yet there are
speciall medicines not to bee neglected, which we will expresse in this place. For a mule
that hath a Feuer, giue her raw Cabbage, and for one that is short winded vse blood-let-
ting, and for a drinke giue it a pinte of wine and oyle mixed with halfe an ounce of Fran-
kinlence, and halfe a pint of the iuyce of Hore-hound: For the scratches or disease in the
hooves, lay to it Barley meale, then make suppuration with a knife, and cure it by laying
two linnen cloathes, or by a pinte of the best Garum, and a pound of oyle infused into the
left Nostrill of the Mule, whereunto you may adde, the whites of three or foure Eggs se-
parated from the yolkes.

The female Mule may be burned in the feet, or let blood after the manner of Horses,
and some Countrey men giue in their food the hearb *Veretrum*, or else the seed of *Hyo-*
scanus or *Hennebane* beaten to powder and drunke in wine. For the languishing of the
chine or leanness they make this drinke, haue an ounce of beaten brimstone, a raw Eg,
a penny weight of the powder of Myrrh, mingled al three together in wine, and so pou-
red downe the Mules throate, is a present remedy to cure it. As also for the paine in the
belly and all manner of coughes, the herb *Medica* is speciall good for the said languishing
disease. So also to fat the mule if it be giuen greene and not dryed like hay a little at a time
for feare the beast be suffocated with ouermuch blood. When a mule is tyred or heated,
let the load be taken off, and turne her forth to wallowe in some conuenient place. If that
suffice not, take some fat, and put it into her chappes, that so she may sucke it downe, and
poure wine after it.

For to keepe the neckes of mules from wringing and loosening their skinn, vse this
medicine, take two pound of Hogges-greace sod three times, or vnto the third part two
pintes of Vineger, and therewithall annoint the mules necke. As we haue shewed that the
paines of a horses belly and guts are best of al cured by the sight of a Mallard, swimming
in the water, whereby they are speedily deliuerd from all manner of torment, so the same
hath as great or greater operation to cure the paines of the mules belly. It is reported by
Auicenna that mules fall into madnesse, and in that madnes bite their maister mortally. They
are likewise subiect to the gout, and especially to swellings about the crowne of their pa-
sternes, but they are cured as horses and Oxen.

They liue longe, ordinarily to fifty yeares, and sometimes to fourscore, the reason
therof is giuen by *Cælius*: *Animalia quæ frequenter coeunt præuicioris sunt vitæ, inde fit, ut*
muli equos superint, videndi diuturnitate; that is to say, Those beasts and creatures which
often times ioyne in copulation haue but short liues, and from thence it commeth, that
mules liue longer then horses.

The Epithets of a Mule are these; packe-bearer, durty, Spanish, rough, and by-for-
med. There is an Adage or prouerbe called *Mulus Marianus*, and by it is signified a man
which is apt both for to obey and to rule; it was taken from *Marius* the great Romaine
Souldiour and commaunder, whose fashion was, when he had commaunded any of his
Souldiours to fetch a burden, or do any vilde seruice, he himselfe would put his hande vnto
it. It signifieth properly a bearing backe, or colt-staffe, as we say in English, whereup-
on poore men carry their burdens, and from thence it was translated into a prouerbe to
signifie all that do obey commaunds. There be some which giue another reason of this
prouerbe, for they say, that when *scipio* did besiege *Numantia*, he did not onely determin
to looke into the weapons of his Souldiours, but also to his horses, mules, and chariots.
Then *Marius* brought forth an horse, nourished by himselfe very delicately: Besides the
the horse a mule of a very comely body, farre excelling all other mules both in gentle-
nesse

Sickneses of
Mules and
their cures.

Collumella

Ruius.

Pelagorinus

The epithets
& conditions
of Mules.

nesse and in strength. Therefore seeing the Emperor was delighted with the beasts of *Marius*, and would now and then make mention of the mule, at length it came to a common iest, to call a double diligent seruant *Mulus Marianus*. The Italians doe commonly call those men mules which are base borne, and not by lawfull marriage.

Albinus
The inward
disposition
of Mules.

Concerning the disposition of mules, it is well obserued by *Aristotle*, that mules are alwaies tame, and if at any time they be more wilde, they abate their vntamable nature by drinking of wine, because by the operation of the wine, their heeles and hard parts do resolute and grow soft; by the same reason that Apes by drinking of wine loose their wits, and men accustomed to drunkenesse fall into palsies: for there is such a dispersing and dissolving nature in wine, that it dissolueth all nerues and harde things in the bodies of beasts, euen as water dissolueth hard fruits and pease, & Vineger maketh lead as soft as an Egge, that it may be drawne thorough a Ring: and such is the nature of mules, that after they haue drunke wine, they feeble themselves disarmed, and therefore giue ouer to resist because by kicking backwardes, they receiue more harme then they giue, and thus the guiltines of their owne weakenes, maketh them gentle against their willes, for otherwise they hate mankind, and are nothing so tractable as horses. For *Varro* saith, that they haue so much confidence in their heeles, that by them alone, they kil wolues when they come among them.

Pliny.

Use of Mules
in their seueral
works
Cardin

Mules were wont to be vsed for plowing, and for carying both of men and burthens, but now in most parts of Europe, Iudges and great Princes ride vpon them vntill they be olde, and then they sell them to the poore men, who turne them into the mountaines where they suffer them to runne wilde til their hooves be hardened for long trauailes, and then they take them vppe againe. They haue bene also accustomed to ploughing, according to these verses;

*Quantum mularum sulcus praeedit in aruo
Tantum is praecurrit.*

For the mules did plough more speedily, and come to the landes end more quickly then either the Oxe or Horle. And *Martiall* saith, that they were vsed in carts to draw lumber according to these verses:

*Vix q̄, datur longas, mularum vincere mandras
Qua q̄, trahi multo, marmora fune vides.*

They were also vsed in race at the games of *Olympus*, as we haue already shewed in the story of the horse, but that custome dyed quickly, because that the *Arcadians* could not endure mules. The price of mules was great, for *Crispine* (saith *Iuuenal*) gaue fixe thousand peeces of mony for a mule, and yet he saith it was not wel worth six pounde, the verses of *Iuuenal* are these:

*Crispinus milium, sex millibus emit aquantem
Sane paribus sestertia libris
Vt perhibent qui de magnis maiora loquuntur.*

The *Cappadocians* payed to the Persians euery year besides Siluer and Gold, fifteen hundred horses, two thousand mules, and fifty thousand sheepe; but the *Medians* payed twice so much. The dwarfish mules called *Ginni* were also much set by, not for vse, but onely for delight, as dwarfs are kept in Noble mens houses. When *Pyssistratus* the sonne of *Hippocrates* first of all affected Tyranny at Athens, and labored to get the gouernment to himselfe, as he came out of his countrey being drawne with a chariot by mules, he wounded himselfe and his mules very greuously, and so draue them into the market place, shewing his wounded body and beasts vnto the Athenians, telling them that so he was wounded by his enemies; and that hee escaped death verie narrowly, but if it pleased them to graunt him a gard of souldiours to defend his body, he would take reuenge vpon their and his enemies: whereunto they yielded, and hee hauing gotten a bande of souldiours vnder that pretence, presently tooke vpon him the gouernment and soueraignty.

To conclude this story of mules, I do read in *Aelianus*, that Serpents do loue to feed on the flesh of deade mules, and two things are very eminent in the nature of mules, one of their vnderstanding, and the other of their friendship. Concerning the first, *Plutarch* relateth this story of a mule that was accustomed to carry salt, who vpon a season going through

through a water, fell downe vnderneath his burden, so that the salt tooke wet, afterwards the beast perceived how by that meanes, his extreame loade melted away, and so became lighter & lighter; afterward the Mule grew to this custome, that whensoever he came loaded with salt ouer that water, he fell downe in it for the easing of his cariage, his Master perceauing his craft, on a day he loaded him with Woole, and sponges, and so the beast coming ouer the water fell downe as he was wont to doe with his salt, and coming out of the water, he felt his load to grow heauier then it was wont to doe, in steed of lessening, whereas the beast much misde, and therefore neuer afterward durst lye downe in the water, for feare of the like increase of his load. The other obseruation of their loue and friendship, ariseth from the Prouerbe *Mulum muli scabunt*, that is, Mules scratch one another, and helpe one another in their extremitie; from whence cometh our prouerb, one good turne asketh an other, and the Latine prouerbe, *Senes mutuum fricant*, olde men rub one another; which did arise vpon this occasion, as *Adrian* the Emperor so passed a long on a day by a bath, he saw an olde souldier in the bath rubbing himselfe vpon a marble stone for want of a man to helpe him, whereupon in pittie of his case he gaue him maintenance for himselfe and a man: afterwards other old souldiers seeing how well their fellow had sped, went likewise into the bath before the Emperors eyes, and rubbed themselves vpon the Marble, thinking to get as much fauour and libertie as their fellow had gotten, but the Emperor seeing them, and perceauing their fetches, bid them rub one another, and thereupon came that prouerbe. And thus much for the naturall discourse of Mules, now followeth the medicinall.

The medicines of the Mule.

The dust wherein a Mule shall turne or rowle himselfe, being gathered vp and spread or sprinkled vpon the body of any one who is ardently and feruently in loue will presently alluage, and quench his inflaming desire. A man or woman being poysoned and put into the belly of a Mule or Cammell which is new killed, will presently expell away the force of the venome or poyson, and will confirme and make stronge their decayed spirits, and all the rest of their members: For as much as the very heate of those beasts is an Antidote or preseruatiue against poyson.

Pliny

Pontanus

The skinn or hide of a Mule being put vnto places in any ones body which are burned with fire, doth presently heale and cure the same: it doth also heale sores and grievous vlcers which are not come vnto impostumes.

The same is an excellent remedie for those whose secte are worne or wrung together through the pinching of their shoes, to helpe themselves withall, and for those which are lame, and those which are troubled with those grievous sores called Fistulae. If any man shall take either in meate or drinke the marrow of a Mule, to the weight or quantity of three golden crownes, he shall presently become blockish and altogether vnexpert of wisdom and vnderstanding, and shall be void of all good nutriment, and manners. The eare laps or eare lages of a Mule, and the stones of a mulet being borne and caried by any woman, are of such great force and efficacie, that they will make her not to concaue. The hart of a Mule being dried and mingled with wine, and so giuen to a woman to drinke after that she is purged or clenfed thirtie times, hath the same force, and power that the aforesaid medicine hath for the making of a woman barren. The same effect against conception hath the barke of a white poplar tree, being beaten together with the reines of a Mule, then mingled in wine and afterwards drunke vp. If the herbe called Harts tongue, be tyed vpon any part of a woman, with the spleene of a mule, but as some haue affirmed by it selfe onely, and that in the day which hath a darke night, or without any Moone shine at all, it will make her altogether barren and not able to concaue. If the two stones of a mule be bound in a piece of the skinn of the same beast and hanged vpon any woman, they will make that she shall not concaue so long as they shall be bound vnto her. The left stone of a weasell being bound in the skin or hide of a mule, and steeped or soaked for a certaine space or time in wine, or in any other drinke, & the drinke in which they are so steeped giuen to a woman to drinke, doth surely make that she shall not concaue. The stones of a mulet being burned vpon a barren and vnfruitfull tree, and put out

Anicenna

*Albertus
Aesculapius*

Sextus

Anicenna

Albertus

Aesculapius

or quenched with the stale or vrine of either man or beast which is gelded, being bound and tyed in the skin of a Mule, & hanged vpon the arme of any woman after her menstrual fluxes, will altogether resist and hinder her conception. The right stone of a Mule being burned and fastened vnto the arme of a woman which is in great paine and trauaile, will maketh it the (shall neuer be deliuered vntill the same be loosened and taken away: but if it shall happen that a maide or young virgin shall take this in drinke after her first purgation or menses, the she shall neuer be able to conceiue, but shall bee alwaies barren and vnfriuite.

The matrix or wombe of a female Mule taken and boiled with the flesh of an Asse or a my other flesh whatsoever, and so eaten by a woman which doth not know what it is, will cause her neuer to conceiue after the same. The worme which is called a gloworme, or a Globird, being taken out of the wombe or matrice of a female Mule and bound vnto any part of a womans body, will make that she shall neuer be able to conceiue.

The dust or powder which proceedeth from the hooves of a male or female Mule being mixed or mingled with oil which commeth from Mirtleberies, doth very much help those which are troubled with the gout in their legs or feet. The dust of the hooves of a Mule being scorched or burned, and the Oyle of Mirtle berries being mingled with Vineger, and most or liquid Pitch, and wrought or tempered in the forme or fashion of a plaister, and opposed or put vnto the head of any one whose haire is too fluent and abundant, doth very speedily and effectually expell the same.

The Luer of a Mule being burned or dried vnto dust, and mixed with the same oyle of Mirtle berries, and so annointed or spread vpon the head, is an excellent and profitable remedy for the curing of the aforesaid enormity.

The dust or powder of the hooves of a female Mule is very wholesome and medicinable for the healing and curing of all griefes and paines which do happen or come vnto a mans yard, being sprinkled thereupon. The hoofe of a Mule being borne by a woman which is with child, doth hinder her conception. The filth or vncleanesse which is in the eares of a Mule, being bound in the skin or hide of a little or young Hart, and bound or hanged vpon the arme of a woman after her purgation, doth cause that she may not conceiue. The same being in like manner mingled or mixed with oyle which is made of Beauers stones, doth make any woman to whom it is giuen to drinke, altogether barren. The durt or dung of a Mule being mixed with a sirup made of hony, vineger, and water, and giuen to any one to drinke that is troubled with the heart swelling, and it will very speedily and effectually cure the paine thereof.

The dung of a Mule being burned or dried and beaten small, and afterwarde sifted, or seared and washed or steeped in wine, and giuen to any woman to drinke, whose menstrual fluxes come forth before their time, will in very short space cause the same to stay. The stale or vrine of a male or female Mule being mingled with their durt or dung, is very good and medicinable for those to vse which are troubled with cornes and hard bunches of flesh which grow in their feete. *Assafetida* being mingled with the vrine of a Mule to the quantity of a beane and drunke, will altogether be an impediment and hinderance to the conception of any woman. The stale or vrine of a mule being taken to the quantity of eight pounds, with two pounds of the scumme or refuge of siluer, and a pound of old and most cleare oyle, all these being beaten or pounded together vntill they come to the thicknesse of the fat or sweat which falleth from mens bodies, and boiled vntill they come vnto so liquid and thinne a iuyce, that they will speedily and effectually cure and helpe those which are troubled with the gout or swelling in the ioynts.

If a woman shall take the sweat which proceedeth from a horse, and annoint it vpon a wollen cloath and so apply it as a plaister or suppositary vnto her secret parts, it will make her altogether barren. There is an excellent remedy for those which are purvie or short-winded which commeth also by the mule: which is this, to take or gather the froather some of a mule, and to put it into a cup or goblet, and giue it in warme water for a certain space or time to be drunke, either to the man or woman which is troubled with this enormity, and the party which doth vse it, shall in short space haue remedy, but the mule will without any lingring of time, or consuming of time in paine and sorrow dye.

The

The milt of a male or female Mule being drunke in a potion or iuyce made of hony water and vinegar, to the value or quantitie of three cruces or cups full, is commended for an excellent cure and medicine for those which are troubled and grieued with that pestiferous and deadly disease called the falling sicknesse, otherwise Saint *Iohns* cuill. There is an excellent remedie for those which are troubled in the voyding of their water, which is this, to take the ring-wormes or Tettens which doe grow vpon both the legges of a Mule about their knees, and which doe sticke thereupon in the manner of a dried thicke skinn, and to burne or parch them; and afterwarde to put or place them vpon him which is troubled with the strangurie, or can not void his water but by drop-meale, so that there be great care had to couer close with clouen or clefsted cloathes, or garments, the suffumigation thereof, least that the smell or fume doe fade, and void away, and this being vsed will be very effectually for the curing and driuing away of the aforesaid disease.

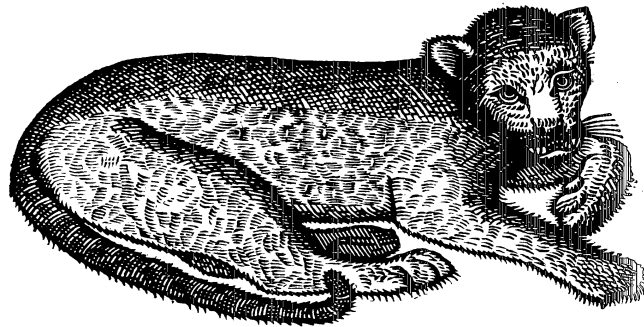
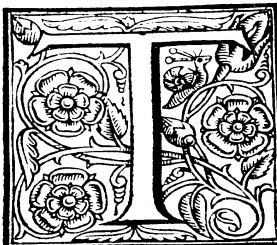
The haire of a Mule and an Asse being mingled together & dried, and put into some certaine perfume, and so giuen to any one to drinke which is troubled with the falling sicknesse, will presently expell and drive it quite away. In the place or part of mans body wherein a male or female mule shall bite, *Ponzettus* affirmeth, there will presently arise, and grow small pusshes, or little blisters which are alwaies full of red and pale humors, and filthie corruption, which can almost be healed and cured by no salve, potion, or medicine, by any means applied thereunto. There are some also which doe suppose the biting of mules to be payson, for truly there doth not onely follow those aforesaid pusshes and biles, but also an extreame and almost indurable inflammation and burning, through all the parts of the body, which doth greatly distemperate and vex the same.

But it is affirmed by others that the biting of mules is to be cured after the same manner as the biting of a Cat, which is thus: First, to wash and clarifie the wound or bitings where the corruption is with vinegar mingled with oyle of roses, and then to take penny-royall, or the hearbe called *Neppe* and boile it, and stroke or rub the wound very softly with it, and it will in time wholly cure it. And thus much shall suffice at this time concerning the cures and medicines of mules.

Of the Neades, Neides, or Naides.

Erastides, *Caelius*, *Volateranus*, and *Euphorion*, do all write that once the Isle of *Samos* was a desert place, and that there were in it certaine beasts called *Neades*, whose voice was so terrible that they shooke the earth therewith, and from those strange and great voyces came the vulgar Greeke prouerbe, *Meizon mia toon Nardoos maius vna Neadum*. That is, One of the *Neades* was a greater wonder, for it was vsed in ostentation to shew that there was nothing in the whole World comparable to their vast and huge quantity. Of the parts of these beasts there is no memory but only in *Suidas* and *Aelianus*, who affirme that their bones were to be seene in their daies. And this title I thought good to insert into this history, leauing the Reader to consider whether he wiltake them for Elephants or for any other greater beast; for my opinion if it be desired, I thinke them rather (if there euer were any such) that they were Elephants of greater stature then euer since were seene, and not any generation of beasts now lost and utterly perished.



The name of
this beast.The descrip-
tion of Doct.
Cay.

Here is in Italy a beast called *Alpheus*, which many in Italy, 20
France, and Germany call *Leunza*, and some *Puzia*, from
whence *Albertus* and *Isidorus* make the Latin word *Pustia*,
and I take it to be the same beast which is called *Lozanus*,
and for the description of it, I can follow no better author
then Doctor Cay, who describeth it in this fashion.

The Ounce (saith he) is a most cruel beast, of the quanti-
ty of a village or mastiffe Dog, hauing his face and ears
like to a Lyons, his body, taile, feet, and nails like a Cat, of a
very terrible aspect, his teeth so strong and sharpe, that
he can euen cut wood in sunder with them: he hath also in his nailes so great strength, that 30
he onely fighteth with them, and vseth them for his greatest defence: The colour of the
vpper partes of his body being like whitish Oake, the lower being of the colour of ashes,
being euery where mixed with a blacke and frequent spot, but the taile more blacke then
the rest of his body, and as it were obscured with a greater spot then the residue. His eares
within are pale without any blacknesse, without black, without any palenesse, if you do but
take away one dark & yellow spot in the midst thereof, which is made of a double skin ri-
sing, meeting in the top of the eare, that is to say, that which ariseth from the outward part
of the iaw on the one side, and commeth from the vpper part of the head on the other side,
and the same may be easily seene and seperated in the head being dried.

The rest of the head is spotted all ouer with a most frequent and black spot (as the rest 40
of the body) except in that part which is betwixt the nose and the eyes, wherein there are
none, vnlesse onely two, and they very small: euen as all the rest are lesser then the rest in
the extreame and lowest parts: the spots which are in the vpper parts of the thighes, and
in the taile, are blacker and more singular, but framed in the sides with such an order, as if
all the spots should seeme to be made of foure. There is no order in the spots, except in
the vpper lip, where there are fife rowes or orders.

In the first and vppermost two which are seuered, In the second, fixe, being ioyned in
in that manner, as if they should seeme to be in one line: These two orders are free, and
not mingled amongst themselves. In the third order there are eight ioyned together, but
with the fourth where it endeth they are mixed together. The fourth and fifth in their be-
ginning, which they haue to the nose) being separated with a very little difference, doe
foorth with ioyned themselves, and runne together through all the vpper lip, and doe
not make a spot through all the same, but a broad line. In the beast being dead the spots
do so stand, (as I suppose) for the contraction of the skinne. In the beast being alive,
those spots doe seeme separated euery one in their owne orders. In the very middle
betweene

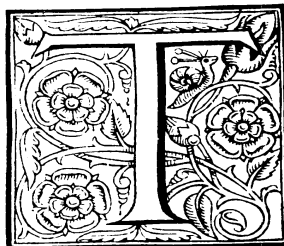
the lower lip although they do keepe the quantity, do not obserue the order. The nose is
blackish, a line being softly led through the length, and onely through the top of the out-
side thereof. The eyes are gray, the former teeth are onely fixe, not very vnlike to mens
teeth, except those which are placed in the middle are lesser, and they in the vtermoost
part are greater, as also higher then those which are low.

In this beast the teeth are both great, sharp, and long, being ioyned to the rest in the
lower iaw, and in the vpper seuered with so great space, that the lower teeth may be recei-
ued therein. These when the beast liueth are covered with his lips, but when hee is dead
they are otherwise, his lips being through drinesse shrunk together. His foreteeth are ve-
ry big, and as long as two Roman fingers, for at the very root thereof it cannot be compre-
hended in lesse then two Roman fingers and a halfe compass. In his tooth there is a certain
small hollownesse through all the length thereof, which notwithstanding doth not appeare
except the tooth be broken. The lower iaw is very hard and stiffe, hauing 3. teeth vnequal
in quantity, as the vpper 4. Betwene the great tooth and the first cheeke tooth of the v-
nder iaw, there is a void space to the quantity of one finger, from which the first is present-
ly placed, lesser then the other two: to this there is another greater close adioyning: and
after this there is also a third greater then the second. In the vpper iaw, in that middle
space (which I said was of one Roman finger) betwene the great tooth and the first cheek
tooth, there is a very little tooth and without any forme, comming so smally out of the
iaw, that there is no lower tooth which may answer to the same. After that, in the space of
halfe a finger there is a second, to which there is ioyned a third, and after this a fourth, be-
tweene themselves, the vpper and the lower cheeke-teeth, and so are ioyned together as
they agree in the manner of a combe, the two first teeth in the lower iaw, and the 2. and 3.
in the vpper iaw are of the same figure, as the compass of the tops of the crownes of the
king of England & France. The 3. is of the same figure in the lower iaw, and the fourth of
the vpper iaw, except that the interior side of both the gums which is nearer to the throat,
by nature is taken away. There was no other teeth ioyned to these in both the iawes. But
I do not know whether there be any more teeth in the gum beyond the reach of ones fin-
ger, in the farthest row or behind the teeth. But this I know that to all appearance there
was none remaining, and it may be that his lips were cut or slit downe beyond nature to
shew his teeth. It liueth of flesh, and the female is more cruell then the male, though les-
ser, and one of either sex was brought out of *Mauritania* into England in a ship, for they are
bred in Libia. If they haue any appointed time of copulation, it is neare the month of
Iune, for in that month the male couereth the female. We haue shewed already that Li-
ons may be tamed, and that also hath bin manifest in London, both in the tower and in the
citty, for there the Lions did play with their keepers and kisse them without harme, (as
Doctor Cay saith he saw them do) but these beasts were so fierce and wild as they could ne-
uer be tamed, for when soeuer their keeper shoulde change or remoue them from place
to place, he was constrained first of al to strike them so hard with a club vpon the head that
they should lie halfe dead, & so put them in a sack or wodden chest made of purpose with
holes in it for respiration and expiration, to carry them too and fro from one lodging to
another: after an houre they reuiued againe like a Cat, but when they were to be taken
out of the hutch or chest, he was constrained likewise to astonish them again with his club,
but afterwards they grew to inuent an engine to put the beast in, and take him out of the
hutch with a rope or cord, and so do remoue them from place to place. The keepers affir-
med that they did seeme much to didaine the Lions, and oftentimes endeouored to fight
with them, but they were kept asunder with grates: they would not hurt a little Dog when
he was put to them but when they were hungry, but if a great dog wer put vnto them, they
tore him in pieces althoough their bellies were neuer so full. When they are angry they vtter
a voice like an angry dog, but they double the (*Arr*) twice, and also bigger then any dogs,
proceeding out of a large breast and wide arteries, much like to the howling of a great
mastiffe, that is shut vp in a close roome alone against his will. Some say it is longer then a
dog, but it did not so appeare in England, for we had many mastiffe dogs as long as it, but
yet was it euery way greater then any other kind of dogs. It is but a vaine report, that some
haue said when a man or beast is bitten with an Ounce, presently mice flock vnto him and
poison him with their vniue.

The meane
and nature.

For it was seene in England that two of the keepers were wounded and shrewdly bitten by one of the Ounces, and there followed them no other harme then that which followeth the biting of an ordinary Dogge, or like a small incision with a knife. Hee neuer fighteth but at the head, and that trecherously if he perceiue his aduersary to be too strong or to great for him, and that by counterfetting quietnesse, beneuolence and peace, as if hee ment no harme: for so he serued a great Mastiue Dogge in England, at the first sight he seemed to applaud his comming, looking cheerefully vpon him, and wagging his taile, presently he fell downe on his belly as it were to inuite the Dogge to comeneare him by his submission, lastly he got close vnto him, creeping as though hee would play with him, putting out one of his feete as Cats do when they play, wherewithall the great Dogge grew secure, and began nothing to mistrust the Beast, at length when the Ounce saw his opportunity, he suddenly leaped vpon his Necke, and tooke him by the throat, and pulled it out, after he had killed him, with his Nailes he opened the Dogges breast, and taking out his heart, did eat it before all the people in most cruell manner, thus far *Docteur Cay* speaketh of the Ounce, and beside him no other Author that I know. The gall of his beast is deadly poyson, it hateth all creatures, and destroyeth them, especially men, and therefore it may wel be said to be possessed with some euill spirit. It loueth none but his owne kind. And thus much for the Ounce.

OF THE ORYX.



His Beast in *Pliny* and *Oppianus* is called *Orynx* and *Oryx*, and my coniecture is, that his name is deriued from *Oryx* which signifieth to digge. *Saint Ierom* and the *Septuagints* for *Theo. Deut. 14. & Isa. 51* translate *Orix* but *David Kimhi* and the better learned men interpret it a wilde Oxe. But the *Hebrew Dischon* may in my opinion be so translated, yet herein I referre it to the learned Reader.

It is certaine that it is of the kinde of wilde Goates by the description of it, differing in nothing but this, that the haire groweth auer the backe like other beasts, falling backward to his hinder partes, but forward toward his head, and so also it is affirmed of the *Aethiopian* Bul, which some saye is the *Rhinocerot*. They are bred both in *Lybia* and *Egypt*, and either of both countries yedeth testimony of their rare and proper qualities. In quantity it resembleth a Roe, hauing a beard vnder his chinne. His colour white or pale like milke, his mouth blacke, and some spots vpon his cheekes, his backe-bone reaching to his head, being double, broad, and fat; his hornes standing vpright, blacke, and so sharpe, that they cannot bee blunted against brasse or yron, but pierce through it readily.

Aristotle and *Pliny* were of opinion that this beast was *Bisulcus* and *Vnicornis*, that is, clouen-footed, and with one horne: The original of their opinion, came from the wilde one-horned goat, whereof *Schnebergerus* a late writer writeth thus: *Certum est omninoque dubium in Carpatho monte, versus Rusiam Translyuaniamq; reperiri feras similes omnino viciapris, exco. pto quod vnicum cornu ex media fronte enascitur, nigrum, dorso inflexum, simile omnino rupicaprarum cornibus*: that is to say, It is without al controuersie that there are wilde beasts in the mountaine *Carpathus* towards *Rusia* and *Translyuania*, very like to wilde goates, except that they haue but one horne growing out of the middle of their heads, which is blacke and bending backward like the hornes of wild goats. But the true *Oryx* is described before out of *Oppianus*, and it differeth from that of *Pliny* both in stature and hornes. *Aelianus* saith, that the *Orix* hath foure hornes, but he speaketh of the Indian *Orix* whereof there are some yearly presented to their king, and it may be both there and else where, diuersity of regions do breede diuersity of stature, colour, haire, and hornes. *Simion Cethi* affirmeth of the *Muskat* that it hath one horne, and it is not unlikely that he hath seene such an one, and that the *Orix* may be of that kind.

But

But concerning their homes, it is related by *Herodotus*, *Pollux*, and *Laur. Valla*, that there were made instruments of musicke out of them, such as are *Citherns* or *Lutes*, vpon whose bellies the Musicians played their musicke, by striking them with their hands, and that those beasts were as great as Oxen, and al this may be true, notwithstanding wee haue shewed already that they are as big as Roes, for *Plinie* speaking that by relation or by sight, it is likeli that he had seene a young one.

There be also Sea-beasts called *Oryges* and *Orca*, and there is in *Egypt* an *Orix* which at the rising of *Canis Syrius* or the little Dogge is perpetually sorrowfull, and for this cause the *LYBIANS* do mock the *EGYPTIANS* for that they fable; the same day that the little Dogge riseth, their *Orix* speaketh. But on the contrarie themselves acknowledge, that as often as the said starre ariseth with the sunne, al their goates turne to the East, and looke vpon it, and this obseruation of the Goates, is as certaine as anie rule of the *Astronomers*. The *LYBIANS* affirme more, that they doe presage great store of raine, and change of weather.

Plutarch Elianus.

The *Egyptians* also say, that when the Moone commeth neare to the East, they looke very intently vpon her, as vpon their sufferaign Goddesse, and make a great noise, and yet they say they doe it not for her loue, but for her hate, which appeareth by knocking their Legges against the ground, and fastening their eyes vpon the earth, like them which are angry at the Moones appearance: And the selfe same thing they do at the rising of the Sunne.

For which cause the auncient Kings had an obseruer, or one to tell them the time of the day, sitting vpon one of these beasts, whereby very accurately they perceiued the sun rising; and this they did by turning their taile against it and emptying their bellies, for which cause by an *Orix* the *Egyptians* discipher an impure or Goddesse wretch: for seeing that all creatures are nourished by the Sunne and Moone, and therefore ought to reioyce at their appearing, onely this filthy wretch disdaineth and scorneth them.

The reason why they reioyce at the little Dogge-starre is, because their bodies doe perceiue an euident alteration of the time of the yeare, that cold weather and raine are ouerpassed, and that the vapors of the warm Sun are now descending vpon the earth, to cloth it withall manner of Greene and pleasant hearbs and flowers.

There is another kind of *Orix* which according to *Columella*, was wont to be impaled among *Deere* and *Harts*, the flesh whereof was eaten, and vsed for the commodity of his Maister: This was impatient of cold. It grew til it was foure yeares old, and afterwarde through age decreased, and lost all naturall vigor.

But to returne to the *Orix* extended, from which we haue digressed; their Hornes whereof we late spake, are not onely stronge and sharpe like the Horne of the *Vnicorne* and the *Rhinocerot*, but also solide, & nothollow like the hornes of *Harts*. The courage and inward disposition of this beast, is both fearefull, cruell and valiant, I meane fearefull to men and beasts, but fearelesse in it selfe: For saith my Author; *Neg. enim canis latratum timet, neg. apri effrenescens feritatem, neg. tauri mugitum refugit, neg. pantherarum strilem vocem, neg. ipsius Leonis vehementem rugitum horret, neg. item hominum robore mouetur, ac saepe robustum venatorem occidit*: That is to say, He feareth not the barking of the Dogge, nor the foaming wrath of the wilde Boare, he flyeth not the terrible voyce of the Bull, nor yet the mournefull cry of the Panthers, no, nor the vehement roaring of the Lyon himselfe, and to conclude, he is not moued for all the strength of man, but many times killeth the valiantest hunter that pursueth him.

When he seeth a Boare, a Lyon, or a Beare, presently he bendeth his hornes downe to the earth, whereby he conformeth and establisheth his head to receiue the brunt, standing in that manner till the assault be made: at which time hee easily killeth his aduersary, for by bending downe his head, and setting his hornes to receiue the beast, he behaueth himselfe as skilfully as the hunter, that receiueh a Lion vpon his speare. For his hornes do easily runne into the breasts of any wilde beast, & so piercing them, causeth the blood to issue, whereat the beast being moued, forgetteth his combat and falleth to licking vp his owne blood, and so he is easily ouerthrowne. When the fight is once begunne, there is none of both that may runne awaie, but standeth it out vntil one or both of them be slaine

to the ground, and so their dead bodies are many times found by wilde and sauage men. They fight with all, and kil one another, also they are annoyed with *LYNCS*, I meane the greater *LYNCS*: of the cruelty of this beast *Martiall* made this distichon:

*Martianarum non ultima præda ferarum
Sæuus Oryx, constat qui mibi morte canum.*

Oppress.
Plebe.
Abertus.

It is reported of this beast, that it liueth in perpetual thirst, neuer drinking by reason that there is no water in those places where it is bred, and that there is in it a certaine bladder of lickor, whereof whocuer tasteth, shall neuer neede to drinke. This beast liueth in the wilderness, and notwithstanding his magnanimous and vnresistable strength, wrath, and cruelty, yet is hee easily taken by snares, and deuices of men, for God which hath armed to take Elephants and tame Lyons, hath likewise indewed them with knowledge from a boue, to tame and destroy al other noisome beast.

Concerning the picture of this beast, and the lively visage of his exterior or outward parts, I cannot expresse it, because neither my owne sight, nor the the writings of anye credible Author, doth giue me sufficient direction to deliuer the shape thereof vnto the world, and succeeding Ages vppon my credit: and therefore the Reader muste pardon me heerein. I do not also read of the vse of the flesh or any other partes of this beast, but onely of the hornes as is already expressed, whereunto I may adde the relation of *Strabo* who affirmeth the *Aethiopians Sili* do vse the hornes of these beastes in warres instead of swords and speares: for incredible is the hardnes and sharpenes of them, which caused *Lu-*

*Et Getulus Oryx hebeti lautissima ferro
Cæditur.*

For althogh of the own length they are notable to match a pike, yet are they fit to be put vpon the tops of pikes, as well as any other artificial thing made of steell or yron, and thus I will conclude the story of this beast.

OF THE OTTER.



Here is no doubt but this beast is of the kind of Beuers, because it liueth both on the Water and on the land, and the outward form of the parts beareth a similitude of that beast. The Italians doe vulgarly call this beast *Lodra*, and the Latines besides *Lutra*, *Flumiatulus Canicula*, A Dogg of the Waters, and some cal them cats of the waters. The Italians besides *Lodra* call it also *Lodria*, and *Lontra*. The French *Vne Loutre*, or *Vnge Loutre*. The Sauoyans *Vne Lemre*; the Spaniards *Nutria*, and the Ilyrians *Widra*: the Græcians *Lutra*, because it shereth asunder the roots of the trees in the

bankes of the riuers. Some of the Græcians cal it *enhydrys*, although properly that beea snake liuing in the Waters, called by *Theodorus* and *Hermolaus*, *Lutris*. *Albertus* calleth it *Luter*, and *Anadræ* for *Enhydrys*. Also *Boatus* by *Syluaticus*, and the Græcians cal filthy and thicke waters *Lutrai*; for which cause, when their Noble ancient Women went to bathe themselves in water, they were bound about with skinnes called *Oan Lontrida*, that is, a sleepe skin vsed to the water. The French men call the dung of an OTTER *Esprauie de loutres*, the steppes of an OTTER *Leise Marches*, the whelpes of an OTTER *Cheaux*, by which word they call also the whelpes of Volues, Foxes, and Badgers.

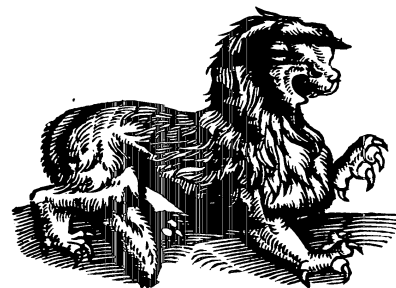
Although they be a kind of Beauer as we haue saide already, yet they neuer goe into the Sea, and they abound almost in all Nations, where there are riuers or fish-pooles, as namely in *Italy*, *France*, *Germany*, *Heluetia*, *England*, and *Scandinauia*. Likewise in all *SAR-* *MATIA*, in the bay of *BORISTHINES*. They are most plentiful in *ITALY*, where the River *PADVS* is ioyned to the sea. Also they abound in *NAPLES*. Their outward forme is most like vnto a BEAVER, sauing in their taile, for the taile of a BEAVER is fish, but the taile of an OTTER is flesh. They are lesse then BEAVERS, some compare them vn-

of the nature
of the nature
of the nature

Stephanus
Pliny.

the places
where they
abound

Marshall.



toe ear, and some vnto a Fox, but I cannot consent vnto the Fox. They are bigger then a cat and longer, but lesse then a Fox, and therefore in my opinion they are well called dogs of the water. They excede in length, for in *Smethia* and all the Northern riuers they are three times so long as a Beauer. They haue a rough skin, and the haire of it very soft and nere, like the haire of a Beauer, but different in this, that it is shorter and vnequal, also of colour like a Chest-nut, or brownish, but the Beauers is white or ashe colour. It hath very sharp teeth, and is a very biting beast, likewise short legs, and his feet and taile like a dogs, which caused *Belonius* to write, that if his taile were off, he were in all parts like a Beauer, differing in nothing but his habitation. For the Beauer goeth both to the salt waters, and to the fresh, but the Otter neuer to the salt.

Although it liue in the waters, yet it doth not sucke in water, but aire; that is, it doth not breath like fishes through the benefit of water, and therefore it maketh his dens near the water, wherein also they are wont to bring forth their young ones: They make their dens so artificially euen as the Beuer, with bowes, and tprigs, or sticks, couching together in excellent order, wherein he stireth to keepe him from wetnesse. It hunteth fishes, and although it breatheth like another foure-footed-beast, yet will it remain a great while vnder the water without respiration, for the greedinesse of fishes it runneth many time into nets which are set by men in waters to take fish, whereinto being entered, it is suffocated for want of breath, before it can sheare asunder the nets and make way for himselfe to come out.

For in the hunting of fish it must often put his nose about the water to take breath: it is of a wonderfull swiftnesse and nimblenesse, in taking his prey, and filleth his den so full of fishes that he corrupteth the aire, or men that take him in his den: and likewise infecteth himselfe with a pestilent and noysome sauour, whereupon as the Latins say of a stinking fellow; he smels like a Goat, so the Germans say of the same; He smels like an Otter. In the winter time he comes out of the caues and waters to hunt vpon the land, wher finding no other fooode, he eateth fruits, and the barke of trees. *Belonius* writeth thus of him, he keepeth in pooles and quiet waters and riuers, terrifieng the flockes of fish, and driuing them to the bank-sides in great number, to the holes and creekes of the earth, where hee taketh them more copiously, and more easie: but if he want prey in the waters, then doth he leape vpon the land, and eate vpon greene hearbs: he will swim two miles together against the streame, putting himselfe to great labor in his hunger, that so when his belly is full, the current of streame may carry him downe againe to his designed lodging.

The females nourish many whelps together at their vdders, vntill they be almost as big as themselves, for whom the hunters search, as for the dams among the leaues & boughes which the ouerflowings of waters in the winter time, haue gathered together and laide on heapes. It is a sharp-biting-beast, hurtfull both to men and dogs, neuer ceasing or loosing hold after he hath laid his mouth vpon them, vntill hee make the bones to cracke betwixt his teeth, whereupon it was well said by *Olaus Mag.* *Lutra mordaces quadrato ore*. Otters are most accomplished biters.

It is a very crafty and subtil beast, yet it is sometimes tamed, and vsed in the Northern parts of the world, especially in *Scandinauia* to driue the fishes into the fisher mens nets: for

Olaus.

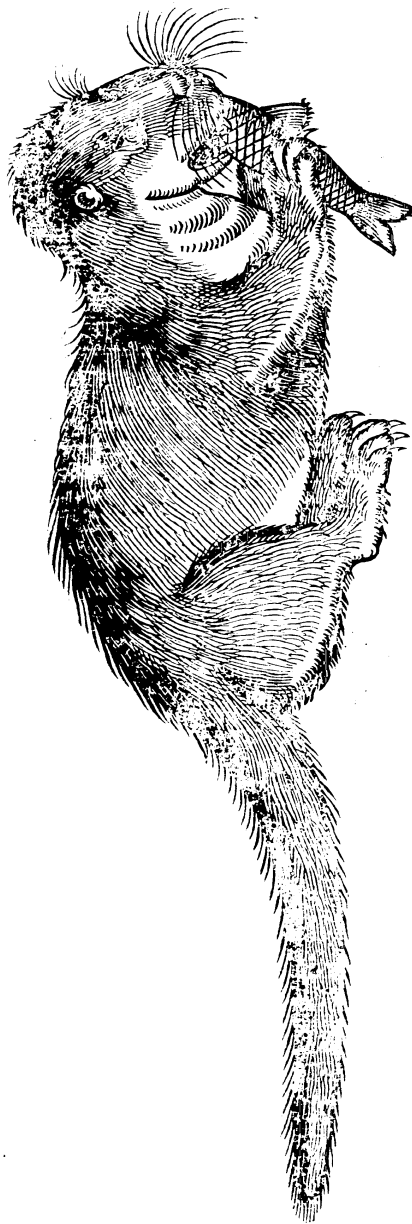
The severall
parts.

The framing
of their den,

His prey and
foode.

Agricola.

Albertus.



Tracing of
the body of
Otters.

for so great is the sagacity and science of smelling in this beast, that he can directly winde the fishes in the waters a mile or two off, and therefore the Fishers make great advantage of them, yet doe they forbear his use because he deuoureth more then needeth, for he is neuer so tamed that he forgeteth his old rauening, being tamed, on the lande he is very full of sport and game. I maruaile how it came into the writers heads to affirme, that the Beauer constraineth the Otter in the winter time, to trouble the water about her taile, to the intent it may not frize, which opinion we haue confuted already in the discourse of the Beauer, for herein I agree with *Albertus*. *Fiber fortior est lutra, & acutius suis dentibus, quapropter eam vel expellis, vel occidis.* The Beauer is much stronger then the Otter, hauing also most sharp teeth, and therefore either expelleth her out of the waters, because they liue both vpon one kind of food, or else destroys her: where fore it is vnreasonable to beleue that he preferueth her to keepe his taile from freezing. The flesh of this beast is both cold and filthy, because it feedeth vpon stinking fish, and therefore not fit to be eaten. *Tragus* writeth that this notwithstanding is dressed to bee eaten in many places of Germany, and I hear that the *Carthusian* Fryers or Monkes (whether you wil) which are forbidden to touch al manner of flesh, of other foure-footed beasts, yet they are not prohibited the eating of Otters. These Otters are hunted with speciall Dogges, called Otter-Houndes, and also with speciall instruments called Otter-speares, hauing exceeding sharp points: for they are hardly taken, and beasts doe not willingly let vpon them, specially in the waters: when they feele themselves to bee wounded with the speare, then they come to land, where they fight with the dogs very irefully, and except they be first wounded, they forsake not the waters: for they are not ignorant how safe a refuge the Waters are vnto them, and how vnequall a combat they shall sustaine with men and dogs vpon the lande, yet because the cold water anoyeth their green wounds,

therefore they spin out their liues to the length of the thread, chusing rather to die in vorments among dogs, then to die in the waters. There is a kind of *Asa* called *Benicys*, a strong heerd which being hung in a linnen cloth near fish-ponds, driueth away al Otters & Beuers. The hair of the skin is most soft, neither doth it leese his beauty by age; for which cause also

for that no raine can hurt it when it is well dressed, it is of great price and estimation, and is sold for seuen or eight shillings: thereof also they make fringes in the hems of garments, and face about the collers of men and Womens garments, and the skinne of the OTTER is farre more pretious then the skinne of the BEAVER; and for this cause the SVETIAN merchants do transport many into MOSCOVIA and TARTARIA for clokes and other garments.

Thereof also in *Germany* they make caps, or else line other caps with them, and also make stocking-soles; affirming that they bee good and wholsome against the Palsie, the megrim, and other paines of the head. The bloud of an OTTER is prescribed against the swelling of the Nerues. The Liuer dried in an Ouen against the bloody-fluxe, and against the collick being drunke in wine. The stones are also prescribed to be giuen against the falling sicknesse and all paines in the belly. And thus much for the OTTER.

There be certaine beasts which are kinds of OTTERS, which because they liue in the Waters, and yet being vnknowne to vs in England, I haue thought good to expresse them in this place by their Greeke and Latine names. In the first place that which the Græcians call *Latax*, broader and thicker then an Otter, and yet liueth in the Waters or else goeth to the waters for his food, yet breatheth aire and not water like Otters. The haire of this beast is very harsh, betwixt the similitude of a Sea-Calf and a Hart, and it hath also strong and sharp teeth, wherewithal in the night season they there asunder final boughes and twigs: It is called also *Fastoz*, *Lamyakyz*, and *Noertz*.

There is another called *Satyrion*, and *Fassuron*, and *Chebalus*, whose skin is black, and very pretious and very much vsed for the edging of the best garments, these liue also in ponds, lakes, and still waters.

There is a third kinde called *Satherium*, *Kacheoboon*, and *Kachyneen*, and *Martarus*, hauing a white throate, and being as bigge as a Cat; and finally vnto these may be added *Poreos*, a foure-footed-beast liuing in the Waters in the Riuer *Isther*: And *Mesolus* another foure-footed-beast liuing in some Ryuers of INDIA, being as big as a Calf.

Of the Panther, commonly called a Pardall, a Leopard, and a Libbard.

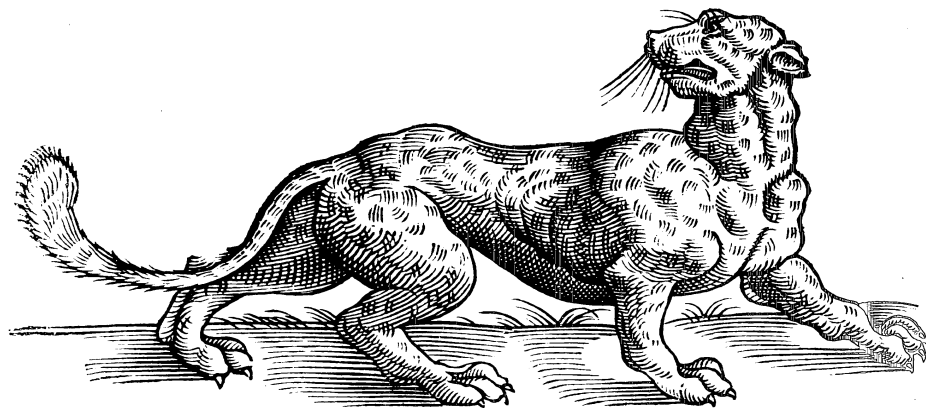


Here haue beene so many names deuised for this one beast, that it is growen a difficult thing, either to make a good reconciliation of the authors which are wed to their feueral opinions, or else to define it perfectly and make of him a good methodicall History: yet seeing the greatest variance hath arisen from wordes, and that which was deuised at the first for the better explication and discription of it hath turned to the obscuracion and shadding of the truth, I trust it shall be a good labour to collect out of euery writer that which is most probable concerning this Beast, and in the end to expresse the best definition thereof wee can learne out of all.

First of all therefore for as much as all the question hath arisen from the Greeke and Latine names, it is most requisite to expresse them, and shew how the different construction began. The Græcians do indifferently call it *Pardalis*, *Pardalis*, and *Panther*, the Latins *Panthera*, *Pardalis*, *Pardus*, and *Leopardus*, and these names are thus distinguished by the learned. *Pardalis* they say signifieth the male, and *Pardalis* the female, and also *Panthera* among the Latins for the female, and *Pardus* for the male, and these are vnderstood of a simple kind without commixture of generation. *Leopardus* the *Lepard* or *Libbard*, is a word deuised by the later writers, compounded of *Leo* and *Pardus*, vpon opinion that this beast is generated betwixt a *Pardall* and a *Lyon*, and so indeede it ought properly to be taken, if there be any such. *Pliny* is of opinion that *Pardus* differeth from *Panthera* in nothing but in sexe, and other say that betwixt the *Lyons* and the *Pardalles* there is such a

The feueral
names of
Panthers.

con-



confused mixed generation as is betwixte Asses and Mares, or Stallions and Asses, as for example, when the Lyon couereth the Pardall, then is the Whelp called *Leopardus*, a Leopard or Libbard, but when the Pardal couereth the Lionesse, then is it called *Panthera* a Panther.

In this controuersie the Hebrew and Arabian names which are generally indifferently translated Panthers or Libbards, doe take vp the strife and almost end the controuersie, for *Namer* in Hebrew, and *Alphec* or *Alphed* in Arabique, are so translated both in holy scripture, and also in *Anicen*, as may appeare by these places following *Esa. 11. Habisobis Lupus cum agno, & (Namer) Pardus, cum hedo acubabit.* That is to say, The Wolfe shall dwell with the Lambe, and the Pardall, Libbard, and Panther, shall lye with the Kid. So in the vision of *Daniel* chap. 7. among the foure beasts coming out of the Sea, the prophet seeth *Namer* a Leopard. In the 13. *Revela.* of *S. Iohn*, he seeth another beast rising out of the sea, hauing ten hornes, and hee saith it was like *Pardaler*, which *Erasmus* translateth *Pardo*, a Leopard. *Jeremy 5. Pardus (Namer) uigilat super ciuitatem eorum, ut omnes inde egredientem discrepat.* That is, a panther or Pardal watcheth at the gates of the City, that he may teare in pieces euery one that cometh forth. *Falsus sum eis sicut Leo, & sicut Pardus (sicut Namer) directus ad viam suam.* For *Namer* in that place the Grecians translate *Pardalis*, a Pardall. In the 13. *Jeremy* *Simutare potest Aethiops pellem suam, aut Pardus maculas suas, & vos poteritis bene facere, cum didiceritis malum.* If the Blackamoore can change his skin, or the Leopard his spots, then may you do wel which haue learned to do it. *Canticles 4. Coronaberis de vetrice Siner, & hermon, de cubilibus Leonem de montibus Pardorum.* That is, Thou shalt be crownd fro the top of *Siner* and *Hermon*, from the dens of the Lyons, and the Mountains of the Leopards. Now according to *Brocardus* the Mountaine of the Leopards is distant from *Tripolis* in the holy land two leagues. *Rasis & Anicen*, two Arabians doe call the Panther and Leopard by one name, *Alpheth*, or *Alphit*, so that by comparing all these together the Panther, Pardall, Libbard, and Leopard, are but one beast, called by diuers names. For the farther manifesting heereof, it is good to examine, what is said of the Pardal and Leopard in particular, that so hauing expressed that, it may be cleare by the discourse succeeding, that there is no difference betwixt them and the Panther, or very small. First of all therefore it is said of the *Pardus*, that it differeth not from the Panther but onely in sexe, and that the skin hath receiued a naturall tincture of diuers spots. *Aristotle* writeth thus of it, *Cutis chameleonis distincta maculis ut Pardalia.* The skin of the *Chameleon* is spotted like a Pardals, and in the relation of *Lampridius*, where hee sheweth how *Nelagabiles* was wont to shut vp his drunken friendes: *Cum Leonibus, Leopardus, & ursis, ita ut experge facti in cubiculo eodem Leones, uel os Pardus cum lace, uel quod est gravis nocte inuenierent, ex quo plerique ex animati sunt;* and so forth:

By

By which words it is apparant that those which in the first place he calleth *Leopards*, in the last place he calleth *Pardals*, and the onely difference betwixt the Leopard, Pardall, and Lyon, is that the *Leoparde* or *Pardal* haue no manes: and therefore they are called *ignobiles leones.* *Isidorus*, and *Solinus* write in this maner: *Pardus secundum post Panthera est genus varium ac velocissimum, & praeceps ad sanguinem, saltem enim ad mortem ruit, ex ad uulterio Pardus & Leonis, Leopardus nascitur, & tertiam originem efficit.* That is to say, the Pardal is the next kind to a Panther, being diuers coloured & very swift, greedy after blood, and ketcheth his prey by leaping: the *Leopard* is bred betwixt the Pardal and the Lionesse, and so that maketh a third kind, by which testimony it appeareth, that these names make three severall kinds of beasts, not distinct in nature but in quantity, through commixture of generation.

The greatest therefore they call Panthers, as *Bellunensis* writeth. The second they call Pardals, and the third least of all they call *Leopards*, which for the same cause in England is called a Cat of the Mountain. And truly in my opinion, vntill some other can shew me better reason I will subscribe hereunto, namely that they are all one kinde of beast, and differ in quantitie onely through adulterous generation. For in *Affrick* there is great want of waters, and therefore the Lyons, Panthers, and other beasts doe assemble themselves in great numbers together at the running riuers, where the Pardals, and the Lyons doe engender one with another: I meane the greater Panthers with the Lyonesses, and the greater Lyons with the Panthers; and so likewise the smaller with the smaller, & thereby it cometh to passe that some of them are spotted, and some of them without spots.

The Pardal is a fierce and cruell beast very violent, hauing a body and mind like rauening birds, and some say they are ingendred now and then betwixt dogs and Panthers, or betwixt leopards and dogges, euen as the *Lycopanthers* are ingendred betwixt wolues and panthers. It is the nature of these pardals in *Affrick* to get vp into the rough and thicke trees, where they hide themselves amongst the boughes and leaues, and doe not onely take birds, but also from thence leape downe vpon beasts and men when they espie their aduantage, and all these things doe belong vnto the panthers.

Concerning the Leopard the word it selfe is new and lately inuented, for it is neuer found among any of the auncients before *Iulius Capitolinus*, or *Spartianus*. *Syluaticus*, maketh no difference betwixt *pardalis* and *Leopardus*, and the Italians generally call a *pardus* *Leopardo*, and neuer *pardo*, except some of the Poets, for breuitie sake in a verse. The leopard is like to a Lyon in the head and forme of his members, but yet he is lesfer and nothing so strong, by the sight of a leopards skinn *Gesner* made this description of the beast.

The length (saith he) from the head to the taile, was as much as a mans stature, and halfe a cubic. The taile of it selfe three spans and a halfe, the breadth in the middle three spans, the colour a bright yellow distinguished into diuers spots, the haire short and molle.

The price of the skin was about fise nobles or fortie shillings, for they differ in price, according to the regions out of which they are brought, they which come furthest are sold dearest, and they which come lesse way are sold cheapest. It is a wrathfull and an angry beast, and whensoever it is sicke it thirsteth after the blood of a wilde cat, and recovereth by sucking that blood, or else by eating the dung of a man. Aboue all other things it delighteth in the *Camphorey tree*, and therefore lieth vnderneath it, to keepe it from spoile, and in like sort the panther delighteth in sweet gums and spices, and therefore no marvel if they cannot abide garlick, because it annoyeth their sense of smelling: And it is reported by *S. Ambrose*, that if the wals of ones howse or sheep-coat be anointed with the iuice of Garlick, both panthers and Leopards will run away from it, but of this matter we shal saie more afterwards.

The Leopard is sometimes tamed, and vsed in stead of a Dog for hunting, both among the *Tartarians* and other Princes, for they carry them behinde them on Horsebacke, and when they see a Deere or Hart, or conuenient prey, they turne them downe vpon them suddainly, who take them and destroy them; yet such is the nature of this beast, as also of the *Pardall*, that if hee doe not take his prey at the fourth

G g

Baytus.

Pliny.

Of the Leopard.

Albertus.

A more exact definition of Pardus and Leopard.

or fiftiump, he falleth so angry and fierce, that he destroyeth whomsoever he meeteth, yea many times his hunter. Therefore the hunters haue alwaies a regard to carry with them a lambe or akid, or some such liue thing, wherewithall they pacifie him after he hath missed his game, for without blood he will neuer be appeased: and thus much shall suffice to haue spoken of the difference betwixt *Panthers*, *Pardals*, and *Leopards*, and their seuerall names in Greeke and Latine, from whom almost all nations doe deriue their denomination, for the Italians call it *Leopard*, the French *Leopard*, and *Lyopard*, the Germans *Leppard*, and *Lefarad*, and *Pantherthier*, the Spaniards *Leonpard*, & *Leopardo*. The Illyrians *Leuhart*, the Caldeans *Nimra*, and some make no difference betwixt this and the Arabian Wolfe: The reason of the Greeke word *Pardalis*, or *Pordalis*, (for they signifie both one) seemeth to me in most probabilitie to be deriued from the Hebrew word *Pardes*, signifying a Garden, because as colours in a Garden make it spotted and render a fragrant smell, so the *Panther* is diuers coloured like a Garden of sundry flowers, and also it is said to carry with him a most sweete saour whither soeuer he goeth, and therefore in auncient times they made their Iuory tables standing vpon pictures of *Panthers*, whereof *Iuuenall* writeth thus in one of his Satyres.

*Olim ex quauis arbore mensa fiebat
At nunc diuitibus cenandi nulla voluptas
— nisi sustinet orbes.*

*Grande ebur & magno sublimis Pardus biatu
Dentibus ex illis quos mittit porta Hyenes
Iam nimios capitig, graues, &c.*

For the same cause *Pardalis* was the name of a notable Harlot, for as the *Panthers* by their sweete smells drawe the beastes vnto them and then destroy them, so also doe harlots decke and adorne themselves with all alluring prouocations, as it were with inchaunted odors, to drawe men vnto them, of whom they make spoyle and rapine: There is a pretious stone also called *Lapis Pantherus* brought out of India, whereupon if a man looke before the Sunne rising he shall see diuers colours, namely, blacke, red, Greene, russet, purple, and rose colour, and they say it hath as many vertues as it hath colours, but I list not to follow the name any further.

The Countries breeding *Panthers* are *Abasia* in the kingdom of *Melacha*, in the *Ile Sumatra*. Likewise in *ASIA*, especially *Syria*, for there are none in Europe, all *Affricke* ouer they are plentiful, as in *Lybia* and *Mauritania*, where abound al store of wilde beastes. Likewise beyond *Catadupa*, for *Apollonius* and his companions saw there many *Lyons* & *Panthers*. In *Arabia* the furthest part, namely the promontory of *Dyra* towards the south, are the strongest *Pardals* of the world, as saith *Strabo*: Likewise in the *Mediterranean* region beyond *Barygaza* toward the South, vnto *Dachinabades*, and towards the East are al sorts of wilde beastes, both *Tygres* and *panthers*: (and *Diodorus* writeth) that in that part of *Arabia* ioyning vpon *Syria*, there *Lyons* and *pardals* are both more in number and greater in quantity then in *Lybia*.

Also it is said by *Volateranus* and *Gyllius* that the panther of *Lycia* and *Caria* are verie long, but yet weake and without carriage, being not able to leape farre, yet is their skin so hard as no yron can pierce. Betwixt the riuer *Ganges* and *Hiphasis*, *Apollonius* saw many *panthers*. The Indians also breed many and make them tame, and *leopards* do liue in the woods of *BARBARIA*.

It is apparant by that which is already saide, that the *Panther* is the name of the greater *pardall*, and the *Leopard* of the lesser, which the *Arabians* call *Alnewer*, and *Alfhead*, *Alkemer* is bigger then a *Linx*, but like a *Leopard*, hauing greater and sharper nailes and teete, blacke and terrible eies, and therefore stronger, fiercer, and bolder then the *Leoparde*, for it setteth vpon men, and destroyeth them. *Oppianus* describeth both kinds in this manner. There are (saith he) two kindes of *pardals*, a greater and a lesser, the greater are broader backt, and bigger in quantity, the lesser being lesse in quantity, but not inferior in strength: both of them haue the same shape and colour of body, except in their taile: for the greater *pardall* hath the lesser taile and the lesser the greater: either of them haue

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solid and sound thighs, a very long body, bright seeing eies, the Apples whereof do gliſter vnder their eye-lids, which are gray and red within like to burning coales, their teete pale and venomous, their skin of diuers colors, yet bright and pleasant, the spots standing like to many black eies vpon it, Thus far *Oppianus*. Such skins are oftentimes solde in the marts of Europe which are brought in bundles twenty or thirty together, and it is not to be forgotten, which *Volateranus* citeth out of *Aelianus*, that there is in this kind of *pardals* a beast called *Bitis*, not vnlike to the vulgar *Leopards* in al parts, except that it wanteth a taile; & they say that if this beast be scene by a woman, it will instantly make her to be sick; but to proceed to the residue of the parts of these beastes, we must remember that which *Aristotle* writeth in his physiognomy; as is recorded by *Adamantius*: *Leo perfectissimam maris adeam pro se fert Pardalis vero feminam formam exprimit crucibus tantu exceptis, quibus ad succedendum fortiter utitur*, that is to say: Among all beastes the *lyon* doeth most resemble the male, and the *pardall* the female, except in the legs which the vſeth to take her prey.

It hath a little face, a little mouth, little eies, somewhat white, plaine, and not much hollow, a long forehead, eares rather round then smooth or broad, a necke very long and slender, the brest nor wel set out with ribs, because they are small, the backe long, the buttockes and thighes very fleshy, the partes about the small of the belly or loines are more smooth, lesse hollow and bunchy; the colour diuers, and the whole body in articulate, & not well compounded for the outward sight: and it is to be remembered (saith *Carden*) that all rauening beastes are like a *Car*, as *Lyons*, *panthers*, *Linces*, and *pardals*, for they haue in common the length and strength of their claws, beautiful party coloured skins, a litle head and round face, a long taile, nimblenes of body, and wildnes of nature, liuing vpon the meat they get in hunting.

The *Persians* call a *pardall* *Barbaek*, and *Sealiger* describeth it thus. In his red or yellow haire he is like a *Lyonesse*, but set with diuers blacke spots both in length and bredth, as if they were painted. It hath a browne face, asperfed with blacke and white, and it is to be remembered, that as other beastes are either all blacke, or all red, or all white, or all of one colour by nature, so also it is natural to *pea-cockes* and *panthers*, to haue diuers colours in them, for there are in *Hircania* *panthers* with litle round spotted like eies, both blacke, white, blew, and green, as both *Solinus* and *Claudius* testifie, which caused *Martial* to write thus;

Picco quod inga delicata collo pardus sustinet.

There is a land called *Terra cremonum* inhabited by the *Troglodites* and *Sarazens* in *Lybia*, where the vper face of the earth is compared vnto the *panthers* skin, because through the heat of the sun it is burned, and died as it were into diuers colors, so that ye shall see diuers spots of white, black, and green earth, as if it wer done of purpose by the hand of man. The teete of the *panther* are like sawes, as are also a *Dogs* and a *Lyons*: theyr tongue of such incredible sharpenesse, that in licking it grateth like a file.

The females haue foure vdders in the midst of their belly, the heart is great in proportion, because he is a violent beast, terifieng man. There are many fissures in their feet. Their former feet haue siue distinct claws or fingers, and their hinder feet but four, for litle ones among foure-footed-beastes haue siue fingers vpon their hinder feet: when they go, they hide their nailes within the skinn of their feet, as it were in sheaths, neuer bringing them forth but when they are in their prey, to the intent they should neuer be broken nor dulled. Their tails haue no long haire as the end like a *Lyons* or *Oxes*, and the *Leopard* hath a wider mouth then the *pardall*.

The female is oftener times taken then the male, the reason is giuen by *Volateranus*, because she is enforced to seeke abroad for her owne meate and her yoong ones. The place of their aboad is among the mountaines and woods, and especially they delight in the tree *Camphorie*. They rauē vpon flesh both birdes and beastes: for which cause they hide themselves in trees, especially in *Mauritania*, where they are not very swift of foote, & therefore they giue themselves to take *Apes*, which they attaine by this pollicy: when they see the *apes*, they make after the, who at their first approching climbe into the tops of trees, & there sit to auoyd the *Panthers* teete, for she is notable to follow the fo he, but yet

Ggg 2

the

The names
in other Lan-
guages.

Fauv.
Syluarius
Albertus
Dartonian
Countries of
Panthers.

Leo Affric.

The seuerall
parts of Pan-
thers.

Albertus
Flory.

Aristotle.

The food of
Panthers.

she is more cunning then the Apes, and therefore diuifeth more shifts to take them, than where nature hath denied hir bodily power, there she might supply that want by the gifts of the mind. Forth therefore shee goeth, and vnder the tree where the Apes are lodged, she lieth downe as though she were deade, stretching out her limbes, and restraining her breath, shutting her eyes, and shewing all other token of expiration. The Apes that sitte on the toppes of the Tree behold from on high the behaviour of their aduersary, and because al of them wish her dead, they more easily beleue that which so much they desire, & yet dare not descend to make tryall. Then to end their doubt, they chuse out one from among them all, whom they thinke to be of the best courage, and him they send downe as it were for an espy, to certifie al the residue: forth then he goeth with a thousand feares in his mind, and leapeth from bough to bough with no great hast, (for dread of an ill bargain yet being come downe, dareth not approach nigh, but hauing taken a view of the counterfeite, and repressed his owne feare, returneth backe againe: After a little space he descendeth the second time, and commeth nearer the panther then before, yet returneth without touching him. Then he descendeth the third time, looking into his eyes, and maketh tryall whether hee draweth breath or no, but the PANTHER keepeth both breath and lims immouable, by that means imboldning the Apes to their owne destruction; for the spy-Ape sitteth down beside the Panther and stirreth not: now when those which are about in the tree, see how their intelliger abideth constantly beside their aduersary without harme, they gather their spirits together and descend downe in great multitudes, running about the panther, first of all going vpon him, and afterwards leaping with great ioy and exultation, mocking this their aduersary with al their apish toyes, and testifying their ioy for hir supposed death: and in this sort the Panther suffereth them to continue a great season, til he perceiue they are throughly wearied, and then vpon a sudden hee leapeth vpon alie againe, taking some of them in his claws, destroying and killing them with teeth and nailes, til he haue prepared for himselfe a rich dinner out of his aduersaries flesh. And like as *Vlysses* endeuored all the contumelies and reproaches, both of his maids and viues suiters, vntill he had a iust occasion giuen him of reuenge, so doth the Panther the disdainfull dealing of the Apes: whereupon came the proverbe, *Pardi mortem asinus lat, Thapaton pardaleos hypoerimetat*, against a cunning dissembling fellow, such a one as *Brutus* was, who counterfatted madnes that he might get the Empire.

So great is the loue of this beast to all spices and aromaticall trees, that they come ouer all the mountaine *Taurus* through *Armenia* and *Silia*, when the winds bring the fauor of the sweet gum vnto them, out of *Pamphilia* from the tree *Storax*: whereupon lyeth this story. There was a certaine panther which was taken by king *Arfaces*, and a Golden collar put vpon his necke, with this inscription: *Rex Arfaces deo Niseo*, that is, King *Arfaces* to the God *Bacchus*: for *Bacchus* was called *Nisey* of a citie *Nisa* in *India*. This Beast grew very tame, and would suffer himselfe to be handled and stroked by the hands of men, vntill the spring time that he winded the fauour of the Aromaticall trees, and then he would run away from all his acquaintance, according to his kind, and so at last was taken in the neather part of the mountaine *Taurus*, which was many hundred miles distant from the kings court of *Armenia*.

We haue shewed already how they loue the gum of *Camphorey*, watching that tree, to the end to preserue it for their owne vse, and indeed as *Aelianus* saith: *Admirabilem gratiam coloris suauitatem olet pardalis, quam bene olendi praestitam deuino munere donatam, cum sibi propriam plane tenet, tum vero cetera animalia eius hanc vni praeclare sentiant*: that is to say, the Panther or Pardall smelleth most sweetly, which fauor he hath receiued from a diuine gift, and doth not onely feele the benefit of it himselfe, but also bewray it vnto other beasts: for when he feeleth himselfe to be hungry and stand in need of meat, then doth he get vp into some rough tree, and by his fauour or sweet smel, draweth vnto him an innumerable company of wilde Goats, Harts, Roes, and Hinds, and such other beasts, and so vpon a sudden leapeth downe vpon them, when he espyeth his couenient time.

And *Solinus* sayth, that the sweetnesse of his fauor worketh the same effect vpon them in the open fieldes, for they are so mightily delighted with his spotted skin and fragrant smel, that they wil alwaies come running vnto him from all parts, struing who shal come nearest

nearest him to be satisfied with the sight, but when once they looke vpon his fierce and grim face, they all are terrified and turne away: for which cause the subtile beast, turneth away his head and keepeth that from their sight, offering the more beautiful parts of his body, as an alluring bayt to a mouse and destroy them: and from hence there are some which are of opinion, that he receiveth his name *Panthera*, of congregating together all kind of beasts to look on him, for *Pan* signifieth all, and *Ther* signifieth beasts. *Albertus* is of opinion that the report of the Panthers fauour or sweet smel is but a fable, because he saith it is written as a *Maximum* among Philosophers, that *Cetera animalia praeter hominem neg, suauiter neg, moleste odoribus affici*, that is: That no creatures (man excepted) can be said to smel either sweetly or lowely, and *Theophrastus* writeth: *Animal nullum penitus odoratem est nisi quis dixerit pardalim, belluarum censui bene olere*, that is: There is no creature that can be said to be so odoriferous, except the pardal seem to smel wel to the scents of other beasts: for it is certain that there be some fauours and smels which beastes do follow and refuse, being led thereunto onely for the choice of their meate: for by their noses they choose that which is conuenient & agreeable to their natures, but that they shold be drawn by any smels or fauours meerly, and for no other cause but the pleasure of the scents, as it is a reasonable partin man, so it is vnreasonable, to attribute the very same vnto a beast.

Yet heerein by the fauour of *Albertus* I discent from him, for it being granted which all men yeeld vnto, that either the spots of his skin, which seeme to be as many eyes as colours, or els the sweet fauour which commeth from him as the occasion of the beastes assembling about him; then it followeth that when he is from the earth and lodged in a tree, and so not visible to the eyes of the beasts, if then I say they assemble about the tree where in he is lodged, there is no cause to draw the beastes vnto him, but the attractive power of his sweet fauour: and what want of reason can it be iustly deemed to say that beastes loue sweet fauours, seeing both *Albertus*, and al other learned men that I know do confidently affirme, that many wilde beasts do forsake their meat to heare musick, and also the Badger doth forsake his owne den when he perceiue the Foxe hath emptied his belly therein.

Therefore I will conclude this point with admiration of the worke of the creator, to consider how wisely he hath disposed his goodnesse, and how powerfully hee communicateth the affections of his diuinity euen vnto brute beasts, who doth not distinguish them asunder onely by their outsidies and exterior partes, nor yet by their insides and qualities of their minds, but also by the ayre they draw in, and the fauour they send forth.

Among all kinds of Beastes the male is most couragious and fierce, except in Beares and panthers, for the female panther is more generous then the male. At the time of their lust, they haue very peculiar voices, which caused the poet to write thus:

Panther caurit amans, Pardus hiando felix.

At the sound of those voices other beasts come about them, as both Lyons, Lyonesses, Volues, and Thoes. They neuer bear about once, because when the young ones begin to stirre in the dams belly, and gather strength for birth, they canot carry the iust time of their deliuey, but teare out the womb or bag wherein they lie with the sharpnes of their nailes and therefore their dam is forced for the auoiding of pain to cast them forth of the womb both blind and deformed, which yet she nourisheth tenderly, but afterwards can neuer conceiue againe, by reason that her wombe is so torne with the claws of her first whelpes, that it is not able to retaine to perfection the receiued seed of the male.

Panthers liue together in flockes or heards, and greatly delight in their owne kind but in no other that I knowe, and therefore I wonder from what Author *Isidorus* wrote. *Panther omnium animalium amicus est excepto Dracone*; That the panther is friendly to al beasts except the Draggon. It was not in vaine that the poets feigned the Nurfes of *Bacchus* to be turned into panthers, and that they deuoured *Pentheus* because he railed vpon *Bacchus*: for as a Lyon doeth in most thinges imitate and resemble the very nature of man, so after the very selfe-same manner doeth the panther of a Woman, for it is a

Their loue
of spices.

The fauor or
smel of Pan-
thers.

Ariftole.
Politenicus.

Isidorus.

Their time
of lust.

Their loue
and hatred,
enemies and
friends

fraudulent though a beautifull beast, or (as *Adamantius* writeth) *Panthera ingenua mol-
lest, effeminatum, iracundum, in sidiosum, & frandulentum, timidum simul & audax, his
moribus corporis etiam formae respondit*: that is, The disposition of the Panther is wanton,
effeminate, outrageous, treacherous, deceitfull, fearefull, and yet bold: and for this oc-
casion, in holy scriptures it is ioyned with the Lyon and the Wolfe, to make vp the tri-
plety of rauening beasts: and therefore also we read, that the wisest among the EGYPTI-
ANS when they will signifie a cunning man couering the secret corruption and euil dispo-
sition of his mind, pretending good, and yet intending euill, they picture a PANTHER,
for we haue shewed already how hee doeth couer both his heade and his bodie to take his
prey.

This beast is neuer so tamed but that he saileth into his wilde fits againe. Their loue to
their yong ones is exceeding great, for if at any time while they are abroad to forage, they
meet with hunters that would take them away, they fight for them vnto death, and to saue
them from blowes, interpose their owne bodies, receiuing mortall woundes, but if they
find their young ones taken out of their denne in their absence, they bewaile their losse
with loud and miserable howling.

Demetrius the Phylosopher relateth this story of a Panther, that lay in the high waye
to meet with a man to helpe his young ones out of a ditch or deepe pit wherein they were
fallen, at length there appeared in his sight the father of *Philinus* a Phylosopher, who pre-
sently began to runne away as soone as he saw the beast, but the poore distressed Panther
rouled after him in humble maner, as though she had some sute vnto him, and took him
lightly by the skirt of his garment with one of her claws: the man perceiuing that shee
gaue sucke by the greatnesse of her Vdders hanging vnder her belly, beganne to take pi-
ty vpon her, and layed away feare, thinking that indeed which happened, that her young
ones were taken from her by one meanes or other; therefore he followed her, she draw-
ing him with one of her feet vnto the caue whereinto her young ones were fallen, out of
which he deliued them to the mother as ransom for his owne life, and then both shee
and the young ones did follow him reioycing, out of the danger of all beasts, and out
of the wilderness, dismissing him without all manner of harme, which is a rare thinge in
a man to be so thankfull, and much more in a beast: and vnto this story of their loue and
kindnesse to their young ones, I may adde another, woorthy to bee remembered out of
Aelianus.

A notable
Tome of a
Panthers
loue to his
companion.

There was (saith he) a man which brought vp a tame Panther from a whelp, and had
made it so gentle, that it refused no society of men, and he himselfe loued it as if it had bin
his wife. There was also a little Kyd in the house brought vp tame, of purpose to be giuen
vnto the Panther when it was growne to some stature or quantity, yet in the meane sea-
son the Panther plaied with it euery day: at last it being ripe, the maister killed it and layed
it before the Panther to be eaten, but he would not touch it, wherevpon he fasted till the
next day, and then it was brought vnto him againe, but he refused it as before, at last hee
fasted the third daie, and making great moane for meat, according to his vsuall manner,
had the Kyd laide before him the third time, the poore beast seeing that nothing would
serue the turne, but that he must either eat vpe his chamberfellow, or else his mayster
would make him continually fast, he ranne and killed another Kyd, disdainig to medle
with that which was his former acquaintance, yea though it were dead; heerein excellig
many wicked men, who doe not spare those that haue liued with them in the greatest fa-
miliarity and friendship, to vndoe and ouerthrow them aliue for the aduancement
of themselves.

The humes
of Panthers.

We haue saide already, that they most of all resemble Women, and indeed they are
enimies to all creatures. The Leopards of BARBARY do little harme to men that they
meet, except they meet them in some path waie where the man cannot decline the beast,
nor the beast the man, there they leape most fiercely into his face, and pull awaie as much
fleesh as they can laich hold vpon, and manie of them with their nailes do pierce the brains
of a man.

Leo. Afer.
Athenius.

They vse not to inuade or force vpon flocks of sheepe or Goats, yet where soeuer they
see a Doggeth they instantly kill and deuoure him. The great Panther is a terror to the dra-
gon

gon, and so soone as the Dragon seeth it, he flyeth to his caue. The lesser Panthers or
Leopards do ouercome Wolues being single, and hand to hand as we say, but by multi-
tude they ouermaister and destroy him, for if he endeouour to run away, yet they are swif-
ter and easily ouercome it.

There is also great hatred and enmity betwixt the Hyæna and the Panther, for in the
presence of the Hyæna, the Pardall dareth not resist, and that which is more admirable,
if there be a peece of an Hyænaes skinne about either man or beast, the Panther will ne-
uer touch it, & if their skins after they be dead be hung vp in the presence of one another,
the haire will fall off from the Panther, and therefore when the Egyptians would signifie
how a superiour was overcome by a superiour, they picture those two skinned. If any
thing be annointed with breath wherein a Cocke hath bene sodden, neither Panthers
nor Lyons will euer touch it, especially if there be mixed with it the iuce of Garlike.

Leopards are afraid of a certaine tree called *Leopardi arbor*, Leopards-tree. Panthers
are also afraid of the skull of a dead man, and runne from the sight thereof: yet it is repor-
ted that two yere before the death of *Francis* King of France, two Leopards, a male and
a female were let escape in France into the Woods, either by the negligence or the ma-
lice of their keepers, that is a male and a female, and about *Orleanse* tore in peeces many
men and Women; at last they came and killed a bride which was that day to haue bene
married, and after ward there were found many carcases of Women destroyed by them,
of which they had eaten nothing but onely their breastes: Such like thinges I might ex-
presse many in this place, whereby the vengeance of almighty God against mankind for
many sins, might seeme to be executed by the raging ministry of wilde, sauage, and vn-
gentle beasts.

For this cause we read in auncient time how the Senatours of Rome gaue lawes of pu-
nishment against them that should bring any Panthers into Italy, especially any Affri-
can beasts: and the first that gaue dispensation against those lawes was *Cneius Aufidius*
the peoples Tribune, who permitted them for the sake of the *Circensian* games: and
then *Seuerus* in the office of his ædility brought also in an hundred and fifty: After him
Pompey the great four hundred and ten, and lastly *Augustus* that euer remembered and re-
nowned Emperor, foure hundred and twenty. Thus lawes which were first made by great
men and good Senators, for the safety of the common-wealth, became of no great valew,
because as great or greater then the lawmakers, had a purpose to aduance themselves by
the practise of those things which law had iustly forbidden, for if those decrees had stood
effectually, as the victorious Champions had loste that part of their vaine tryumphes, so
many people had afterward bene preferred aliue, who by the cruelty of these beasts were
either torne in peeces, or else receiued mortall woundes.

It was not in vaine that the blessed martyr of Iesus Christ *Ignatius*, who was afterwards
torne in peeces by wilde beasts at Rome, did write thus in his epistle to the Roman Chris-
tians concerning his handling by the Roman Souldiers, as he was brought prisoner out
of Syria to Rome. *A Siria Roman vsq; cum bestijs depugno per terram & mare die nocteque
vinctus cum decem Leopardis, hoc est cum militari custodia, qui ex beneficijs deteriores sunt.*
From Syria (saith he) to Rome I haue fought with beasts, beeing night and day held in
bondage by ten Leopards, I mean ten Souldiers, who notwithstanding many benefits I
bestowed vpon them, yet do they vse me worse and worse: and thus much for the cruelty
of Panthers and Leopards.

We haue shewed already how they become tame, and are vsed in hunting, vnto which
discourse (somewhat out of the place) I will adde a true narration of two Panthers or
Leopards nourished in France for the kings, whereof one was of the bignesse of a great
Calfe, and the other of a great Dogge, and that on aday the lesser was brought forth for
the King to behold how tame and tractable he was, and that he would ride behinde his
keeper vpon a cloath or pillow being tyed in a chaine: and if a Hare had bene let loose
in his presence and he turned down to her, within a few iumpes or leapes he would attain
and take her. When the keeper was to take vp the Leopard againe, he did come to him
backward, least if he should see his face, he should leape vpon him and wound him, (for
as we haue said they are angry being chafed and are ready to flye into the Hunters face)
there-

The nature
of tamed
Panthers.

therefore he turneth his face away from him, and betwixt his Legges reacheth him a peece of bread or flesh, and so he gently taketh him into his chaine and callar againe, leading him away to his house, and as soone as the man was mounted the beast also knew his feate and leaped vp after him.

And the same party also related, that when as a Lyon was turned forth to a Bull, the Lyon very quietly without stirring lay downe and did no harme, or offer any violence or combat with the Bull: but afterward when as the two Leopards were turned forth to the same Bull, they instantly ran and tooke the Bull by the throate, and without all doubt they had strangled and pulled out his throate, (had not their keepers which had long chaines tyed about their Neckes in their handes) restrained and pulled them off againe. By this may be coniectured how great is the rage of the wild and vntamed Leopards and Panthers, seeing the tame and gentle are so cruell; and therefore the Lord in the prophets did most wisely compare the siege of the *Assirians* about *Ierusalem* to a Leopard, watching at the gates of the City to destroy all that came out thereat.

The taking
of Panthers.

Having thus discoursed of the nature, partes, kindnesse, loue, and hatred of these beastes in generall, it now followeth to expresse the best meanes to auoide and destroy them, that so we may not onely know our enemy but also learne the way to ouermatch and curbe him.

Dioscorides

There is a kind of Henbane which is called *Pardalianches* or Libbard bane which the inhabitants of *Pharmacus*, and the mount *Ida*, were wont to lay in the Mountaines for the destroyng of Leopards, Pardals, and Panthers. This Hearbe is not much known at this day, yet I take it to be the same which groweth in many places of France and *Sauoy*, and it is called *Tora*, by the roote thereof beaten to powder and stopped vp in flesh, not only beastes, but also Wolues and Swine, as wilde Boares are destroyed if they tast thereof, when the beast perceiueth himselfe poysoned, presently he seeketh for mans dung, for without that he cannot bee deliuered; wherefore the Hunters do also place neere vnto it some vessell of it hanging in a tree, with the mouth or way open that leadeth into it, wherinto the greedy beast leapeth, and being in, cannot get forth againe, but rather dyeth with hunger, or else is taken and killed, or else the vessell is hanged vp so high that the beast by straying himselfe to leape into it and get his desired medicine, (but all in vaine) spendeth out the time of his recovery til the poyson hath thoroughly corrupted his body, and euery part and member, for otherwise so great is the life, spirit, and stomake of this beast, that he will fight and not yeald to his aduersary, although his guts and intrals hang about his legs out of his belly.

Pliny.
Aristotle

Therefore the Panthers of *Hircania* do more often perish by poyson then by other violence of Swords, Speares, or Dogges: for by this poyson the beast many times falleth to such a loosenesse of his belly, and withall such a weakenesse thereby, that he is taken aliue. Likewise in *Armenia* there are certaine Fishes which are poyson to Lyons, Beares, Wolues, Lynces, and Panthers, the powder of this fish the inhabitants put into the sides and flesh of their Sheepe, Goates, and Kyds, without all harme to these beastes, but if the Panthers or any rauening beast come and deuoure any of those sheep so dressed, presently they die by poison.

When they are hunted and forced in the presence of the hunters, then they leape directly vnto their heades, and therefore the hunter taketh great care both of his standing and also of holding his speare, for if he receiue not the Panther in his leape and gore him to the heart, or else otherwise wound him mortally, he is gone, and his life is at an end. *Oppianus* also sheweth that he is taken as Lyons are, especially by these meanes following, for when the hunters perceiue the way or path which he vseth to his water, therein they make a deepe ditch (but not so great as they make for a Lyon) wherein they erect a wooden pillar or great post, vnto that they tie certaine engines, and withall a male little Dogge whose stones or tender coddies they bind with some string or cord, so as the young beast may whine and cry for paine, by which voice hee inuiterh and calleth the Panther to his destruction: For the greedy beast winding the voice of the Dogge, besirreth himselfe to meete with his desired prey or booty; at last finding the ditch and seeing the Dogge downe, he leapeth, where the enginstake present hold vpon him and destroy him, and so

he

he describeth the same meanes to take great fishes by the sight of little Fishes swimming in a net.

In hunting of wilde beasts the wary Wood-man must make good choice of his horse, not onely for the mettell and agility which are very necessary, but also for the colour, as we haue already exprest in the story of the Horse: for the gray Horse is fittest for the Beare, and most terrible to him, the yellow or fire colour against the Bore, but the brown and reddish colour against the Panther.

Oppianus

The Moores also vse other deuises to take Panthers and all such noy some beastes, they enclose in a house in a little house certaine rotten flesh, which by the fauour thereof when it stinketh, draweth the wilde Beasts vnto it: For they make a dore, or a gate of reedes vnto the said house, through which the filthy smell breaketh out and disperseth it selfe into the wide aire; presently the wilde beastes take it vp, and follow it withall speede they can, for there is not any muske or other sweete thing wherewithall men are so much delighted, as rauening beastes are with the fauour of carrion: therefore like an amorous cup it draweth them to the snare of perdition: for beside the rotten flesh, they erect many engins and vnauidable traps, to snare in the beast when he cometh to rauene.

The Christians of *Affricke* did institute a generall hunting of Leopards, inclosing the ends of the waies through which the beastes were to passe: The Leopard when he was stirred ranne too and fro distracted, because in all his passages he found Horse-men ready to resist him, neither left they any way for him to escape: at length wearied with many windings, turnings, and prouocations, the Horse-men might easily come vnto him and pearce him with their speares, but if it fortuned that the Leopard escaped, and brake away from the Hunters; then hee at whose corner he brake forth, was bound by ancient custome to make the residue a dinner or banquet.

Among the *Chaonians* there was a certaine young Noble man which loued a Virgin called *Anthippe*, the which two louers were walking together a good season in a Wood; It happened while they were there, that *Cichyrus* the Kings Sonne profecuted a Pardall in hunting, which was fled into that Wood, and seeing him, bent his arme against him and cast his Dart: the which Dart missed the marke and killed the Virgin *Anthippe*, the young Prince thought that hee had slaine the beast, and therefore drew neare on Horse-back to reioyce ouer the fall of the game, according to the manner of hunters; but at his approach he found it far otherwise, for in stead of the effusiō of the bloud of a beast, (that which was more lamentable) his right hand had shed the bloud of a Virgin: For when he came to them he saw her dying and drawing her last breath, and the young man held his hand in the wound to stanch the bloud: for sorrow whereof hee presently fell distracted in his mind, and ran his horse to the top of a sharp rocke, from whence he cast downe himselfe headlong and so perished.

The *Chaonians* after they vnderstood this feareful accident, and the reason of it, compassed in the place where he fell with a wall, and for the honor of their dead Prince builded a City where he lost his life, and called it *Cichyrus* after his owne name.

Their loue of
Wine.

Leopards and Panthers do also loue Wine about all other drinke, and for this cause both *Bacchus* was resembled to them, and they dedicated to him: *Bacchum tauro a simulant & Pardalis, quod homines ebrij belluarum istarum ingenia referant, & omnia violentius agant, quidam enim iracunda sunt Tauro rum instar, & pugnares ferij, ut Pardales*: saith *Plato* in his second booke of lawes; they resemble and compare *Bacchus* to a Bull, or Pardall, because drunken men in all their actions do imitate the disposition of these wilde beastes, both in their folly and violence: For some of them are wrathfull like Bulles, and some of them wild apt to fight, like Pardals: *Bacchus* was also called *Nebrides*, because he wore the skinne of a hinde-Calf, which is spotted almost like a Panther: and therefore a fearefull man, or a drunken, variable and inconstant man, is said to weare a skinne of diuers colours: but the chiefe cause why Panthers were dedicated to *Bacchus* was for their loue of Wine; for all writers doe constantly and with one consent affirme, that they drinke wine vnto drunkenesse: the manner and end thereof is eligantly described by *Oppianus* in this sort: When the inhabitants of *Lybia* do obserue some little fountaine arising out of the sand, and falling downe againe, (as in the manner of small springes which cannot encrease into

great

great rivers) whereat the *Panthers* and *Pardals* use to drinke early in a morning, before it be light. After they haue beene at their prey in the night time, the hunters come and poure twentie or thirtie pitchers of olde sweete wine into the saide fountaine, then a little way from it they lye downe and couer them selues with clothes, or with straw, for their is no shelter either of tree or bushes in that Countrey.

In the morning the *Panthers* ardently thirsting, and being almost dead for want of drinke, come vnto the same fountaine, and tasting of the wine drinke thereof great abundance, which presently falleth to worke vpon their braines, for they begin first of all to leape and sport themselves, vntill they be well wearied, and then they lye downe and sleepe most soundly, at which time the hunters that lye in waite for them, come and take them without all feare or perill: Thus farre *Oppianus*.

Use of their
parts.

Concerning the use of their seuerall partes I finde little among the auncientes, except of their skinner, for the foote-men and auncient souldiers of the *Moors*, did not onely weare them for garments, but also sleepe vpon them in the night time. The shepheards of *Ethiopia* called *Agriophagi* doe eate the flesh of *Lyons* and *Panthers*, although it be hot and dry.

The medicines of the Panther, or Leopard.

Alicena

If the skinner or hide of a *Leopard* being taken and dead be couered or laid vpon the ground, there is such force and vertue in the same that any venomous or poisonous serpentes dare not approch into the same place where it is so laid. The flesh of a *Panther* being roasted or boiled at the fire, and smelled by any one which is troubled with the palse, or shaking in the ioyntes, as also by them which are troubled with the bearing and continuall mouing or turning of the heart, is a very profitable and excellent remedy for the same.

Albertus

The same fat or sewet of a *Leopard* being mixed or mingled with the Oyle which proceedeth from the Bay-tree, and then mollified both together, and so annointed vpon any one which is troubled with the scurfe or Mangy, the scabs whereof doth cut or pierce the skinner, doth presently and without any grieve or paine cure the same. The twiggies of a Vine-tree being dryed and beaten into small dust or powder, and mingled together with the fat or grease of a *Leopard*, and so annointed vpon the face of any one who is grieved with akings and swellings thereon, will not onely cure and heale the same without any paine or sorrow, but also preserve the same free from blemishes in the time of healing. The grease also of a *Leopard* by it selfe, being annointed vpon the head of any one who doth shed or cast his haire or is troubled with the Foxes euill, doth immediately helpe and cure the same. The blood of a *Panther* being annointed vpon the vaines or sinewes of either man or woman who is grieved with any swelling or akings therein, is very profitable and curable to expell the same away. The braines of a *Leopard* being mingled with a little quantity of the water which is called a Canker, and with a little Iasmine, and so mixed together and then drunke, doth mitigate the paine or ach of the belly. The braines of the same beast being mixed with the iuyce of a canker & annointed vpon the genital of any man, doth incitate and stir him vp to lechery, but the marrow which cometh from this beast being drunke in wine doth ease the paine or wringing of the guts and the belly. The gall of a *Panther* being receiued into the body either in meate or drinke, doth instantly and out of hand kill or poyson him which doth so receiue it. The right stone of a *Leopard* being taken of a woman of a farre spent age, doth restore vnto her, her menstruell purgation being ceased, and doth make her to purge, if she doe hartely receiue his meate more often.

Rasis

Arsteus
Galien

Of

OF THE POEPHAGVS.



Here is a beast in India called *Poephagus*, because he feedeth vpon hearbes and grasse like a Horse, whose quantity he doth exceede double, for he is twice so big, his taile is most thicke and blacke, the haire whereof are thinner then the haire of a mans head: and therefore the Indian women make great account of them, for with them they binde vp their own haire, plating it, and folding it in curious manner, euery haire is two cubites in length, and vpon one roote twenty or thirty of them grow togither: this great beast is one of the fearefullest creatures in the World; for if he perceiue himselfe to be but looked at of

any body he taketh him to his heeles as fast as he can goe, and yet although his heart bee light his heeles be heauy, for saith my Author, *Magis studiose quam celeriter fugam peragit*. That is, He hath a good will to run apace, but cannot performe it: but if he be followed vpon good swift Horses, or with nimble Dogges, so as he perceiue they are neare to take him, and he by no means can auoyde them, then doth hee turne himselfe, hiding his taile, and looketh vpon the face of the hunter with some confidence, gathering his wits together, (yet in fearefull manner, as it were to face out his pursuer or hunter, that he had no taile, and that the residue of his body were not worth looking after: but while he standeth staring on his hunter, another cometh behinde him and killeth him with a speare, so they take off the skinner and the taile, and throw away the flesh as vnprofitable, for the other recompence their labour for their paines. *Volateranus* relateth this a little otherwise, and saith that the beast biteth off his owne taile, and so deliuereth himselfe from the hunter, knowing that he is not desired for any other cause.

Nicolaus Venetus an Earle, writing of the furthest part or prouince of Asia, which hee calleth *Macinnm*, and I thinke he meaneth *Serica*, because hee saith it lyeth betwixt the Mountaines of India and Cathay, there are a generation of white and blacke Oxen which haue Horses tailes, but reaching downe to their heeles, and much rougher. The haire whereof are as thinne as the feathers of flying Birds, these he saith are in great estimation, for the Knights and Horse-men of that Countrey doe weare them vpon the top of their lances and speares for a badge or cognifance of honor, the which I thought fitte to be remembred in this place, because I take them to bee either the same with these Indian beasts, or very like vnto them.

The



The Porcupine or Porcupine.

The severall
names.
The Porcus.

Can not learne any name for this beast among the Hebrewes, and therefore by probabilitie it was vnknowne to them: The Græcians call it *Acanthocircos* and *Hystrix*, that is, *for scosa*, a hairy, or bristly, or thorny hogge, for their quills which they beare vpon their backe, are called both *Pili*, *setæ*, *villosi*, *pinea*, *aculei*, and *spina*, that is, both haire, bristles, rough-haire, pins, prickles, and thornes. The Arabians call it *Adoldell*, and *Adualbul*, *adubul*, *adulbus*, and some *Aberba* which by *Auicen* and his *Glossographer*, is defined to bee *Montanus Ericinus* *habeus spinas sagittales*, an Hedghogge of the Mountaine, hauing quills or thornes vppon his back which he thootheth off at his pleasure. The Græcians at this day call it *Sanzscheros* which is deriued or rather corrupted of *Acanthocircos*. The Italians call him *Porco-spinoso* and *Histrice* or *Istrice*, without an Aspiration, the Spaniards *Puerco-espin*, the French *Porc espic*, the Illirians *Porcospino*, the Illirians *Morska swijnja*, imitating therein the Germans which call a Sea-Hogge *Ein Meerschwyn*: The Germanes in some places call it *Taran*, and in other places *Dornschweyn*, that is a Thorny-hogge, by a fained name in imitation of other Nations, and also *porcopick* following the Italians, Spaniards, French, English, and Illirians: I will not stand to confute them, who write that this beast is a Sea-beast, and not a beast of the land, nor yet those that make question whether it be a kind of Hedghog or not, for without all controuersie as the Arabians, *Pliny*, *Albertus*, *Bellonius*, and other doe affirme, the vulgar Hedghog is *Ericinus Sylvestris*, and the Porcupine *Ericinus Montanus*.

These are bred in INDIA and AFRICKE, and brought vp and downe in Europe to be seene for mony: Likewise about the City *Cassim* in TARTARIA, by the sight of one of these it appeared that it was three foot long, the mouth not vnlike to a Hares, but with a longer slit or opening: so also the head of the same similitude: the eares like to the eares of a man: The forefeete were like the feete of a Badger, and the hinderfeete like the feete of a Beare, it hath a mane standing vp in the vpper part right or dire& but hollow or bending before: Vpon the bunches of his lips on either side of his mouth, their growth forth long blacke bristles. The generall proportion of his body is like a Swine, and they neuer exceede the stature of a Swine of halfe a yeare old.

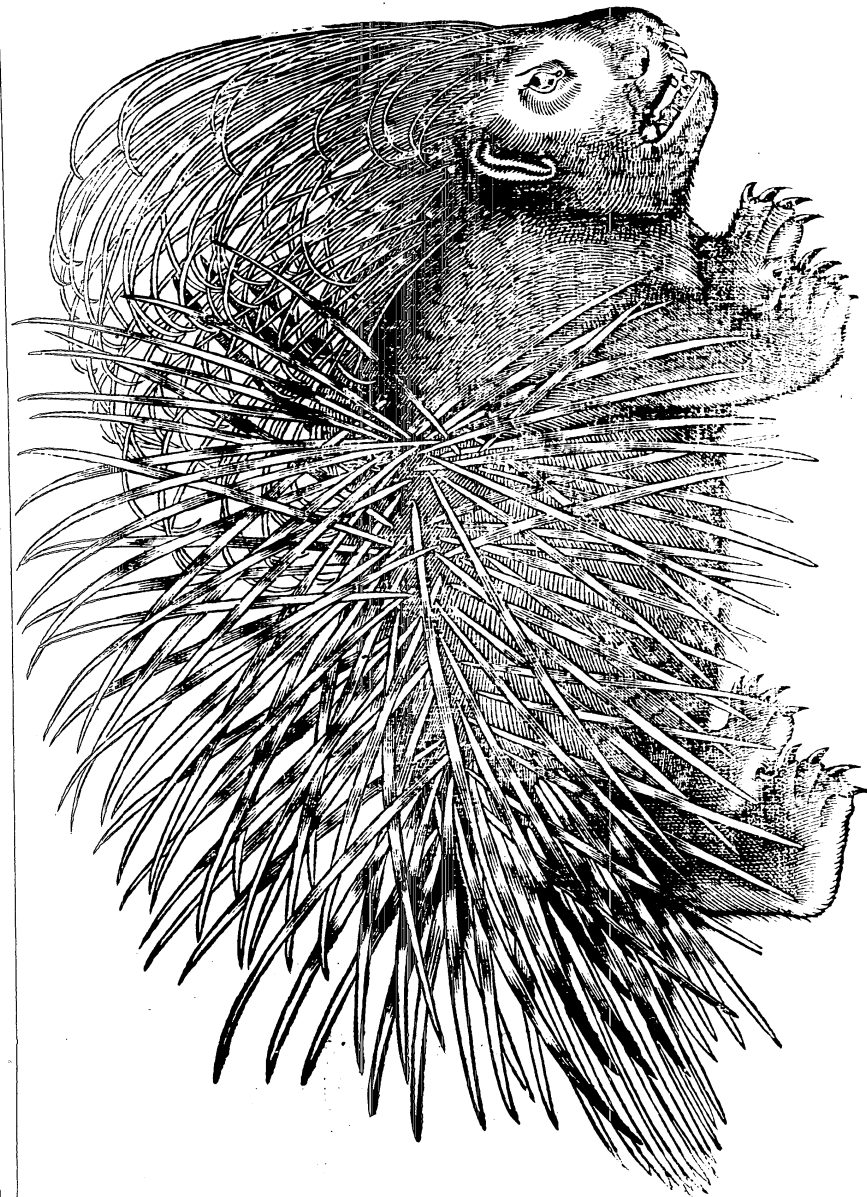
The quills &
speares.

The foure foremost teeth hang ouer his lips, and that which is most admirable in him, the quills or thornes growing vpon his backe in stead of haire, he vseth for hands, armes, and weapons.

They first grow out of his backe and sides, which are of two colours, that is partly black and partly white, which whensoever he pleaseth, he moueth to and fro like as a Peacode doth his taile: they grow in length two, three, or foure hands breadths, they stand not in any confused order of colours, but in well formed and distinguished rankes, being sharp at the points like a knife: When they are hunted the beast stretcheth his skin, and casteth the off, one or two at a time, according to necessity vpon the mouths of the Dogs, or Legs of the Hunters that follow her, with such violence that many times they stick into trees & woods wherefore *Solinus* writeth thus, and also *Paulus Venetus*: *Cum capiuntur spinis suis sepe homines, & canes ledunt: nam canes in eos prouocati adeo irritant feras illas ut simul commouentes terga sua, quibus spinæ inuisuntur vehementer commouant, atq; inuicem homines, & canes vibrent.* That is to say, When they are taken they many times hurt both Dogs and men, for when the Dogges being prouoked by them, runne vpon the backs which beare the quills, they are so far stirred, that they cast them off vpon al that stand near them, and therefore they figh flying.

The Hunters to saue their Dogges doe deuise engins and traps wherein to take them: beside the quills that grow vpon their backes, they haue also some vpon their heads and Neckes, which they never cast off, but keepe them on as a Horffe doth his mane. The

Pi.



Hhh

The den and
foode.

pilgrimes that come yearly from Saint *Iames* of *Compostella* in Spaine, doe bring backe generally one of these quils in their caps, but for what cause I know not. The pace of this beast is very slow and troublefome vnto it, and therefore it is hardly drawne out of his den, which it diggeth like a Badger, from which it neuer goeth farre, but feedeth vpon those things which are neare vnto it: It is a filthy beast, sinelling ranke because it liueth so much in the earth, being wilde it neuer drinketh, and I thinke it eateth Apples, roots, and rindes of trees, and peraduenture snailles, and such reptile creatures, but being tamed, it eateth all kinde of fruite, likewise bread, pycrust, and such thinges broken small. It drinketh also water, but aboute all other wine mingled with water: In the day time it sleepeeth and in the night time it waketh, by which we gather, that being wilde it feareth the light, and therefore trauelleth in the night time for his meat and living. It is a general liue creature, and begetteth other in his owne kinde: the female bearing the young ones in her belly, as long time as a Beare, that is thirtie daies; and also it hideth it selfe foure monethes in the Winter time like a Beare, but whether for cold or any other cause the Authors doe not expresse.

In my opinion for cold rather then for any other reason, although there be some that affirme it lyeth hid in the Summer time, and commeth abroad in the Winter time, contrary to the course of all other beasts, and therefore such a paradox doth want the testimony of some credible writers, which should affirme it vpon their owne experience, or else it were requisite to bring sufficient reasons to lead their Readers to beleue it, but neither of both is discharged by them and therefore it is safer for vs to follow *Aristotle* and *Pliny*, who hold the first opinion, then *Albertus* and *Agricola* who encline to the later. In all other things both of their lying hid, of their procreation, of the coming out of their caue and nourishing their young ones, they imitate the manners and conditions of Beares.

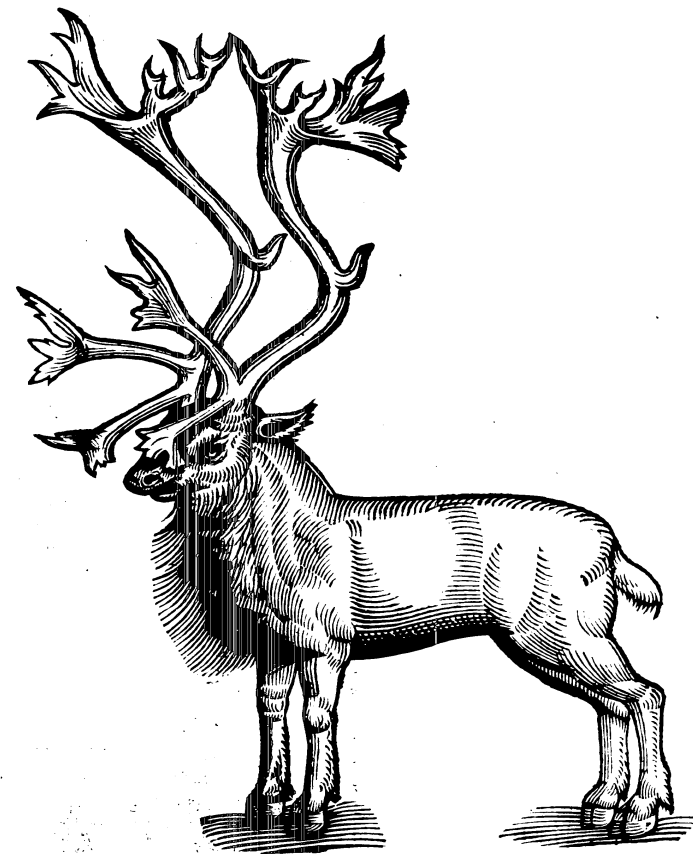
Concerning the vse of their parts I find none but onely of their quils, for with them it is said if men scrape their teeth they will neuer be loofe, likewise women were wont in ancient time to vse them for parting asunder their haire in the toppe of their crownes.

The vse of
the flesh and
other parts.

The flesh of this beast is like a hedg-hogs, neither very naturall for meate and nourishment, nor yet very medicinable: yet it is said to helpe a weake and ouerburthened stomacke, to procure loosenesse of the belly, and to diminish all leprosies and scabbed exulcerations and pustles: Being salted it is good against the drop sicke, and also very profitable as *Plinius* writeth to be eaten by them, that cannot containe vrine in their beds: yet the Gracians attribute no such qualitie vnto this, but to helpe the stomacke and loosen the belly they attribute to the sea-hogge, and against the leprosie scabs, and incontinencie of vrine to the hedg-hog, but peraduenture the saying of *Pliny* (*Quae de Hermiacis dicitur omnia tanto magis valebunt in Histricis*) leadeth them to attribute these things to the Porcupine. The powder of their quils burnt, drunk or eaten in meats or broth do promote and helpe conception: Thus saith *Ambrosius*, and herewithall I conclude this short discourse of the Hedg-hogge.



Of the Rayner, or Rainger.



This beast is called by the Latines *Rangifer*, by the Germans *Rein*, *Reimer*, *Raineger*, *Reinshier*, by the French *Raingier*, and *Ranglier*, and the later Latins call it *Reingus*. It is a beast altogether vnknowne to the auncient Gracians and Latins, except the *Machlis* that *Pliny* speaketh of be it: but we haue shewd already in the story of the Elk, that *Alces* and *Machlis* are all one. This beast was first of all discovered by *Olaus Magnus* in this Northerne part of the world, towards the poale Artique, as in *Norway*, *Suetia*, and *Scandinavia*, at the first sight whereof he called it *Raingifer*, quasi *Ramifer* because he beareth hornes on his head like the boughes of a tree. The similitude of this beast is much like to a Hart, but it is much bigger, stronger, and swifter. It beareth 3. orders or rowes of hornes on the head, as by the direction of *Valentinus Granus*, and *Benedictus Martinus* archeere expressed.

Of the several names.

The colour
and severall
parts.

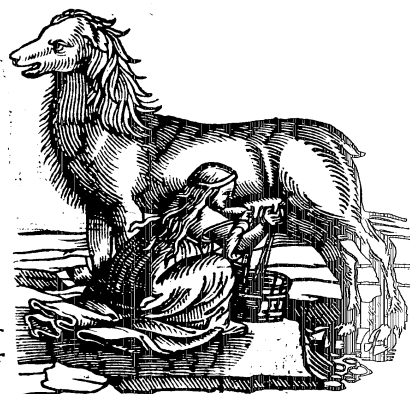
This beast chaungeth his colour, according to the time of the yeare, and also according to the quality of the place wherein he feedeth, which appeareth by this, because some of them are found to be of the colour of Asses, and shortly after to be like Harts. Their breed is full of long bristles, being rough and riged through the same. The legges hairy, and the hooves hollow, clouen, and moouable, which in his course he spreadeth abroad vpon the deepest snowes, without pressing his footsteppes farre into them: and by his admirable celerity he auoideth all the wilde beasts which in the vallies lie in waight to destroy him. He beareth very high and lofty horns, which presently from the root branch forth into two stems or pikes, I meane both the hornes severally into two, which again at the top diuerce themselves into pikes like the fingers of ones hand: In the middle of the 10 hornes there is a little branch standeth out like a knobbe, or as a huckle in the hinder part of a beasts legge, from thence againe they ascend vpon a great heighth, and doe grow broad at the toppe, where they are diuided like the palme of a hand.

The hornes are white, distinguished with long apparant vaines, differing both from the hornes of Elks, and the horns of Harts, from Elks in heighth, and from Harts in breadth and from them both in colour and multitude of branches: When he runneth he layeth them on his backe, for when he stands stil, the lowest branches comming forth of the roots of the hornes, do almost couer his face with these lower branches.

The vse of
their lowest
horns.

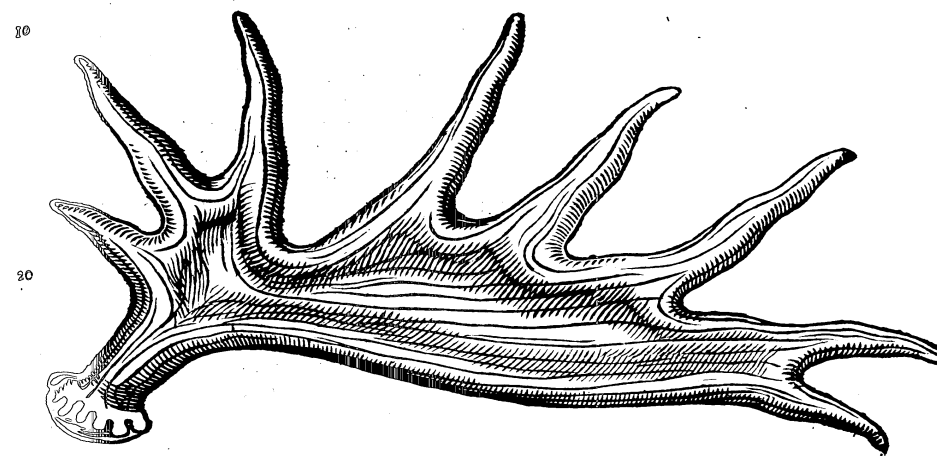
In the winter time when he is a thirst, and commeth to the frozen waters he breaketh the yce: being wilde he liueth vpon such fruits as he findeth in the woods, especially the 20 gum that commeth out of the Trees, and also the mosse that groweth vpon them, making himselfe shaddowed dens and resting places in the mountaines: but in the deepest colde weather he commeth into the Mountaines of *Norway*, towards *Mosberg*, and other hills. He is taken by the Countrey-people for priuate vses, for hee is profitable after he is tamed, both for the plow and trauales in iournies. The people called *Lappi* or *Lappones*, do vse them instead of horses and Oxen, for they haue a kind of Cart made in forme and fashion of a fishers boat, whereunto they ioyn these beasts to draw them, and the Carter hath a conuenient seat fitted for him on the forepart thereof, wherein he sitteth with his legs fast tyed to the cart, to the intent he be not cast off when the beast runs speedily he carrieth the raines whereby he gouerneth them in his left hand, and in his right hand a 30 staffe, wherewithall he susteineth the cart when it is in daunger of falling, and in this course they wil continue indefatigable twenty German miles a day, which is more then threescore English miles. At night when the beasts are vnyoaked, of their owne accord, without guide or leader they wil go to their feeding places, or accustomed stables. It is a very sociable creature, for they do liue together in heards about a thousand in a flock, wherunto it may be the Lord aluded in the 50. Psalm, when hee saide by the mouth of *Asaph*, *All the beasts of the filds are mine, and the flockes of thousands which run wilde on the hilles.*

The females want hornes, and their milke is the greatest part of foode to those Northerne people: they haue bin seene at *Auspurge* in *Germany* saddled and bridled, 40 for in their trauales they need not haue any prouender carrièd with them, for if ye come them out in the midst of the winter, they find certaine rootes and mosse vnder the snowes whereof they eat, and content themselves. Their best food is grasse. They are vsed both in *Musconia*, *Polonia*, *Bohemia*, *Scandinavia*, and *Massonia*, yet they can endure no heate, for being brought into *Bohemia* they dy.



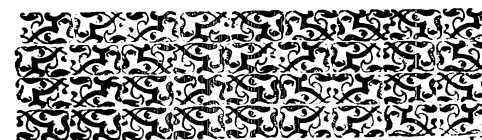
Their

Their cartes which they draw must be made with a sharpe edge at the bottome like a boat or ship as we haue said already, for they are not drawne vpon wheelles, but like draies and sleds vpon the earth. There was a *Laponian* which brought one of these into *Germany* in December, and he professeth he neuer felt so much heat of the Sun in al his life as hee did at that time, which is our coldest time in the yeare, and therefore how great is the cold which both men and beasts endure in that country.



The hornes of these beastes are to be seene both in *Berne* and at *Auspurge* in *Germany*; the feet are somewhat white, being rounder then a Harts feete, and more clouen or deuided, wherefore at sometimes one part of his hoofe may be seene vpon a stone, while the other part resteth vpon the earth, and in the vper part of the hoof where it beginneth to be clouen neare the legge, there is a certaine thicke skin or membrane, by vertue whereof the foote may be stretched in the diuision without harme or paine to the beast.

The king of *SVETIA* had ten of them nourished at *Lappa*, which he caused euery day to be driuen vnto the mountaines into the colde ayre, for they were not able to endure the heat. The mouth of this beast is like the mouth of a cow, they many times come out of *Laponia* into *Swetia*, where they are wonderfully annoyed with wolus, but they gather themselves together in a ring, and so fight against their enimies with their hornes. They are also in their owne naturall countrey annoyed with *Gulons*, and generally all beastes that liue vpon the spoile of flesh, are enemies vnto them, and desire to destroy and eate them. In their pace, both slow and speedie, the Articles of their legs make a noise like the creaking of Nuts. Their was one of these beasts giuen vnto the Duke of Saxony in the year of our Lord 1561. In *Scandinavia* they vse them for the carriage of mettels, drawing of 50 Chariots and riding, and the nerues of them when they are dead make bows, and for want of nailes, they do fasten planks and boords together.



Hhh 3 THE

OF THE RHINOCEROS.

A preface to
the three-
ving story.



WE are now to discourse of the second wonder in nature, namely of a beast every way admirable, both for the outward shape, quantity, and greatness, and also for the inward courage, disposition, and mildness. For as the Elephant was the first wonder, of whom we have already discoursed, so this beast next unto the Elephant filleth up the number, being every way as admirable as he, if he doe not exceede him, except in quantity or height of stature; And being now come to the story of this beast, I am hardly sorry, that so strange an outside, as by the figure you may perceiue, yealding no doubt through the omnipotent power of the creator, an answerable inside, and infinite testimonies of worthy and memorable vertues comprized in it, should through the ignorance of men, lyevnfolded and obscured before the Readers eyes: for he that shall but see our stories of the Apes, of the Dogs, of the Mice, & of other small beasts, and consider how large a treatise we have collected together out of many writers, for the illustration of their natures and vulgar conditions, he cannot chuse but expect some rare and strange matters, as much vnkowne to his minde about the storie of this Rhinoceros, as the outward shape and picture of him, appeareth rare and admirable to his eyes: differing in every part from all other beasts, from the top of his nose to the tip of his taile, the eares and eyes excepted, which are like Beares. But gentle Reader as thou art a man, so thou must consider since Adam went out of Paradise, there was neuer any that was able perfectly to describe the vniuersall conditions of all sorts of beasts, and it hath bin the counsell of the almighty himselfe, for the instruction of man, concerning his fall and naturall weakenesse, to keep him from the knowledge of many deuine things, and also humane, which is of birds and beasts, Fishes and fowle, that so he might learne, the difference betwixt his generation, & his degeneration, and consider how great a losse vnto him was his fall in Paradise; who before that time knew both God himselfe and all creatures, but since that time neither knoweth God as he should know him, nor himselfe as he shall know it, nor the creatures as hee did know then.

But for my part which write the English story, I acknowledge that no man must looke for that at my hands, which I haue not receiued from some other: for I would bee vnwilling to write any thing vntrue, or vncertaine out of mine owne inuention; and trust on every part is so deare vnto mee, that I will not lie to bring any man in loue and admiration with God and his works, for God needeth not the lies of men: To conclude therefore this Preface, as the beast is strange and neuer scene in our countrey, so my eye-sight cannot adde any thing to the description: therefore harken vnto that which I haue obserued out of other writers.

First of all that there is such a beast in the world, both Pliny, Solinus, Diodorus, Aelianus, Lampridius, and others, doe yeald erefrigable testimony. Heliogabalus had one of them at Rome. Pompey the great, in his publike spectacles did likewise produce a Rhinocerot (as Seneca writeth) When Augustus rode triumphing for Cleopatra, he brought forth to the people a sea-horse and a Rhinocerot which was the first time that euer a Rhinocerot was scene at Rome (as Caelius writeth.) Antoninus Pius the Emperor, did giue many gifts vnto the people, amongst which were both Tigers and Rhinocerots, (saith Iulius Capitolinus in his life.) Martiall also celebrateth an excellent epigram of a Rhinocerot, which in the presence of Caesar Domitian did cast vp a Bull into the aire vvith his horne, as if he had bin a tenyce ball, the epigram is this:

*O quam terribilis exarsit pronus in iram,
Quantus erat cornu, cui pila Taurus erat.*

Lastly to put it out of all question that there is such a beast as this Rhinocerot, the picture & figure here expressed, was taken by Gesner from the beast aliue at Lysbon in Portugale, before



before many witnesses, both Marchants and others; so that we haue the Testimony both of antiquity and of the present age, for the Testimony of the forme and fashion of this beast, and that it is not the inuention of man, but a worke of God in nature, first created in the beginning of the World, and euer since continued to this present day.

Concerning the name of this beast, the Græcians because of the horne in his Nose call him *Rhinoceros*, that is a Nose-horned-beast, and the Latins also haue not altered this inuention, for although there be many beasts that haue but one horne, yet is there none that haue that one horne growing out at their Nose but this alone: All the residue haue the horne growing out at their foreheades. There be some that haue taken this *Rhinoceros* for the *Monoceros* the *Vnicorne*, because of this one horne, but they are deceived, taking the generall for the speciall which is a note of ignorance in them, and occasion of error vnto others; yet it is better to take the *Rhinoceros* for the *Monoceros*, because there is nothing in the speciall which is not contained in the generall, according to the maxime of Lo gicke: *Nihil est quod specie, quod non prius fuit in genere*. And yet that is also absurd, considering that *Monoceros* is not onely a word of generality for all one-horned-beastes, but of particularity a name for the *Vnicorne*, whereby is ment the *Indian-Ass*, as we shall shew in the story of the *Vnicorne*.

This beast in the Hebrew is thought to be called *Reem*, or and *Karas*, and therefore *Munster* so translateth it. *Deutro. 33. Tauri decor eius, cornua Rhinocerotis, exornatus in eis ventilabit nationes ad summum vsq; terræ*. His beauty is like the beauty of a Bull, and his hornes like the hornes of a *Rhinocerot*, with the which he shall winnow the nations to the tops of the hills.

And *Tertullian* writing against the heretique *Praxeas*, doth so translate it. If a man compare together the Greeke word *Rhinoceros*, and *Reem*, and *Karas*, or *Rimma* and *Karas*, hee will easily thinke that either the Græcians haue ioyned together the two Hebrew wordes, as *Rhinoceros quasi Reem Karas*, or *Rimma Karas*, or else the Hebrewes haue parted asunder the Greeke word, for *Reem* and *Rimma* may very well come of *Rhino*, and *Karas* of *Keres*, yet heerein I leaue the Readers to their owne iudgment: The *Indians* call this beast in their tongue, *Scandabenermet*, as *Festus* writeth, but wee will leaue the name and come to the description of it.

In quantity it is not much bigger then an *Orix*: *Pliny* maketh it equall in length to an Elephant, and some make it longer then an Elephant, but withall they say it is lower, and hath shorter Legges. *Strabo* in his 16. booke speaking of the *Ethiopian* Region, neare India, calleth these *Rhinoceros* *Aethiopian* Bulls, and saith that they are bred onely in that Country, and by the relation of *Artemidorus* he writeth thus: *Outoi de microm apoelypoues ton elephanton oi rinokerotes, osper Artemidoros phesti, epi seiran, to mekei, kai per eorakenas phesti an Alexandria, alla schedon ti osoon to vpsi apogetou aph'emoon oruthentos*, &c. This is to say, The *Rhinoceros* are exceeded by the Elephantes in length, but in height they almost equall them, (as *Artemidorus* said) he saw by one that was at *Alexandria*, and the colour thereof was not like a Box-tree, but rather like an Elephantes, his quantity greater then a Bull, or as the greatest Bull, but his outward forme and proportion like a wilde Boares, especiallye in his mouth, except that out of his Nose groweth a horne, harder then any bones, which he vseth in stead of armes, euen as a Boare doth his teeth; hee hath also two girdles vpon his body like the wings of a Dragon, comming from his backe downe to his belly, one toward his necke or mane, and the other toward his loines and hinder parts. Thus far *Strabo*.

Whereunto we may adde the description of other parts out of *Oppianus*, *Pliny*, and *Solinus*. His colour like riade or barke of a boxe-tree, (which doth not differ much from an Elephant) and on his forehead there grow haire which seeme a little red, and his back is distinguished with certaine purple spots vpon a yellow ground. The skinn is so firme and hard, that no Dart is able to pierce it, and vpon it appeare many deuisions, like the shelles of a *Tortoise* set ouer with skales, hauing no haire vpon the backe. In like manner, the Legs are scaled downe to the hooues which are parted into foure distinct clawes, vpon his nose thei groweth a hard and sharp horne, crooking a little towards the crowne of his head, but not so high: flat and not round, so sharp and strong, *Vt quicquid impetierit,*

res, aut ventilet, aut perforet, & ferrum etiam & saxa transigat: saith *Oppianus* & *Aelianus* that is, whatsoeuer it is set to, either it casteth it vp into the aire, or else boreth it through though it be Iron or stones.

Eucherius saith that the *Rhinocerot* hath two hornes in his nose, but that is vtterly false, as you may see by the picture: Although *Martiall* seeme to expresse so much in these verses;

*Namq; grauem cornu gemino sic extulit vrsum
Iactat vt impositas Taurus in astra pilas.*

The *Rhinocerot* cast vp a Beare into the aire, euen as a Bull would do a ball which were layd vpon his two hornes: we shall not neede to apply *Gemino cornu* to the Bull, as *Politianus* doth, but rather take it figuratiuely for a strong horne, and if it must needs be literall, it is apparant by the picture that there is another little horne, not vpon the nose, but vpon the wither of the beast, I meane the top of his shoulder next to his necke, so that the error of *Eucherius* lyeth not in the number, but in the place, and that it may appeare that this horne is not a fained thing, *Pausanias* about two thousand yeare ago writeth thus; *Rhinocerotis in summo naso cornu singulare est, & aliud supra ipsum non magnum in capite nullum*. I do maruaile how it came to passe that men which can mocke and deride others cunningly should be called prouerbiually *Nisuti homines*, except the prouerbe were taken from the *Rhinoceros*, who by reason of his crooked horne is said to haue a crooked nose; for indeede a deformed nose is more subiect to derision then any other part or member of the body, which caused *Martiall* to write thus:

*Maiores nunquam rhonchi in ueneseq; seneseq;
Et pueri nasum Rhinocerotis habent.*

And therupon *Horace* also saith thus:

Naso suspendis aduoco.

Oppianus saith, that there was neuer yet any distinction of sexes in these *Rhinoceros*: for all that euer were found were males and not females, but from hence let no body gather that there are no females, for it were impossible that the breede should continue without females, and therefore *Plinius* and *Solinus* say, that they engender or admit copulation like Elephants, Camels, and Lyons.

When they are to fight they whet their horne vpon a stone, and there is not only a discord betwixt these beasts and Elephants for their food, but a naturall description and enmity: for it is confidently affirmed, that when the *Rhinocerot* which was at *Lisborne*, was brought into the presence of an Elephant, the Elephant ran away from him. How and in what place he ouercommeth the Elephant we haue shewed already in his story, namely, how he fastneth his horne in the soft part of the Elephantes belly. Hee is taken by the same meanes that the *Vnicorne* is taken, for it is said by *Albertus*, *Isidorus*, and *Alunnius*, that about all other creatures they loue Virgins, and that vnto them they will come be they neuer so wilde, and fall a sleepe before them, so being asleepe they are easily taken and carried away.

All the later Physitians do attribute the vertue of the *Vnicorns* horne to the *Rhinoceros* horn, but they are deceived by imitation of *Isidorus* and *Albertus*: for there is none of the auncient Græcians that haue euer obserued any medicines in the *Rhinoceros*. The *Indians* make bottles of their skins, wherein they put their *Lycion*, or *succum medicatum*, and therefore I wil conclude this story, with the riddle of *Fraunciscus niger* made vpon the excellency of the horne that groweth vpon the nose.

Dic mihi qua superis sint acceptissima dona,

Whereunto the answer is made in the next verse:

Principium nasi Rhinocerotis amant.



OF THE SHEEPE.



The several names.

The Hebrewes haue diuers names, whereby they signifie a sheep, & al that kind, as *Zon*, and *Zoneth*, for which the Septuagints do alwaies render *Probata*, sheep or little cattle. The Arabians *Genis*. The Chaldeans *Ana*. The Persians *Gospand*, also *Rachel* in Hebrew: the plurall whereof is *Rechelim* which signifieth sheepe: *Kebeſch*, and *Keſa*, or *Kibſa*, *Eſay* 53. *Tabel*, *Xcelamah*, that is a dombe ſheepe, where the Hebrewes haue *Rachel*, there the Chaldees tranſlate *Rachlak*. The Arabians *Akalak*. The Persians *Chomeſchanthu*. *Kebeſ* and *Kibſa* ſignifie a Sheepe, male and female vnder a year old, and *Aijl*, and *Eel* for a ſheepe aboue a year old male & female. In *Leuit*. 22. the Chalde tranſlateth for *Kebeſjamar*. The Arabians *Egel*: The Perſians *Bara*, and *Keſeb* in Hebrew is the ſame that *Kebeſch*. *Seh* alſo ſignifieth a ſheepe, although it be ſometime taken for a Lamb or Kid. Likewiſe *Thaleh* and *Theleh* *Eſa*. 40. ſignifieth a Lambe that ſucketh. And *Epiphanius* writeth, that by the ſame word the Hebrew Aſtronomers ſignified the ſigne *Aries* in the *Zodiacke*. The Sarazens at this day call a ſheepe *Ganeme*, and cattle *Garien*, and the dung of cattle *Hara Garien*. The Græcians call a ſheepe *Oijs*, and *Probaton*, the Latins *Ouis*, and by excellency *Pecus*, the Italians *Pecora*, the French *Brebis*, the Spaniards *Oueia*, the Germans *Schaff*, the Illirians *Ouecz*, or *Skop*. Theſe and ſuch like I might adde more concerning the names of this beaſt, and the abundance of the names thereof in the Hebrew tongue, is a notable teſtimony of the ſingular account which God himſelfe made of this beaſt. The Latins haue ſo honored it that after it they haue named many of their children, & ſtorie make mention of moſt noble and gallant men, ſo called. Such was *Quinius Camillus*, *Seuerus Quinius*, *Fabius Maximus Oniculus*, *Oilyens*, *Oileus Ajax*, *Oie*, the wife of *Charhippus*, and many ſuch other, if it were neceſſary to this ſtory to relate them, but I will not trouble the Reader with any ſuch vnnecceſſary circumſtances. I wil therefore firſt of all begin with a relation of the ſheepe of other countries, & ſo in the end make a more particular diſcouery of our owne at home. For the difference of regions do very much enlighten the diſcription or hiſtory of ſheepe. It is reported that about *Erythrea*, one of the Iſlands of the *Gades*, there is ſuch abundance of good paſture and hearbs ſo grateful to ſheepe, that if they be not let blood once in thirty daies, they periſh by ſuffocation, and that the milke of thoſe ſheepe yeeldeth no whey, wherewithall they make abundance of cheeſe, although they poure water into it. The herbage of that Iſland is dry, & yet profitable to catle and milch beaſts, and from thence came the originall of the fat catle of *Geryon*. The ſheepe of *Græcia* are leſſer then the ſheepe of *Egypt*, and the *Oues Pirrhica*, were like *Bones Pirrhica*, namely, of exceeding ſtature, which name was deriued from *pyrrhus* their maiſter and owner. Among the *ſſians* in India, their Rams are no greater then our Lambs, and *Acchylides* in his booke of huſbandry affirmeth, that the ſheepe of the Iſle *Chius*, are very ſmall, and yet their milke maketh very lawdable cheeſe. In Spain their beſt ſheepe haue black ſteeces: at *polemia* near the Alpes they are gray or hony-wooled in Asia and *Batica*, called *Erythrea*, they are red like *Roxes*, and from thence came the tearme of *Erythrea Oues*. At *Canuſum* the ſheepe are yellow, or Lion tawny, and ſo alſo at *Tarentum*. *Iſſria* and *Liburnia*, yeald ſheepe having wooll which is ſo coarſe and rough, that it may rather ſeeme to be haire then wooll, and therefore neuer fit for fine garments, nor for any other uſe, except by the ſingular art of ſpining in Portugal. And the like to this is the wooll of the ſheepe of *Piſcena*, and in *Egypt*, of which latter it is ſaid, that if it be dyed againe after it is thred bare, it will endure almoſt for euer. For the ancients (as *Homer* writeth) had the uſe heereof (although the thread were rough) in their workes of Tapiftry, and this was dreſſed diuers waies, for the French in Europe dreſſe it one way, and the *parthians* in Asia another way.

The ſheepe of *Apulia* gaue the name to *Lana Italica*, for excellent wooll, and yet was it ſhort and courtle, good for nothing but for clokes to ride in, and wear in rainy weather.

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vnto theſe I may adde the *Calabrian*, *Mileſian*, and *Areninean* ſheepe, yet in the dayes of *Varro* they couered their ſheepe with other ſkins to keepe the Wooll both from loſſe, and other infection, ſo that it might be the better waſhed, dyed, and prepared, for theſe were nourished moſt of all in houſes.

The French Sheepe about *Altimas*, and alſo thoſe that are ſcabbed or folded in the plain and barren fields of *Parma* & *Mutina*. The ſheepe of *Heluetia* feed in the tops of the Mountaines, whiles the Goates ſheepe beneath among the trees and gather fruits on the ſides of the hills. The Flemmiſh ſheepe haue a ſoft and curled haire.

There be in generall two kinds of Sheepe, one called *Tectum*, the other *Colonicum*, as if you would ſay houſe-ſheepe, and field-ſheepe, for the Græcian ſheepe which before we haue called *Tarentine*, and were alſo called *Terintine*, becauſe of their ſoft wooll liued in houſes, and they were alſo called *Feluxæ*, but the field-ſheepe hauing by nature a greater, courſer, and rougher haire, are ſuffered to lodge abroad in the fields.

Likewiſe the ſheepe of *Myletum* and *Attica*, and the region *Gadilonca*, reaching to *Armenia*, haue very ſoft and gentle wooll, which thing ſeldome cometh to paſſe in *Pontus* or *Capadecia*. In *Scotland* alſo in a place thereof, called by *Heſtor* *Boethius Butuguhania* are great ſtore of ſheepe, bearing good wooll, from whence almoſt all that country fetch their breed. The ſheepe of *Ethiopia* beare no wooll at all, but in ſtead thereof their haire is rough like Camels haire. Amongeſt the *Abidene*, and the *Beudiani*, both *Aelianus* and *Neomachus* the Sonne of *Ariſtotele* doe teſtifie, that all their ſheepe are blacke, and that there was neuer white ſheepe bred in thoſe Countries. In *Gortynis* their ſheepe are red and haue foure hornes: In the fortunate Iſlands of the red ſea all their ſheepe are white, and none of them haue crooked hornes. In *Beotia* there are foure Riuers which worke ſtrange effects vpon ſheepe after they drinke of them; namely, *Melas*, *Cephiſus*, *Penius*, and *Xanthus*. The ſheepe drinking of *Melas* and *Penius* grow black, of *Cephiſus* white, and yet *pliny* ſaith, that this Riuer cometh forth from the ſame fountaine that *Melas* doth. They which drinke of *Xanthus* grow red: I might adde hereunto another ſpeciall obſeruation of difference betwixt the ſheepe of *Pontus* and *Naxus*, for in *Pontus* they haue no gaule, and in *Naxus* they haue two gaules.

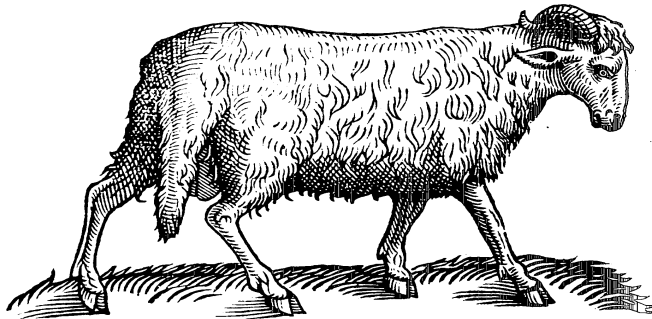
In ſome parts of India their ſheepe and Goates are as big as Affes, and bring forth 4. Lambes at a time, but neuer leſſe then three both ſheepe and Goates. The length of their tailes reacheth downe to their hinder Legs, and therefore the ſhepheards cut them off by the ſecrets, to the intent that they may better ſuffer copulation, and out of them being ſo cut off, they expreſſe certaine oile; alſo they cut aſunder the tailes of the Rams, the ends whereof do afterwards cloſe ſo nearely and naturally together, that there appeareth not any ſcar or note of the ſection. In Syria and India, the tailes of their ſheepe are a cubit broad.

There are two kinde of ſheepe in *Arabia*, which are diſtinguiſhed by the length and breadth of their tailes: the one ſort haue tailes three cubits long, by reaſon whereof they are not ſuffered to draw them on the ground for feare of wounding; and therefore the ſhephards deuife certaine engins of wood to ſupport them: the other kind of ſheepe haue tailes like the Syrian ſheepe. Al ſheepe that liue in hot and dry regions haue larger tailes, and harſher wooll, but thoſe that liue in the moyſt regions and ſault places, haue ſofter wooll and ſhorter tailes. There were two of the Arabian ſheepe brought into England about the year 1560. whoſe pictures were taken by *Dolfer Cay*, and therefore I haue expreſſed them in the page following with their deſcription.

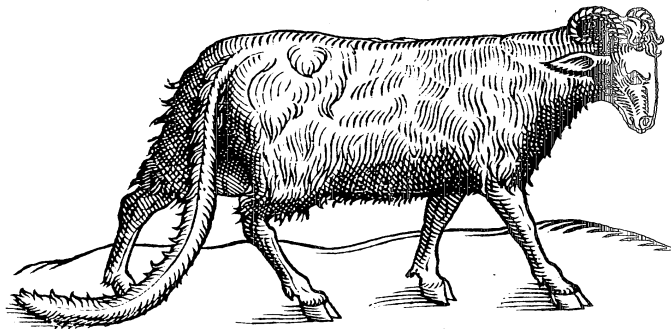
The



The Arabian sheepe with a broad taile.



The Arabian sheepe with a long taile.



The description of the Arabian sheepe.



His Arabian sheepe (said he) is a little bigger then our vulgar sheepe in England, but of the same wooll, figure of body, and colour, onely the thins, & forepart of their face, are a little red: the broad tail in the top was one cubit, but lower it was narrower, and like the end of a vulgar sheepes taylor. They being brought on ship-board into England, were taught thorough famine and hunger, to eat not onely grasse and hay, but flesh, fish, bread, cheese, and butter. Heroditus saith, that such kind of sheepe are no where found but in *Arabia*: the long-tailed sheepe he calleth *Macrokercos*, and the broad tailed sheepe *Platukercos*: yet *Leo A-* for saith, that these are of the African sheepe, for thus he writeth:
His arietibus nulli ab alijs discrimen est, præterquam in cauda quâ latissimâ circa servas quo cuiq, quo opimior est, crassior obtrigit, adeo ut nonnullis libras decem, aut viginti pendat, et sua sponte impinguntur. There is no difference betwixt these Rams and other except in their broad tail, which euermore as it grows in fatnes groweth in bredth, for if they fat of their owne accord, it hath bin found that the taile of one of these sheepe haue weighed ten or twenty pound, and not onely there, but also in Egypt, where they cram and feede theyr sheepe with Barly, Corne, and Bran: by which meanes they growe so fatte, that they are not able to stirre themselves, so that their keepers are forced to deuise little engines like childrens carts, whereupon they lay their tails when they remoue their beasts: and the same *Leo Afer* affirmeth, that he saw in Egypt in a towne called *Asiota*, standing vpon *Nubus*, a hundred and fifty mile from *Alcair*, a taile of one of these sheepe that weyghed four-score pound, and whilst he wondred at it, scarcely beleeuing that which his eyes saw, there were some present; that affirmed it to be an ordinary thing, for they said according as he writeth;

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se vidisse quæ semi ducentes libras expendissent: That is, they had seene some of them weigh a hundred pounds, and except in the kingdome of *Tunis* in Africk, and Egypt, there are none such to be found in all the world, and by it, it appeareth, that all the fatter of their bodies goeth into their tails. Among the *Garamants* their sheepe eate flesh and milke, and it is not to be forgotten which *Aristotle*, *Dionisius*, *Afer*, and *Varro* doe write, namely that all sheepe were once wild, and that the tame sheepe which now we haue, are deriued from those wild sheepe, as our tame goats, from wild goats; and therefore *Varro* saith, that in his daies in *Phrygia* there were flocks of wild sheepe, whereof as out of *Africa* & the Region of the *Gadits*, there were annually brought to *Rome* both males and females, of strange and admirable colours, and that his great Vncle bought diuers of them and made them tame: But it appeareth that these wilde sheepe or Rams were Malmions, of which we shall discourse afterwards: For wild sheepe are greater then the tame sheepe, being swifter to run, stronger to fight, hauing more crooked and piked hornes, & therefore many times fight with wilde Boares and kill them.

Flocks of wilde sheepe

The *Subus* doth also appeare to be a kind of wild sheepe, for after that *Oppianus* had discoursed of the sheepe of *Crete*, he falleth to make mention of the *Subus*, which he saith is of a very bright yellow colour like the sheepe of *Crete*, but the wooll thereof is not so rough, it hath two large hornes vpon the forehead, liuing both on the water and on the land, eating fish, which in admiration of it in the water gather about it & are deuoured, as we shall shew afterwards in his due place. The *Calus* also spoken of before & called Snake, seemeth to be of this kind, for it is in quantity betwixt a sheepe and a Hart. It hath no wooll, and when it is hunted, the hunters vse neither dogs nor other beasts to take it, but terrifie it with ringing of little bells, at the sound whereof it runneth to and fro distracted, and so is taken: And thus much I thought good to expresse before the generall nature of sheepe, of the diuers and strange kinds in other nations, that so the studious Reader, may admire the wonderfull workes of God, as in all beasts so in this, to whom in holy Scripture he hath compared both his Sonne & his Saints: and for as much as their story to be mingled with the others would haue beene exorbitant and farre different from the common nature of vulgar sheepe, and so to haue beene mixed amongst them, might haue confounded the Reader: It was much better in my opinion to expresse them altogether, & so to proceede to the particular nature of vulgar sheepe.

The generall parts of sheepe

And first of all the description of their outward parts: the sheepe ought to be of a large body, that so their wooll may be the more, which ought to be soft, deepe, and rough, especially about the necke, shoulders, and belly, and those that were not so the ancient Græcians called *Apokoi*, the Latins *Apice*, that is, peild sheepe, for want of wooll, which alwaies they did reiect as vnprofitable for their flocks: for there is no better signe as *Pliny* saith, of an acceptable breede of sheepe, *Quam crurium breuitas, & ventris vestitus*. The shortnesse of the legs, and a belly well cloathed with wooll.

The female is to be admitted to the male after two yeares old. Till they are five yeare old they are accounted young, and after seuen vnprofitable for breed. In your choise of sheepe euermore take those which are rough with wooll euen to their eies, without any baulde place vpon them, and those females which beare not at two yeare olde vterly refuse, auoid likewise party colored or spotted sheepe, but choose them that haue great eies, large tails, & strong legs: let them be yong also, & of breed, *Nam melior est ea ætas, quæ sequitur spes, quâ ea, quæ sequitur mors, et probata est progenies, si agnos solent procreare formosos*. saith *Petrus Crescen*: that is, that age is better which hope followeth, then that which death followeth: and it is a good breed of sheepe which bringeth forth beautiful Lambs. And concerning their wooll, it is to be obserued, that the soft wooll is not alwaies the best, except it be thicke withal, for Hares haue soft but thin wooll, and in sheepe it ought to be contrary, and therefore the most fearefull haue the softest haire, the sheepe of *Scythia* in the cold countries haue soft wooll, but in *Sauromatia* they haue hard wooll. *Florentinus* prescribeth that the fine wooll of a sheepe is not curled but standeth vpright, for hee saith, that curled wooll is easily corrupted or falsified.

The head of the sheepe is very weake, and his braine not fat; the hornes of the female

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arc

are weake if they haue any at al, for in many places they haue none, like Hinds, and in England there are both males and females that want hornes: And againe the Rams of England haue greater hornes then any other Rams in the worlde, and sometimes they haue foure or six hornes on their head, as hath bin often seene. In Affricke their male-sheepe or Rams are yeaned with hornes, and also their females: and in *Pontus* neither males nor females haue euer any hornes.

Their eies ought to be great, and of a waterish colour, and all beasts that want handes haue their eies standing farre distant on their heads, especially sheepe, because they had neede to looke on both sides, and because they are of a simple and harmlesse disposition, as we shall shew afterwards: for the little eie, such as is in Lyons and Panthers, betoken craft and cruelty, but the great eie simplicity and innocency. Their teeth stand in one continued row or bone, as in a horse, but in the vpper chap there are no foreteeth: the male having more teeth then the female.

There be some that write, that *Virgill* calleth sheepe *Bidentes*, because they haue but two teeth, but they doe it ignorantly, for we may read in *Seruius*, *Nigidius* and *Nonius*, that Boares are called *Bidentes*, and al beasts of two years old, for they were first of all called *Bidenes quasi Biennes*, by interposition of the letter D. according to other words, as we do not say *reire*, but *redire*, nor *reamare*, but *redamare*, nor *reargure*, but *redargure*, and so *Bidenis*, for *Biennis*, because sacrifices were wont to bee made of sheepe when they were two yeares old. If euer it happen that a sheepe hath but two teeth, it is helde for a monster, and therefore a sheepe is called *Ambidens*, and *Bidens*, because he hath teeth both aboue and beneath. The belly of a sheepe is like the bellie of a beast that chew the cud. The milke proceedeth from the ventricle or maw. The stons hang downe to the hinder legs. The females haue their vdders betwixt their thighes, like to Goats and Cowes: some of them haue galles, according to the ordinary custome of nature, and some of them haue none at al, for in *Pontus* where by reason they eat worne-wood they haue no gal. Likewise in *Calpis*: some we haue shewd haue two gals, and the Scythian sheep haue gals at one time and not at another, as *Aelianus* writeth for he saith in the verie cold Countries, when snow and winter covereth the earth, there sheepe haue no gals, because they keepe within doores and vse no change of meat, but in the summer when they go abroad againe to feed in the fields, they are replenished with gals.

There is a Region in Asia called *Scepis*, wherein they say their sheepe haue little or no melts. The raines of a sheepe are equal, and there is no beast that hath them couered with fat like vnto it. Sheepe are also apt to grow exceeding fat, for in the yeare 1547. there was a fat sheepe giuen to the king of France in *Pickardy*, whereof the inward hooes or cloues of his forefeet were growne to be as long as 8. fingers are broad, the toppes whereof were recurued backward like the hornes of a wilde goat. Concerning their tailles we haue spoken already, for the vulgar sheep haue hairy tailles like Foxes and wolues. And thus much shall suffice to haue spoken of their severall parts.

In the next place we are to consider the food and diet of sheepe, and then their inclination, and the vility that ariseth by them, and lastly the severall diseases with their medicines and cures. It is therefore to be remembred, that the auncients appointed Sheapherdes to attend their flocks, and there was none of great account but they were called sheapherdes, or Neat-herdes, or Goat-herdes, that is *Bucolici*, *Opiliones*, and *Aepoli*, as we haue shewd already in the story of Goats: and the Gentiles do report, that the knowledge of feeding of Oxen and sheepe came first of all from the Nimphes, who taught *Aristaeus* in the Island of *Co*. The Gracians therefore call a shepherd *Poimem*, that is a feeder, of *poimainem* to feed; and the poets also vse *Poimantor* for a shepherd, and the shepherds Dogs that keepe the flocke from the wolfe, *Pominitay kunes*, for the sheep being not kept well, be overcome by the VVolves, according to the saying of *Virgill*:

Nam lupus insidias explorat ouilia circum.

And *Onid* likewise saith:

Incusloditum captat ouile Lupus.

The whole care therefore of the shepherd must be, first for their foode, secondly for their folde, and thirdly for their health, that so he may raise a profitable gaine, either to

himselfe or to him that oweth the sheep. To begin with the food. Their diet doth not much differ from Goats, and yet they haue some things peculiar which must now be expressed. It is good therefore, that their pastures and feeding places looke toward the sun setting, and that they be not driuen ouer far or put to too much labour: for this cause the good sheapherd, may safely feed his sheep late in the euening, but not suffer them to go early abroad in the morning. They eat all manner of hearbs and plants, and sometimes kill them with their bitings, so as they neuer grow more. The best is to giue them alwaies greene meate, and to feede them vpon land salowed or plowed to be sowne with corne: and although by feeding them in fat pastures they come to haue a softer wooll or haire, according to the nature of their food, yet because they are of a moyst temperament, it is better so feede them vpon the salt and short pasture: for by such a dyet, they both better liue in health, and also beare more pretious wooll.

In dry pastures they are more healthy then in the fenny, and this is the cause why it is most wholesome for them to keepe in plowed groundes, wherein they meete with many sweet and pleasant hearbs, or else in vpland meadowes, because all moysture breedeth in them rottenesse: he must avoid the woods and shadowy places euen as he doth the fens, for if the sun come not vpon the sheepes food, it is as hurtful vnto him as if he picked it out of the waters: and the sheapherd must not thinke that there is any meate so gratefull vnto his cattle, but that vse and continuance will make them to loath it, wherefore he must provide this remedy, namely to giue them salt oftentimes in the summer when they returne from feeding, and if he do but lay it in certainetroughs in the folds, of their own accord they will lickethereof, and it will encrease in them great appetite.

In the winter time when they are kept within doores, they must be fed with the softest hay such as is cut down in the autumn, for that which is riper is lesse nourishable to them. In some countries they lay vp for them leaues, especially green Ewe leaues, or Elme, three-leaved-grasse, sowed-vines, and chaffe or pease, when other things faile: where there are store of vines they gather their leaues for sheep to eat thereof without al danger and very greedily, and I may say as much of the Oliue, both wild and planted, & diuers such other plants, all which haue more vertue in them to fat and raise your beasts if they be aspersed with any salt humor: and for this cause the sea wormwood excelleth all other hearbs or food to make fat sheep. And *Myndius* writeth, that in *Pontus* the sheep grow exceeding fat by the most bitter and vulgar wormwood. Beanes encrease their milke, and also three-leaved-grasse, for that is most nourishable to the Ewes with young. And it is obserued for the fault which in latin is called *Luxuria segetum*, and in English rankenesse of corne, there is no better remedy then to turne in your sheep in May when the ground is hard, if not before, for the sheep loucht wel to crop such stalks, and also the corne will thriue neuer the worse, for in some places they eat it down twice, and in the country about Babilon thrice, by reason of the great fertility thereabouts, and if they should not do so, it would turn or run al into stalke and idle vnprofitable leaues. The same extasie is reported to follow sheep

when they haue eaten *Eryngia*, that we haue expressed already in the history of goats, namely, that they all stand still, and haue no power to goe out of their pastures, til their keeper come and take it out of their mouths. It is reported that they are much delighted with the herb called *Lasertitum* which first purgeth them, and then doth fat them exceedingly: It is therefore reported that in *S. Cyrene* there hath bin none of this found for many yeares, because the publicans that hier the pastures, are enemies to sheepe. For at the first eating thereof the sheep will sleep, and the goat will fall a neezing. In India, and especially in the region of the *Prasians*, it raineth many times a dew like liquid hony falling vpon the hearbs and grasse of the earth: wherefore the shepherds lead their flocks vnto those places, wherewithal their cattle are much delighted, and such as is the food they eat, such also is the tast of the milke they render; neither neede they to mingle honny with their milke as the Gracians are constrained to do, for the sweetenesse of that liquor saueth them of that charge. Such a kind of dew the Hæbrewes call *Manna*, the Gracians *Aeromelos*, and *Dra-somelos*: The Germaines *Himmelhung*: and in English Hony-dew; but if this bee eaten vpon the herbs in the month of May, it is very hurtful vnto them. We haue shewd already that in some parts of Affricke and *Ethiopia* their sheepe eat flesh and drinke milke, and

it is apparent by *Philostratus*, that when *Apollonius* traualled towards *India*, in the region *Pegades*, inhabited by the *Orite*, they fed their sheepe with fishes, and so also they doe among the *Carmanian Indians*, which do inhabit the Sea-coastes: and this is as ordinary with them, as in *Caria* to feed their sheep with figs, because they want grasse in that country: and therefore the flesh of the sheep do tast of fish when it is eaten, euen as the flesh of sea-fowles. The people of that country are called *Ichthyophagi*, that is fish-eaters: Likewise the sheepe of *Lydia* and *Masidonia*, their sheepe grow fat with eating of fishes. *Aelian* also writeth of certain fishes about the bignesse of Frogs which are given vnto sheep to be eaten. In *Arabia* in the prouince of *Aden* their Oxen, Camels, and sheepe, eat fishes after they be dryed, for they care not for them when they be green: the like I might say of many other places, generally it must be the care of the shepard to auoid all thorny and stony places for the feeding of his sheep, according to the precept of *Virgill*;

Sit tibi lamitium cura primum aspera sylua

Lappag, tribuliq, absini.

Because the same thing as he writeth maketh them bald, and oftentimes scratcheth their skin asunder, his words are these;

Scabras oues reddit cum tonsis illotus,

Ad hesis sudor, & hirsuti secuerunt corpora,

Vepres.

Although a sheep be neuer so sound, and not much subiect to the pestilence, yet must the shepard regard to feede it in choice places: for the fat fields breed straight and tall sheep, the hills and short pastures broad and square sheepe: the woods and Mountaine places, small and slender sheepe: but the best places of all are the new plowed grounds. Although *Virgil* prescribeth his shepard to feed his flock in the morning, according to the manner of the country wherein he liued, for the middle part of the day was ouer hot, and not fit for cattel to eat in: yet other nations, (especially Germany and England) and these Northern parts of the world may not do so. The whole cunning of shephards is excellently described, for the ordering of their sheepe in these verses following;

Ergo omni studio glaciem, ventosq, niales,
Quominus est illis cura mortalis egestas,
Auertes: victumq, feres, & virgea latus
Pabula: nec tota claudes familia bruma.
At vero Zephyris cum lata vocantibus astas,
In saltus utrumq, gregem (oues & capras) atq, in—pascua adducas.
Carpamus: dum mane novum, dum gramina canent:
Luciferi primo cum sydere frigida rura
Inde ubi quarta, sitim calis collegerit hora:
Et ros in tenera pecori gratissimus herba est.
Ad puteos, aut alta greges ad stagna iubeto
Et cantu querula rumpens arbuta cicada:
Aestibus at medijs umbrosam exquirere vallem
Currentem lignis potare canalibus undam.
Ingentes tendat ramos: aut sicubi nigrum
Sicubi magna Iouis antiquo robore quercus
Tum senues dare rursus aquas: & pascere rursus
Illicibus crebris sacra nemus accubet umbra.
Temperat: & saltus reficit iam rosca luna:
Solis ad occasum: cum frigidus aera vesper
Littoraq, halcyonem resonant, & acanthida dumi.

When they returne from their feeding, the shepard must regard that he put them not into the foldes hot, and if the time of the year be ouer hot, let them not be driven to pastures a far off, but feed them in those which are neare and adjacent to their foldes: that so they may easily haue recourse vnto the shaddow: they ought not also to be crowded out clustering altogether, but disperced abroad by little and little, neither must they be

The description
of a sheap
heardes care
out of Virgil.

milked while they are hot, vntill they be cold a little, so likewise in the morning, let them be milked so soone as day appeareth, and the little Lambs be turned out vnto the which were shut from them. But if they appeare upon the grasse Spiders-webs, or cob-webs which beare vp little drops of water, then they must not be suffered to feede in those places for feare of poisoning, and in times of heate and raine, driue them to the hiest hills or pastures, which do most of all lie open to the winds, for there shall the cattel feed most temperately: They must auoid all sandy places, and in the month of Aprill, May, Iune, and Iuly, they must not be suffered to feed ouermuch, but in October, September, and November, let them haue their full, that so they may grow the stronger against the winter time. The Romans had a speciall regard to chuse some places for the summering of their sheepe, and some place for their wintering, for if they summered them in *Apulia*, they wintered them in *Sacrius*; and therefore (*Varro* saith) the flocks of *Apulia* betimes in the morning in the summer season are lead forth to feeding, because the dewy grasse of the morning is much better then that which is dry in the middle of the day, and about noone when the season groweth hot, they lead them to shaddowey trees and rocks, vntill the coole aire of the euening begin to returne, at which time they driue them to their pasture againe, and cause them to feed towards the sun rising, for this is a general rule among the shephards: *Quod mane ad solis occasum, & vespere ad solis ortum pascantur oues*. That is, That in the morning they feede their sheep towards the sun setting, and in the euening towards the sun rising, and the reason of it is: *Quia infirmisimum pecori caput, aureso sole passe cogendum*. Because the head of sheepe is most weake, therefore it ought to be fed turned from the sun. In the hot countries a little before the sun setting they water their sheep, and then lead them to their pasture againe, for at that time the sweetnesse seemeth to be renewed in the grasse, and this they do after the autumnall equinoctium. It is good to feede them in corne fields after haruest, and that for two causes. First, because they are exceedingly filled with such hearbs as they find after the plough, and also they tread downe the stubble and dung the land whereby it becommeth more fruitfull against the next year. There is nothing that maketh a sheep grow more fat then drinke, and therefore we read in holy scripture how *Iacob* watered his Sheep, and the Daughters of *Lecho* their sheep, at what time *Moses* came vnto them, therefore it is best oftentimes to mingle their water with salt, according to these verses;

At cui lactis amor, cytisum lotosq, frequentes,
Iple manu salsaq, ferat praecepibus herbas
Hinc & amant fluvios magis: & magis vbera tendunt,
Et salis occultum referunt in lacte saporem.

There be many that trouble themselves about this question; namely, for what cause the sheepe of England do neuer thirst, except they see the water, and then also seldom drinke, & yet haue no more sheep in England then are in any other country of the world: In so much as we thinke it a prodigious thing that sheepe should drinke: but the true cause why our English sheepe drinke not is, for there is so much dew on the grasse that they neede no other water; and therefore *Aristotle* was deceiued, who thinketh that the Northern sheep had more neede of water then the Southern. In Spaine those sheep bear the best fleeces of wooll that drinke least. In the Island of *Sephelene* as we haue shewed in the story of the Goate, all their cattel for want of water do draw in the couldaire, but in the hotter countries euery day once at the least about 9. or ten at clocke in the morning they water their sheepe; and so great is the operation of drinke in sheepe, that diuers Authors do reporte wonders thereof, as *Valerius Maximus*, and *Theophrastus*, who affirme that in *Macedonia* when they will haue their sheep bring forth white Lambs, they lead them to the riuer *Alisimon*, and when they will haue them to bring forth black Lambs, to the riuer *Axius* as we haue shewed already. It is also reported that the riuer *Scamander* doth make all the sheepe to be yellow that drinke thereof: Likewise there are two Riuers in *Antandria* which turne sheepe from blacke to white, and white to blacke, and the like I might adde of the Riuer *Thrasos*, of the two Riuers of *Beotia*, at which things do not come to passe by miracle, but also by the power of nature, as may appeare by the History of *Iacob*, when he serued his father in law *Laban*.

The reason
why the
sheepe of
England do
not drinke

For after that he had couenanted with *Laban* to receaue for his stipend all the spotted sheepe, the Scripture saith in this manner: *Then Iacobooke rods of greene Poplar, and of Haysell, and of the Chestnut tree, and pilled white strakes in them and made the white of pease in the rods. Then he put the rods which he had pilled, into the gutters and watering troughes when the sheepe came to drinke, before the sheepe, and the sheepe were in heate before the rods, and afterwards brought forth young of partie colour, and with small and great spots. And Iacob parted these Lambes, and turned the faces of the flocke towards these partie-coloured Lambes, and all manner of blacke among the sheepe of Laban, so he put his owne flockes by themselves, and put them not with Labans flocke. And in euery Ramming time of the stronger sheepe, Iacob layed the rods before the eyes of the sheepe in the gutters, that they might conceaue before the rods, but when the sheepe were feeble he put them not in, and so the feebler were Labans, and the stronger were Iacobs.* Vpon this action of the Patriarke *Iacob* it is cleare by testimony of holy Scripture, that diuers colours layd before sheepe at the time of their carnall copulation, doe cause them to bring forth such colours, as they see with their eyes: for such is the force of a naturall impression, as we reade in stories, that faire women by the sight of Blackemores, haue conceaued and brought forth blacke children, and on the contrary, blacke and deformed women, haue conceaued faire and beautifull children; whereof there could be no other reason given in nature, but their onely cogitation of and vpon faire beautifull men, or blacke and deformed Moores, at the time of their carnall copulation.

So that I would not haue it seeme incredible to the wife and discrete Reader, to heare that the power of water should change the the colour of sheepe: for it being once granted, that nature can bring forth diuers coloured lambs, being holpen by artificial means, I see no cause, but diuersitie of waters may wholly alter the colour of the elder, as well as whited sticks ingender a colour in the yoonger: And thus much shall suffice to haue spoken concerning the Summering of sheepe. For their Wintering I will say more when I come to entreate of their stabling or housing.

Now then it followeth in the next place to discourse of copulation or procreation; for there are diuers good rules & necessary obseruations, whereby the skilfull shephard must be directed, & which he ought to obserue for the better encrease of his flocke. First of all therefore it is cleare, that Goates will engender at a yeare old, and sometime sheepe also follow that season, but there is a difference betwixt the lambes so engendered, & the other that are begotten by the elder: therefore at two yeare old they may more safely be suffered to engender, and so continue till they be five yeare old, and all their lambes be preferred for breeding; but after five yeare old their strength and naturall vertue decreaseth, so that then neither the damme nor the lambe is worthy the nourishing, except for the knife, for that which is borne and bred of an old decayed substance, will also resemble the qualities of his sires.

There be some that allow not the lambethat is yeaned before the parents be foure yeare olde, and so they giue them foure yeares to engender and breede, namely till they be eight yeare olde, but after eight yeares, they vterly cast them off: and this opinion may haue some good reason, according to the qualitie of the region wherein they live, for the sooner they begin to beare young, the sooner they giue ouer; and herein they differ not from Cowes, who if they breede not till they be foure yeare olde may continue the longer, and for this cause I will expresse the testimony of *Albertus* who writeth thus: *Oues parere vsq; ad annum octauum possunt, & si bene curentur vel in undecimum facilius pariendi prouidetur, quod tempus est tota fere vita, oves in quibusdam tamen terris mortuis ubi sicca & salia habent pascua viuunt per vigintie annos & pariunt.* That is to say, sheepe may breede vntill they be eight yeare olde, & if they be well kept vntill they be eleuen yeare vpon the Sea coastes, they liue till they be twenty yeare old, and all that time breed young ones, because they feede vpon dry and salt pastures, and therefore *Aristotle* also saith, that they bring forth young ones all the time of their life.

The time of their copulation as *Pliny* and *Varro* write, is from May till about the middle of August, and their meaning is, for the Sheepe of those hot countries. For in England and other places the Shepherdes protraet the time of their copulation, and keepe

the *Rammes* and *Ewes* asunder till September or October, because they would not haue their Lambes to fall in the cold Winter season, but in the spring and warme weather: and this is obserued by the auncient Shepards, that if the strongest Sheepe doe first of all begin to engender and couple one with another, that it betokeneth a very happy and fortunate yeare to the flocke, but on the contrary, if the younger and weaker Sheepe bee first of all stirred vp to lust, and the elder be backward and slow, it presagerth a pestilent and rotten yeare.

They which drinke salt Water are more prone to copulation then others, and commonly at the third or fourth time, the female is filled by the Male. There is a great similitude and likenesse betwixt Sheep and Goates. First, for their copulation, because they couple together at the same time. Secondly, for the time they beare their young, which is five months, or a hundred and fifty daies: also many times they bring forth twins like Goates, and the Rams must be alwaie so admitted as the Lambes may fall in the spring of the yeare, when all things grow sweete and greene; and when all is performed, then must the Males be seperated from the females againe, that so all the time they goe with young they may go quietly without harme.

In their conception they are hindered if they bee ouer fat, for it is with them as it is among Mares and Horses, some are barren by nature, and others by accident, as by ouer much leanenesse or ouermuch fatnesse. *Plutarch* maketh mention of an ancient custome among the *Græcians*, that they were wont to driue their Sheepe to the habitation of *Agenor*, to be covered by his *Rammes*: And I know not whether he relate it as a story, or as a Prouerbe to signifie a fruitfull and happy Ramming time, I rather incline to the latter because he himselfe saith in the same place, that *Agenor* was a wise and skilfull King, Master of many flockes, whose breede of Sheepe was accounted the best of all that Nation, and therefore either they sent their females to be covered by his *Rammes*, or else they signified a happy coniunction of the *Rammes* and *Ewes* together. *Pliny* writeth that if the right stone of a Ram be tyed or bound fast when he leapeth vpon an Eew, he will engender a male, but if the left stone be tyed he will beget a female.

Neare the Citty *Patra* there are two Riuers, one of them called *Milichus*, and the other *Charadrus*, and the cattel that drinke of this water in the spring time, do beget males, and therefore the shepheard when they bring their Sheep and Goats to that Riuer, they driue them to the farther side of the Riuer, because they would haue more females then males: for that vertue lyeth in one of the sides, but their Kyne they suffer to drinke on that side, because among their heards the male is best, for Buls and Oxen seruet them for sacrifice and to till the earth, and therefore the male in that kind, but in al other the female is more acceptable.

Both males and females are begotten as wel by the vertues of waters, as by the vertue of the *Rammes*, and likewise by the vertue of the winde: for when the North wind bloweth for the most part males are conceiued, but when the South wind females: and therefore (*Aristotle* saith) *In admissura tempore obseruare siccis diebus habitus septentrionales, ut contrauentum gregem pascamus, & eum spectamus admittatur pecus, at si femina generanda sunt, austrinos flatus capere, ut eadem ratione matricem inuentur.* That is to say, In the Ramming time you must obserue the blowing of the Northerne wind in dry dayes, and not onely feede the flocke against the wind, but also cause the Ram to leape the Eew with his face to the North: but if you would engender females, then must you in like manner obserue the South winde. Vnto this experiment doe *Palladius*, *Aelianus*, and *Columnella*, agree, and these things are necessary to bee obserued about the engendering of Lambes.

Now after that the Ewe is filled by the Ram, the diligent shephard must haue as great regard to keepe her from abortement, or casting of her Lamb: therefore *Aristotle* saith, if presently after copulation there fall a shower, or if when they are great with young they eat Wall Nuts, or Acorns, they will cast their Lambes: and likewise if in time of thunder the Ewe with young be alone in the field, the claps of thunder will cause abortement, and the remedy thereof, for the auoyding of that mischiefe, is prescribed by *Pliny*. *Tonitru* (saith he) *solitarijs ouibus abortus inferunt remedium est congregare eas ut coeuiuentur,* that

Aristotle
Albertus

Helpes for
the copulation
of sheepe.

Meanes to
make the
Rams get
males or females.

Albertus.

Of the copulation of sheepe.

that is to call them together in times of thunder, is a remedy against abortment. Therefore he requireth of a skilfull shepheard a voyce or whiffell intelligible to the sheepe, whereby to call them together if they bee scattered abroad feeding, at the first appearance and note of thunder. It is also reported, that there are certaine vaines vnder the tongue of a Rambe, the colour whereof doe presadge or fore-shew, what will be the colour of the lambe begotten by them: for if they be all white, or all blacke, or all party coloured, such also will be the colour of it that they engender.

The yeaning
of lambes.
Babius

Ewes bring forth for the most part but one at a time, but sometimes two, sometimes three, and sometimes foure, the reason whereof is to be attributed either to the qualitie of the foode whereof they eate, or else to the kinde from which they are derived: For there bee certaine sheepe in the *Orchades*, which alwaies bring forth two at one time, and many of them sixe. There are also sheepe in *Magnetia*, and *Affrich*, that bring forth twice in the yeare: And *Aristotle* in his wonders writeth, that the sheepe of *Vmbria* bring forth thrice in a yeare, and among the *Illirians* there are sheepe and Goates, that bring forth twice in the yeare, two at a time, yea sometimes three, or foure, or fieve, and that they nourish them altogether, with their abundance of milke, and besides some of their milke is milked away from them. *Egypt* is so plentifull in grasse that their sheepe bring forth twice in a yeare, and are likewise twice lipped: so likewise in *Mesopotamia*, and in all moist and hot countries.

Albertus

Many times it falleth out that the Ewe dyeth in the yeaning of hir lambe, and many times they bring forth monsters: so also doe all other beastes that are *multipara*, betwixt a Goate and a Ramme, is a Musfon begotten, and betwixt a Goate bucke and an Ewe is the beast *Cinirus* engendred, and among the *Rhetians* many times there are mixed monsters brought forth, for in the hinder partes they are Goates, and in the fore parts sheepe: for Rammes when they growe strong, olde and wanton, leape vpon the female Goates, vpon which they beget such monsters, but they die for the most part immediately after the yeaning.

Sometimes wilde Rammes come to tame sheepe, and beget vpon these Lambes, which in colour and wooll doe most of all resemble the father, but afterward when they beare yongue, their wooll beginneth to be like to other vulgar sheepe: when the Ewe is ready to be deliuered, she trauaileth and laboureth like a woman, and therefore if the Shepheard haue not in him some mid-wiues skill, that in cases of extremitie, he may drawe out the lambe when the members sticke crosse in the matrix, or else if that be vnpossible because it is dead in the dams belly, yet to cut it out without perill and danger to the Ewe, in such cases the Gracians call a Shepheard *Embrunoleos*.

Custody of
Ewes and
young lambes
and meanes
to encrease
their milke.

Having thus brought the sheepe to their deliuey for the multiplication of kinde, it then resteth to provide that the new borne lambe may be secured from Dogs, Wolves, Foxes, Crows, Rauens, and all enemies to this innocent beast, and also to provide that the Ewe may render to her yongue one sufficient foode out of her vdder; therefore they must bee well and extraordinarily fed. We haue shewed alreadye the vse of Sake, and then also it is very profitable when the Ewe is newly deliuered of her lambe, for it will make her eate and drinke more liberally. In the Winter time for the encrease of their milke in steede of greene pastures, and such other things as we haue expressed, it is requisite to giue them corne, and especially plenty of beanes.

For this cause some prescribe to bee giuen to their sheepe the hearbe *Lanaria*, which they affirm to be profitable to be giuen to encrease milke, some the stone *Gallacites* to be beaten to powder, and annointed vpon the Ewes vdder, and some prescribe to sprinkle water and salt vpon them euery morning in the house or fildes, before the Sunne rising.

But herein I leaue euery man to his owne iudgement, hoping it will not be offensive to any, to relate those things before expressed, and resting in opinion that both the foode that is receiued inwardly, and also the ointments that are applied outwardly, will be sufficient meanes to procure abundance of milke in the Sommer and Winter seasons.

Now

Now therefore it followeth to entreate likewise of the Wintering of sheepe, for as there is more cost to keepe them in cold weather then in warme, so it doth require at our handes some discourse thereof. Then it behooueth you to provide for them warme folds and stables whereof the Poet writeth in this manner:

*Incipiens stabulis edico in mollibus herbam
Carpere ouis, dum mox fronsa reducitur aestas:
Et multa duram stipula silicunque manipulis
Sternere subter humum, glacies ne frigida ladat,
Molle pecus scabiemq; ferat surpeisq; podagras.*

Whereby it is euident that the colde Winters doe beget in sheepe diuers and many diseases, and for that cause it was the counsell of a wife and leamed man, that our sheepe should not be turned out to feeding neither in cold or warme weather, vntill the frost were dissolued and thawed from off the grasse and earth.

The Tarentine, Gracian and Asian sheepe, were wont to be altogether kept in stables within doores, lying continually vpon planks and boords boared through, that to their precious fleeces might be the better safe-garded from their owne filth and vrine, and three times in the yeare they let them out of their stables, to wash them and annoint them with oyle and wine: and to saue them free from serpents, they burned in their stables, and vnder their cratches, *Galbanum*, Cedar wood, womans haire, and Harts hornes: and of these Tarentine and Gracian sheepe, *Columella* writeth in this manner. It is in vaine for any man to store himselfe with those Tarentine sheepe, for they aske as much or more attendance and costly foode then their bodies are worth; for as all beastes that beare wooll are tender and not able to endure any hardnesse, so among all sheepe, there are none so tender as the Tarentine or Gracian sheepe, and therefore the keeper of them, must not looke to haue any playing daies, nor times of negligence or sluggishnesse, and much lesse to regard his couetous minde, for they are cattell altogether impatient of cold, being seldom abroad, and therefore the more at home to be fed by hand; and if by couetousnesse or negligence, one withdraw from them their ordinary foode, he shall be penny wise, and pound foolish: that is, suffer a great losse in his cattell, for sauing from them a litle meate.

Palladius
Pct. Pref-
cent.

Every one of them all the Winter long, were fed with three pintes of Barley, or Pease, or Beanes, three times a day, beside dried Ewe leaues, or vine leaues, or hay late mowen, or fitches, or chaffe. Besides, there cannot be any milke taken from the dams, for at the first yeaning there is no more then to serue the little or least lambes, and after a few daies, euen while they smell and tast of their dammes belly, they were to be killed for want of sucke, that euery lambe which was to be preferred for breede might haue two dammes or Ewes to sucke, and so the poore Ewe was forced to a double miserie; first to loose her yong one, and afterward to lend her paps and milke to a stranger. And moreover, they were forced to nourish more males then females, for that at two yeare olde they were either gelded, or killed, to sell their beautifull skins to the Merchants, for their wooll was most pretious, by reason that neuer or seldome they went abroad to the fildes: Their custodie in the house from serpents and other annoyances, is thus described by the Poets:

*Disce & odoratam stabulis incendere cedrum
Galbanoq; agitare graues nidore chelydros.
Sape sub immotis praesepibus, aut malat astu
Vipera deliruit, calumq; exterrita fugit
Aut recto assuetus coluber.*

In consideration whereof, and of all the paines about the housing of these tender sheepe, the Poet teacheth the Shepheard or sheepe-master to kill the serpents, and dash out the braines of snakes, saying:

*Cape saxa manu, cape robora pastor
Tollentemq; minas, & sibilis colla sumentem.
Deiice.*

Concerning the auncient formes of their sheepe stables, I find this to be recorded by the auncients. First, they made them low and not of any high or loftie building, so stretching

The fashion
of sheepe
coates or
stables.

ing them out in length and not in height, that it may be warme in the Winter time, for although there be no creature better cloathed by nature then a sheepe, yet is there not any more impatient of cold, nor more apt to take harme thereby. It must not be over-broad yet so as the Ewe and her lambe may lye both together, and the breathing place not left open at the top of the house or the sides, for that will let in too much ayre, but at the doore or porch of their entrance, and that very low, that so the fresh ayre may quickly & easily come to their low heads & bodies, & also their breath the better auoide out of the stable.

They also had a care to cover all the flouer with strawe or dry boarded boords, or some such other matter, whereby they might stand continually dry and warme, and also cleane and sweete, to the end they might not be annoyed in their owne standings; and therefore the floore was made sheluing or falling low on the one side, or else of hurdles like baskets to let out their vrine, for they often make water: and these were often changed, cleansed, and turned. In this stable there ought to be diuisions or partitions wherein in time of necessity or sicknesse, they may easily abide alone and be parted from the residue, & feede without annoyance of one another, and especially that one may not ride another, and during the time of Winter, they did not let their cattell drinke about once a day.

The manner
how in elde
time they
bought and
sold sheepe.

And these were the cures of the auncients about their flocks of sheepe. For vpon them they liued, they bought and sold, and herein also it is profitable to obserue the ancient manner of their bargaines about these creatures: for when a man came and bought sheepe, he made this protestation to the seller: *Tanti sunt mihi emptæ?* To whom the seller answereth, *sunt*: Then the buyer draweth his money with these words; *Sic illas cæces, quæ de re agitur sanas recte esse, uti pecus ouillum, quod recte sanum est, extra luscum matronæ ventre glabro, neq; de pectore morbofo esse, habereq; recte licere, hæc si recte ferri responderis? &c.*

First, the Buyer saith, shall I buye these sheepe for thus much money: and so draweth his money, to whom the Marchant or seller answereth, you shal: Then saith the chapman or buyer againe to him, do you promise me then that these sheepe are as sound as sheepe should be, without fault of winde or limbe, without blindnesse, without deafenesse, without peild bellies, not coming out of any infected flocke; and so as it shall be lawful for me to inioy them without all mens contradiction, If these things be true, then I will strike vp the bargain: and yet doth not the seller change the propertie of his sheepe, nor loose his lordship ouer them untill the money be paid. And hereupon it cometh to passe that the buyer may condemne the seller if the cattell be not so good as his bargain, or if he doe not deliuer them; euen as the buyer is subiect to the same iudgement, if he doe not deliuer the price. And concerning Shepherds and the custodie of flocks I may adde a word or two more: First of all for the number of the sheepe, how many may safely be kept in euery flocke.

There is no neede that I should giue any rules about this businesse, for the auncients were wont to set one Shepheard ouer a hundred rough or course wolled sheepe, and two Shepherds ouer a hundred fine wolled sheepe: the common flocks were seauentie, or foure-score, and the Shepheard that followed them, was charged to be both vigilant and gentle, and therefore his discipline was: *Duci propior esse quam domino, & inuocandis, recipiendisq; ouibus, ad clamazione, ac baculo minetur nec unquam solum emittas neque ob his longius recedat, nec aut recubet, aut concidat, nam nisi procedat, stare debet quoniam grex quidem custodis officium sublimem celsissimamq; oculorum, veluti speculam, desideras, ut neq; tardiores, & grauidas dum cunctantur neq; agiles & fatias dum proscurrunt sepevari a cæueris sinat, ne fur aut bestia hallucinantem pastorem decipiat: saith Columella, He must rather be a guide vnto them then a Lord or master ouer them, and in diuining them forward, or recciuing them home after they haue stragled, he must rather vse his chiding voice and shake his staffe at them, then cast either stone or dart at them: neither must he goe far from them at any time, nor sit downe but stand stil, except when he driueth them, because the flocke desireth the direction of their keeper, & his eye like a loslie watch-tower, that so he suffer not to be separated asunder either the heauy Ewes great with yong because of their slow pace, nor yet the light & nimble ones which giue sucke, & are deliuered of their yong, which are apt to run away lest that some rauening beast or theefe deceaue the loytering shepheard by taking away fro him the hinmost or the formost. There may also be more in a flock of sheep then in a flock of goats, because the goats are wanton & so disperse them:*

The general
discipline of
Shepherds.

selues abroad, but the sheepe are mecke and gentle, and for the most part keepe round together: Yet it is better to make many flocks then one great one, for feare of the peltillence.

In the story of the Dogges we haue shewed already how necessary a sheapheard's Dog is to the flocke, to defend them both from Wolves and Foxes, and therefore euery shepheard must obserue those rules there expessed, for the prouision, choyce, and institution of his Dogge: and to conclude this discourse of the sheapheard, when the Lambs are young he must not driue their dams farre to pasture, but feede them neare the Towne, village or house, and his second care must bee to picke and cull out the aged and sicke Sheepe euery yeare, and that in the Autumne or Winter time, least they dye and infect their fellows, or least that the whole flocke do go to decay for want of renewing and substitution of others, and therefore he must still regard that when one is dead, he supply the place with one or two at the least, and if he chance to kil one at any time for the household, the counsell of *Antiphanes* is profitable to bee followed; *Illar tantum macare debes oues ex quibus nullus amplius fructus, vel easij vel veleris, vel lactis, vel agnorum perueniet*. That is to kil those sheepe from whom you can neuer expect any more profit by their Lambs, milke, Cheeses, or fleeces.

Of the diseases of Sheepe, and their causes in generall.



In the next place it is necessary for the wise and discret sheapheard to auoide all the means whereby the health of his flocke should be endangered, and those are either by reason of their meate and foode that they eat, or else by reason of naturall sicknesse arising through the corruption of blood, and a third way is by the biting of venomous beastes, as Serpents, and Wolves, and such like; and a fourth way, Scabbies, Gowtes, swellings, and such like outward diseases.

Of the diseases of sheepe.

Of venomous meates or Hearbes vnto Sheepe.



Here is an herb which the Latins call *Herba Sanguinaria, pilosella, numularia*, and by the Germans & English call *Fenegreek*, and by the French because of the hurt it doth vnto sheepe, they vse this circumscription of it: *L'herbe qui tue les brebis*. The Hearbe that destroyeth Sheepe. It is called also Serpentine, because when Snakes and Adders are hurt therewith, they recoouer their woundes by eating thereof; when a Sheepe hath eaten of this Hearbe, the belly thereof swelleth abundantly, and is also drawn together, and the Sheepe casteth out of his mouth a certaine filthy spume or froath, which smelleth vnfaourly, neither is the poore beast able to escape death, except presently hee be let blood in the vaine vnder his taile next to the rumpe, and also in the vpper lip, yet is this Hearbe wholsome to all other cattle except Sheepe alone, wherefore the Sheapheards must diligently auoide it. It is a little low Hearbe, creeping vpon the ground with two round leaues, not much vnlike to Parsly, it hath no fauour with it, or smelleth not at all, the flower of it is pale and smelleth strong, and the stalke not much vnlike the flower. It groweth in moist places, and neare hedges and woods.

If in the spring time Sheepe do eate of the dew called the Hony-dew, it is poyson vnto them and they dye thereof: Likewise canes in the Autumne do make their belly swell vnto death, if they drinke presently after they haue eaten thereof, for that meate breaketh their gurs asunder. The like may be said of Sauine, Tamariske, Rhododendron, or Rose-tree, and al kinde of Hen-bane.

The female *Pimpernell* doth likewise destroy Sheepe, except as soone as they haue eaten of it they meete with the Hearbe called *Fernus oculus* Wilde-eye, but heerein lyeth a

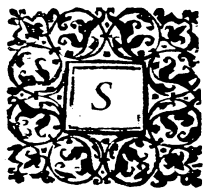
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wonder, that whereas there are two kinds of this Hearb, a male and a female, they should earnestly desire a male, and eagerly avoyde a Female, seeing that both of them haue the same tast in the pallate of a man, for they tast like the raw roots of Beets.

There is an Hearbe in Normandy called *Duus*, not much vnlike *Rubarbe*, or great *Gentian*, but narrower leaues and standing vpright, the Nearue whereof in the middle is red, and it groweth about the waters, and therefore I coniecture it may be *Water-Sorrell*, or *Water-plantain*, whereof when Sheep haue eaten, they fall into a discafe called also *Duus*, for there is bred in their liuer certain litle black Worms or Leeches, growing in smal bagges or skinnes, being in length halfe a finger, and so much in breadth, wherewithall when the beast is infected, it is vacurable; and therefore there is no remedy but to take it from it the life: and that this is true, the Butchers themselves affirme, how many times they doe find such litle Wormes in the Sheepes Lyuer, and they say, they come by drinking of Fenny or marshy-water. And to conclude, there is a kinde of Pannicke also whereof when Sheepe haue eaten it destroyeth them, and there be other Hearbes which euery common Sheapherd knoweth are hurtfull vnto Sheepe, and the beast it selfe though in nature it bee very simple, yet is wise enough to chuse his owne foode, except the vehement necessity of famine and hunger causeth him to eare poysoned hearbs.

In cases when their bellies swell, or when they haue Wormes in their belly which they haue deuoured with the Herbs they eat, then they poure into their bellies the Vrin of men, and because their bellies presently swell and are puffed out with wind, the Sheapherds cut off the tops of their eares, and make them bleed, and likewise beate their sides with their Staffe, and so most commonly they are recovered. If Sheep chauce to drink in their heate, so as their greace be cooled in their belly, which Butchers do find many times to be true, then the Sheapherd must cut off halfe the Sheepes eare, and if it bleede the beast shall be well, but if it bleed not, he must be killed and eaten, or else he will starue of his owne accord. If at any time a Sheep chance to deuoure a leach, by pouring in oyle into his throat he shall be safe from danger.

Of the colds of Sheepe.



Sheepe are knowne to be subiect to cold, not onely by coughing after they haue taken it, but also by their strength before they take it, for the Sheapherds do diligently obserue that when any frost or yce falleth vpon a Sheepe, it hee endure it and not shake it off, it is a great hazzard but the same Sheep will die of cold, but if he shake it off and not endure it, it is a signe of a strong, sound, and healthy constitution: Likewise for to know the health of their Sheep, they open their eies, and if the vaines appeare red and small, they know they are found, but if they appeare white, or else red and full, they know they are weake, and will hardly lue out Winter or cold weather: also when they are taken in their hands, they presse their backe bone neare the hips, and if it bend not they are found and strong, but if they feele it bend vnder their hand, they hold them weake and feeble: Likewise if a man take them by the head or by the skinne of the Necke, if he follow him easily when he draweth him, it is a signe of weaknesse and imbecility, but if it doth strue, and follow with great difficulty, then it is a token of health and soundnesse.

Of Scabs, and the causes of them.

The original
cause of
Scabs.



The true originall of Scabs is either as we haue said already leanness, or else cold, or wet, or wounds in the flesh by clipping, or to conclude by the heate of the beast in summer not washed off, by thornes and prickings of bushes, or by sitting vpon the dung of Mules, Horses, or Asse. Now when this first of all beginneth, it is easie for the sheapherd to obserue by these

these signes and tokens, for the tickling or itching humour, lying betwixt the skin and the flesh, causeth the poore sheep either to bite the place with his teeth, or to scratch it with his horne, or to rub it vpon a tree or wall, or if he can do none of these stamp hard vpon the ground with his forefeet, for which it is good presently to separate the sheepe so affected from the flocke.

The discription and cure whereof is thus expressed by *Virgill*:

*Turpis oues, tensat scabies, ubi frigidus hyembar,
Alnus ad virum per sedis, et horrida cano
Bruma gelu: vel cum consis illotus ad hæsæ
Sudor, et hirsuti secernerant corpora vepres.
Dulcibus id circa fluxus pecus omne magistris
Perfundant, vdisq; aries ingurgite villis
Morsatur, missusq; secundo, defluit anni.
Aus consium tristo, contingunt corpus amurea:
Et spumas miscet argenti, vinasq; sulphura,
Idaasq; pices, et pingues vnguine seras,
Scillamq; helleborosq; graues, nigrumq; bitumen.
Non tamen vlla magis presens fortuna laborum est,
Quam si quis ferro potuit rescindere funem
Vlceris os: alicur vitium, vniushq; regendo,
Dum medicas adhibere manus ad vulnera pastor
Abnegat.*

which may be englighted in this maner: When the poore sheep through wet shewers, cold winter, summers sweate, or prickings of thornes, doth incur the filthy discafe of scabs, then it concerneth his maister to wash him in sweet riuers ouer head and eares, yea to cast him in to swimme for his owne life, or else to annoint his body after it is clipped with the spume or froth of oyle, and of siluer with Brimstone, and soft *Idean* Pitch, with wax, *Hellebor*, black-earth, or the flesh of slunmps, or if it be possible to cut off the top of the wound with a knife.

Of the Scabs of Sheepe, the first remedy.

This discafe the French-men call *Letæ*, and of all other it is one of the most contagious, for our english prouerbe iustifieth, one scabbed sheepe infecteth a whole flocke, and *Textor* writeth thus of it. *Oues frequentius quam vllum aliud animal infestantur scabie, quoniam facit macies ut maciem exquisitas cibi, huic morbo nisi occurratur vnicui totum pecus comminabit, nam oues contagione vexantur.* That is to say, Sheep are more oftentimes infected with scabs then any other creature, whereunto they throug for leanes, as they fall into leanness through want of food; and therefore if a remedy be not provided for this euill, one of them infected will defile all the residue, for sheep are subiect to contagion: for remedy wherof in France they vse this medicine. First of all they sheare the sheepe, and then they mingle together the pure froath of oyle and water, wherein Hops haue bin sod, and the leeze of the best wine, and so let it soke in two or three daies together: afterwards they wash them in sea-water, and for want of sea water in salt water, and this medicine is approved, wherby both scabs and tikes are removed from the sheepe, and also the wooll groweth better afterwards then euer it did before, but it is better if a man can cure them without shearing then by shearing (as *Varro* writeth,) and furthermore to wash sheepe oftentimes with this medicine doth preferue them from scabs before they be infected: and others adde vnto this medicine litle stickes of Cypresse wood soaked in water, and so wash them therewith, some again make another medicine of Sulphur or Brimstone, Cypresse, white lead, and Butter, mingled altogether, and so annoint their sheepe therewith. Some again take earth which is as soft as durt, being so softned with the stale of an Asse, but euermore they haue the scabbed place first of all, and wash it with cold or stale vrin, and generally in *Arabia* they were neuer wont to vse other medicine then the gum of Cedar, wherewith all they purged away by ointment all scabs from sheep, Camels, and Elephants: but to conclude, there is no better medicine for this euill then vrin, Brimstone, and oyle, as *Dionophanes* writeth.

Kkk

Another medicine for the Scabs.

Take the leeze of wine, the froath of Oyle, white Hellibor mingled with the liquor of fod hops, also the iuyce of greene Hemlock which is expressed out of the stalks before it hath feede, after it is cut downe and put into an earthen vessell with any other liquor mingled with scorched salt, so the mouth of the vessel being made vp close, set it in a dung-hill a whole year together, that so it may be concocted with the vapor of the dung, then take it forth, and when you will vse it, warme it, first of al scraping the vlcereous or scabbed part with an Oyster shell, or else with a sharp pumise stone, vntill it be ready to bleed, and to annoint it therewith.

Another medicine for the same.

Take the froath of oile of away to two parts, I mean 3. parts into two, put therinto the stale vrin of a man, which hath bin heated by casting into it hot burning Oyster-shells, and mingle a like quantity of the iuyce of Hemlock, then beat an earthen pot to powder, and infuse a pinte of liquid Pitch and a pinte of fryed or scorched salt, al which being preserued together, do cure the scabs of sheep so often as they are vied.

Another medicine.

A Drinke being made of the iuyce of hops, and the hearb Camelion, and giuen vnto them cureth them. Likewise the same being fod with the roots of black Camelion, & annointed warm vpon the place, according to *Dioscorides* haue the same operation. Likewise *Pliny* writeth, that the scabs of sheepe may be cured by salt water alone, either taken out of the sea or made by art, & forasmuch as there is great danger in the decoction thereof, least that the water ouercome the salt, or the salt ouercome the water, he prescribeth a mean how to know it, namely the equall and iust temperament thereof, for (saith he) if it will beare vp an Egge then is it well tempered, so that the Egge will swim and not sink, so which you shall find by addition of equall and iust quantity of water and salt, that is, two pints of water, a pinte of salt, and so lesse to lesse, and more to more. But if there be any bunch or great scab which couereth any part of the skinne, then open the scab and bunch and poure into it liquid pitch and scorched salt: and thus much for the disease of the scabs.

Of the holy fire which the Shepherds call the Pox, or the Blisters, or Saint Anthonies fire.

This euill is vncurable, for it neither admitteth medicine nor refication by knife, and therefore whensoever a beast is infected therewith, it ought presently to be separated from the residue of the flocke, for there is nothing that spreadeth it selfe more speedily: whensoever you aduenture to apply any thing vnto it, it presently waxeth angry and perplexeth the whole body except it bee the milke of Goates, and yet my Author speaketh thus of it: *Quod infusum tantum velat, ut & blandiatur igneam seuitiam differens magis co-cisionem gregis, quam prohibens*. That is, It seemeth to close with raging fire, as it were to flatter it a little, rather deferring the death of the beast, then doing away the disease. It is therefore prescribed by the most memorable Author of al the Egyptians, that men doe oftentimes looke vpon the backs of their sheep to see the beginning of this sickness, and when they find a sheep affected herewith, they dig a ditch or hole fit for him at the entrance of the sheepe-coate or stable, wherein they put the sheep aliue with his face vppward, and backe downward, and cause all the residue of the flocke to come and piss vpon him, by which action it hath bin often found (as *Columella* writeth) that this euill hath bin driven away, and by no other meanes.

Of

Of the warts, and cratches of Sheepe.

This disease is called by the vulgar sheapheardes the Hedghog, and it doth annoy the sheep two manner of waies, first when some gauling or matter ariseth vpon the panning of the hooft, or else a bunch arise in the same place hauing a hayre growing in the middle like the haire of a dog, and vnder that a little worme, the worme is best drawne out with a knife, by cutting the top of the wound, wherein must bee vied great warinesse and circumspection, because if the worme bee cut asunder in the wound, there issueth out of her such a venomous pustulate matter, that poysoneth the wound, and then there is no remedy but the foot must be cut off. But the wound being opened and the worme taken out aliue, presently with a wax-candle you must melt into it hot burning sewer, and if there be no bunch but onely scabs, take Allum, liquid Pitch, Brimstone, and Vineger, mingled all together, and apply it vnto the wound, or else take a young Pomgranate before the graines grow in it, and bake it with Allum, casting vpon it vineger, sharp wine, and the rust of yron fryed altogether.

Of the falling sicknesse.

It cometh to passe sometimes that sheepe are infected with the falling sicknesse, but the cure hereof can neuer be knowne, nor yet the sicknesse well til the beast be dead, and then (as *Hippocrates* writeth) by opening of the braine it wil euidently appeare, by the ouer great moynesse thereof.

Of the paines in the eies.

It is reported by *Theophrastus* and *Pliny*, that for cloudes and other paines in the eie of a sheepe, horned-poppy and *Chamalia* are very wholsome.

Of phlegme in Sheepe.

For the remedy of this disease take Peniroial, or Margerum, or wild Nep made vp together in wooll, and thrust into the nose of the sheepe, there turned round vntill the beast begin to neeze, also a stalk of blacke Hellibor boared through the eare of the sheepe, and therebyed fast for the space of foure and twenty hours, and then taken out at the same time of the day that it was put in, by *Pliny* and *Columella* is affirmed to be an excellent remedy against the Phlegme.

Of the swelling in the iawes.

There is sometimes an inflammation or swelling in the iawes of sheepe, which the Latins call *tonsille*, comming by reason of a great flux of humours from the head vnto that place, which may be cured two manner of waies, first, by incision or opening the skin where the bunch lyeth, whereby all the watery tumors are euacuated, and the beast cured, or else if through the coldnes of the weather or some other accident you list not to cut the skin, then annoint it with liquid pitch, prepared in such manner as is before expressed for the scabes, by operation whereof it will be dissolued and disperfed: When this euill ariseth in the beginning of the spring, many times it is cured without all remedie, because the beast for the greedinesse of the sweete grasse stoopeth downe her head, and stretcheth her necke, by which the straining and forenesse of her iawes and throat departeth, and this sickness in a sheepe is like the Kings euill in a man. There before that cure it by putting salt among the meate of these beasts, or by Guniper berries, and Hartstong leaues beaten to powder.

For the cough, and paine in the lungs.

Shepheards for these diseases do take the powder of the root of Foale-foot, and mingle it with salt, so giue it vnto the sheepe to lick, whereby they are perswaded, that the lungs of the beast are much comforted and strengthened, and furthermore against the cough, they take blanched Almonds, and beat them to powder, and so tempering them in two or 3. cups of wine, do infuse it in at the sheeps nostrilles, and likewise veruine which is called a kind of Germander, but falsely, because it hath no good smell, is giuen by shepheards at this day vnto their sheepe against the cough.

Of sighing, and shortnesse of breath.

For sheepe that are affected with much sighing, they vse to bore a hole with an yron through their eares, and remoue the sheepe out of the place where they feed to some other place, and if it come from the sickness of the lungs, then the hearb called Lungwort or Creswort, is the most present remedy in the world: If the root thereof be drunke in water, or a piece thereof tyed vnder the sheepes tongue, or (as Celsus saith) giue vnto it as much sharp vinegar as the beast can endure, or halfe a pint of a mans stale vrine warmed at the fire, and infused into the nostril with a little horn, this also is a remedy against sighing in the summer time.

Of the loathing of Sheepe, and encreasing of their stomacke.

If at any time the sheepe forsake his meate, then take his taile and pull off from it all the wooll: afterwards binde it as hard as euer you can, and so he will fall hard to his meate againe: and Pliny affirmeth, that the same part of his taile which is beneath the knot will die after such bindings, and neuer haue any fence in it againe.

Of the fluxes of sheepe, and loosenesse of the belly.

For this disease the Sheepheardes take no other thing but the Hearbe *Tormensis*, or Set-foyle wherewithall they stop all manner of laxes, but if they cannot get the same Hearb, then they take salt and giue it vnto them, and so hauing encreased their thirst, they giue vnto them black wine, whereby they are cured.

Of the melle of Sheepe.

In Aprill and May through the abundance of thicke grosse blood, the melle of sheepe is stopped and filled, then the sheaphards will take two of their fingers, and thrust them within the nostrilles of the sheepe, there rubbing them vntill they make them bleed, and so draw from them as much blood as they can.

Of the sickness of the Spleene.

For as much as a Horse, a Man, and a Sheepe, are troubled with the same diseases, they are also to be cured with the same remedies, and therefore Spleen-wort giuen vnto sheepe, as to a man and a Horse (as wee haue already expressed) is the best remedy for this Malady.

Of the Feauers of Sheepe.

Sometimes a shaking rage through an incensed and an vnaturall heat of the blood in the sheepe begetteth in him a Feauer, the best remedy whereof is to let him blood, according to these verses;

*Quin etiam iam dolor balantum lapsus ad ossa,
Cum furit, atq. artus depascitur arida febris:
Profuit incensos astus auertere: & inter
Ima ferire pedes salientem sanguine venam,
Quam procul aut molli succedere sepius umbra
Videris, aut summas carpentem ignauus herbas,
Extremamq. sequi, aut medio procumbere campo
Pascensem, & serae solam decedere nocti.
Continuo ferro culpam compece: priusquam
Dira per incautum serpent contagio vulgus.*

In which verses the Poet defineth the signes of this disease and the cure. The signes he saith are solitariness, and a carelesse feeding, or biting off the top of his meate, following alwaies the hindmost of the flock, and lying down in the middle of the field, when others be a feeding, also lying alone in the night time, and therefore he wiseth to let them blood vnder the pasterne or ankle bone of their foot, but by often experiment it hath bin proued that to let them blood vnder the eies or vpon the eares, is as available as in the legs, but concerning the Feauer we will say more in the discourse of the Lambes.

Of the pestilence or rottennesse of Sheepe.

This sickness first of all commeth vnto Sheepe out of the earth, either by some earthquake, or else by some other pestilent humor corrupting the vitall spirit, for Seneca writeth, that after the City Pompeij in *Champania* was ouerthrowne by an earthquake in the winter time, there followed a pestilence which destroyed sixe hundred sheep about that city in short time after, and this he saith did not happen through any naturall feare in them, but rather through the corruption of water and aire which lyceth in the vpper face of the earth, and which by the trembling of the earth is forced out, poysoning first of all the beasts because their heads are downward and feede vpon the earth; and this also will poyson men if it were not suppressed and overcome by a multitude of good aire which is about the earth. It were endlesse to describe all the evils that come by this disease, how some consume away by crying and mourning, filling both fields and hills with their lamentations, leauing nothing behinde them, no not their skins or bowels for the vse of man: For the cure whereof, first change the place of their feeding, so that if they were infected in the woods or in a cold place, driue them to the hills or to sunny warme fields, and so on the contrary, if in warme places & clementaire, then driue them to more turbulent and cold pastures: remoue and change them often, but yet force them gently, waying their sicke and feeble estate, neither suffering them to dye through lazinesse and idlenesse, nor yet to be oppressed through ouermuch labour. When you haue brought them to the place where you would haue them, there deuide them asunder, not permitting about two or three together, for the disease is not so powerfull in a few as in a multitude; and be well assured that this remouing of the aire and feeding is the best phisicke. Some do prescribe three-leaved-grasse, the hardest roots of reeds, Sand of the Mountaine, and such other Hearbs for the remedy of this, but herein I can promise nothing certain, only the sheaphard ought oftentimes to giue this vnto his sheepe when they are captaine. I wil conclude therefore this discourse of the pestilence with the description of Virgil;

*Balatu pecorum, & crebris mugitibus amnes,
Arentesq. sonant ripae collectaq. supini
Imq. catervatim dat stragem: atq. aggerat ipsis
In stabulis, turpi dilapsa cadauera tabo,
Donec humo regere, ac foueis abscondere discunt,
Nam neq. erat corijs usus: nec viscera quisquam
Aut undis abolere potest, aut vincere flamma.
Nec condere quidem morbo, illuvieq. peresa
Vellera, nec felas possunt attingere putres.*

*Forum etiam inuifos si quis tentat amictus
Ardentes papule, atq; immundus olentia fudor
Miembra fequebatur: nec longo deinde moranti
Tempore, contactos artus sacer ignis edebat.*

It is reported by *John Stowe*, that in the third year of *Edward the first*, and in *Anno* 1275. there was a rich man of *Fraunce*, that brought a sheepe out of *Spaine* (that was as great as a calfe of two year old) into *Northumberland*, and that the same sheepe fell rotten, or to be infected with the *Pestilence*, which afterward infected almost all the sheepe of *England*: and before that time the pestilence or rottenesse was not knowne in *England*, but then it tooke such hold, and wrought such effects, as it neuer was cleare since, and that first *Pestilence* gaue good occasion to be remembered, for it continued for twentie and sixe yeares together. And thus much for this disease of the *Pestilence* caused in *England* for the most part in moist and wet yeares.

Of Lice and Tikes.



L either *Lice* or *Tikes* doe molest sheepe, take the roote of a *Maple tree*, beate the same into powder, and seeth it in water, afterwards clip off the wooll from the backe of the sheepe, and poure the said water vpon the backe, vntill it hath compassed the whole body: some vse for this purpose the roote of *Mandradora*, and some the rootes of *Cypresse*, and I find by good Authors, that all of them are equiuolent to rid the sheep from these annoyances: to conclude therefore the discourse of sheeps diseases, it is good to plant neare the sheepe-coates, and pastures of sheepe, the hearbe *Alysson*, or wilde gallow-grasse, for it is very wholesome for Coates, and sheepe, like wise the flowers of worme-wood dried and beaten to powder giuen vnto sheep with salt, doth assuage all inward diseases and paines, and also purgethem thoroughly.

The Juice of *Centorie* is very profitable for the inward diseases of sheepe, & likewise the flowers of *Iuey*, the hooime tree hath foure kinds of fruite, two proper, the nut, and the graine, two improper, the line, and hiphear, this hiphear is very profitable for sheep, and it is nothing else but a confection made out of the barks of the hooime-tree. the word it selfe is an *Arcadian* word, signifying no other thing then *wisdom* and *felicitie*. Sheepe also delight in the braunches of maiden-haire, and generally the wooll of sheepe burned to powder and giuen them to drinke, is very profitable for all their inward diseases: And thus much shall suffice to haue spoken of the seuerall infirmities and sicknesses of sheepe, which I desire the *English Reader* to take in good part, wondering very much at the manyfold wits, and stirring pens of these daies, wherein I thinke our times may be compared to the most flourishing times that euer were since the worlds beginning; yet none haue aduentured to apply their times and wits for the explication of the seuerall sicknesses of sheepe and cattell.

I know there are many Noble men, Knights, and Gentlemen of the land, and those also which are very learned, that are great masters of sheepe and cattell, and I may say of them as the Prophet *Dauid* saith: *Their Oxen are strong to labor, and their sheepe bringeth forth thousands and ten thousands in their fieldes*: Whereby they are greatly enriched, and yet not one of them haue had so much commiseration, either towards the poore cattell in whose garments they are warmed, or charitie to the world.

For the better direction to maintaine the health of these creatures, as to publish any thing in writing for the benefite of *Adams* children, but such knowledge must rest in the breasts of silly Shepheards, and for the masters either they know nothing, or els in strange visitation and mortalitie of their cattell, they ascribe that to witchcraft and the diuell, which is peculiar to the worke of nature.

Horses, Dogs, and almost euery creature, haue gotten fauour in Gentlemens wits, to haue their natures described, but the silly sheepe better euery way then they, and more necessary

necessary for life, could neuer attaine such kindnesse, as once to get one page written or indighted for the safeguard of their natures, I do therefore by these presence from my soule and spirit, inuite all Gentlemen and men of learning, not onely to giue their mindes to know the defects of this beast, but also to inuent the best remedies that nature can afford, for it is a token of highest mercy vnto brute beasts to feede them when they are hungry, and to recouer them when they are sicke.

Columella and *Varro* two great Romanes, and such as had attained to some of the greatest place of the Common-wealth, being men of excellent wits and capacitie, yet had their names been forgotten & they neuer remembered, if they had not written of rustick and countrey matters, and it is no little honor vnto them to haue left that behind them in Print, or writing, which themselves had obserued from following the plough. Therefore it shal be no disgrace for any man of what worth soeuer to bestow his wits vpon the sheepe, for certainly it is no lesse worthy of his wit, then it is of his teeth; and how necessarie it is for the nourishment of man, we all know to this daye, and besides there is nothing that so magnifyeth our *English Nation* as the price of our Wooll in all the kingdomes of the World. But what account the auncients made of Sheepe, I will now tell you: for their greatest men both Kings and Lordes were Sheapheards, and therefore you which succede in their places shall bestow much lesse labour in writing of sheepe then they did in keeping: with the picture of a sheepe they stamped their auncient mony, and it is reported of *Mandrabilus*, that hauing found a great treasure in the earth, in token of his blind thankfulness to God, did dedicate three pictures of Sheepe to *Iuno*, one of Gold, another of Syluer, and a third of Brasse; and besides the ancient Romans made the penalties of the lawes to be Oxen and Sheepe, and no man might name an Oxe vntill he had named a sheepe.

Among the *Trogladites* they had their Wiues common, yet their Tyrants had lawes to keepe their wiues to themselves, and they thought it a great penalty for the adultery of their wife, if the adulterer payed them a sheepe.

The Poets haue a pretty fiction, that *Endimion* the Sonne of *Mercury* fell in loue with the Moone, who dispised him, and that therefore he went and kept Sheepe: afterward the Moone fell in loue with his white Sheepe, and desired some of them, promising to grant his request, if he would gratifie her choyce: whereupon the Wise man (as *Probus* writeth) deuided his flock into two partes, the whiter on the one side which had the courser Wooll, and the blacker on the other side which had the finer Wooll, so the Moone chose the white one, and graunted him her loue, whereupon *Virgill* thus writeth:

Pan munere niueo lunc capta me luna fessellit.

It may appeare also in what great regard Sheepe were in auncient time, for that their Priests made holy Water and sacrifices for their sanctification, whereof I finde these relations, in *Gyraldus*, *Virgil*, and others. At the lustration of Sheepe there was another manner of sanctifying then at other times, for the Sheapheard rose betimes in the morning, and sprinkled his Sheepe all ouer with Water, making a perfume round about the fold, with Sulphur, Sauine, Lawrell, Wine and fire, singing holy verses, and making sacrifice to the God *Pan*, for they did beleue; that by this lustration the health of their Sheepe was procured, and all consuming diseases driuen away.

It is reported that when Sheepe of strange colours were sprinkled with this water, it signified great happinesse to the princes of the people, and they were gifts for the Emperor, whereupon *Virgill* made these verses:

*Ipse sed in pratis, aries iam suauere rubenti
Murice, iam croceo mutabit vellera luto.*

When men went to receiue answers of the Oracles, they slept all night in the skinned Sheepe. There was a Noble sacrifice among the Pagans called *Hecatombe*, wherein were sacrificed at one time a hundred Sheepe at a hundred seuerall alters.

It is reported of King *Iosias*, that hee sacrificed at one time twelue hundred Oxen, and eight and thirty hundred sheepe, so great was the dignity of this beast, that God himselfe placed in the death thereof one part of his worship: and whereas it was lawfull among the heathens to make their sacrifices of Sheepe, Goates, Swine, Oxen, Hennes, and

and geese, they made reckoning that the lambe and the Kid was best of all, for that God was not pleased with the quantitie but with the qualitie of the sacrifice. The auncient Egyptians for the honor of sheepe, did neither eate nor sacrifice them, and therefore were reade in holy Scripture, that the *Israelites* were an abomination to the Egyptians, because they both killed, and sacrificed sheepe, as all Diuines haue declared. There is a noble story of *Clitus* who when he sacrificed at the Altar, was called away by King *Alexander*, and therefore he left his sacrifices and went to the King, but three of the sheepe that were appointed to be offered did follow after him, euen vnto the Kings presence, whereat *Alexander* did very much wonder (and that not without cause,) for he called together all the wise men & South sayers to know what that prodigy did fore-shew, whereunto they generally answered that it did fore-shew some fearefull euents to *Clitus*, for as much as the sheepe which by appointment were dead, that is, ready to die, did follow him into the presence of the King, in token that he could neuer auoid a violent death, and so afterwards it came to passe for *Alexander* being displeased with him because (as it is said) he had rauid on him in his drunkennes, after the sacrifice commanded him to be slaine, and thus we see how diuine things may be collected from the natures of sheepe. These things are reported by *Plutarch*, & *Pausanias*. Another note of the dignity of sheep, may be collected from the custome of the *Lacedemonians*: When they went to the wars they droue their goats & their sheepe before them, to the intent that before they ioyned battell they might make sacrifice to their Gods: the goats were appointed to lead the way for the sheepe, for they were droue foremost, and therefore they were called *Cateades*, and on a time this miraculous euent fell out, for the wolues set vpon the flocks, & yet contrary to their rauening nature, they spared the sheepe, and destroyed the goats; which notable fact is worthy to be recorded, because that God by such an example among the heathen Pagans, did demonstrate his loue vnto the good in sparing the sheepe, and his hatred vnto the wicked in destroying the goates, and therefore he referred the sheepe to his owne Altar:

Tibulus alba Ioui, grandior agna cadit

So saith *Ouid*: *Nigram hiemi pecudem zephyris falcibus albam*

So saith *Virgil*. And againe: *Hinc castus Tibillus*

Nigrarum multo pecudum te sanguine ducet.

To *Jupiter* and to the sunne, they were wont to sacrifice white sheepe or lambes, but to *Pluto* and to the earth, they sacrificed blacke sheepe or lambes, in token of deadnes: Therefore *Tibullus* writeth: *Interea nigras pecudes promittite Diti*

And *Virgil* saith: *Duc nigras pecudes ea prima pinacula sunt.*

When the *Gracians* sent their spies to the tents of the *Troyans*, to discover what order strength, and discipline they obserued: *Nestor* and the ancients of *Greece*, vowed vnto the Gods for euery one of the captaines a seuerall gift, that was, *Oim melainan, shelem hyporrenon*, that is a black sheepe great with yong: the reason whereof is giuen by the *Scholiast*, they vowed (saith he) a blacke sheepe, because the spies went in the nighttime, blacknesse being an emblem of darkenes, and a sheepe great with yong because of good fortune, for they spedde well in *Troy*. In *Apolonia* there were certaine sheepe that were dedicated to the sunne, and in the day time they fed neere the river in the best pasture, being lodged euery night in a goodly spacious caue neere the Cittie, ouer whom the greatest men both for wealth, strength, and wit, were appointed euery night to watch by turnes for their better safegard, and the reason of this custody, and the great account made of these sheepe, was for that the Oracle had commanded the *Apolonians* to do so vnto them, and make much of them: Afterwards *Euenus* a noble man among them keeping watch according to his turne, fell asleep, so that threescore of the said sheepe were killed by wolues, which thing came in question among the common magistrats to know the reason of that fact, & how it came to passe whether by negligence or by some other violent incurison: *Euenus* being no waies able to defend it, was condemned to haue both his eyes put out, that so he might be iudged neuer more worthy to see the light with those eyes, which would not wake ouer their charge, but wike and sleep when they should haue been open: and to conclude, I will but adde this one thing more, that whereas the Egyptians worshipped the sheepe for a God, God permitted the same vnto the *Iews* to be eaten among comon & vulgar meats, and also to be burned at the Altar for sacrifice; and whereas the said Egyptians did not onely eat but sacrifice swines flesh, God himselfe did forbid his people that they should

*Catulus
Hicodorus*

neuer eate nor taste of swines flesh as an abominable thing: by which he signifieth how contrarie the precepts of men are to his owne lawes, for that which hee forbiddeth, they allow, and that which they allow, he forbiddeth; and therefore how farre the people of God ought to be from superstition, and from the traditions of men, is most manifest by this comparison, for that was neuer sanctified that came not into the Temple, and that was neuer lawfull which was not approoued by God: and those things which in his law haue greatest appearance of crueltie, yet are they more iust and equal then the most indifferent inuention of men, which seeme to be stuffed out with mercie, and gilted ouer with compassion.

And these things most worthy Readers, I haue thought good to expresse in this place for the dignitie and honourable account which the greatest men of the world in former times haue made of sheepe, and thereby I would incite and stir you vp, if it were but one noble spirited learned man, which is furnished with witte, meanes, and opportunitie, to diue and pierce into the secrets of English sheepe, and Shepheards, and to manifest vnto the world the best, and most approoued meanes and medicines, for the propulsing and driving away of all manner of diseases from those innocent profitable beasts, and for their conseruation in all manner of health and welfare.

I am sorry that our times are so farre poysoned with couetousnesse, that there is no regard of God, man, or beast, but onely for profit and commoditie: for as for the seruice of God we see that the common deuotion of men, and practise of their religion, is founded vpon a meer hope that therefore God wil better prosper them in worldly affaires, and if it were not for the reward in this world, the professors of religion would not be halfe so many as now they are; and that is true in them which the diuell slaundersly objected to *Job*, namely that they doe not serue God for nothing, and they had rather with *times* haue the diuels fauour in rich garments and delicate fare, then with *Lazarus* with misery and contempt, enioy the fauour of God, and to set vp their hopes for an other world. As for men we see that the sonne loueth his Father but for patrimony, and that one man maketh much of an other, for hope to receaue benefite and recompence by them; and therefore it is no maruell if the silly beastes haue obtained so little mercy, as to be loued, nor because they are Gods creatures, but for that they are profitable and seruicable for the necessities of men: for this cause you nourish them, and not like the *Apolonians* aforesaid for the Oracles sake, but for their fleeces and their flesh. Therefore if you haue any compassion, learne how to helpe their miseries, and publish them to the world for the general benefite, for he cannot be good which is not mercifull vnto a beast, and that mercie doth easily die which groweth but in one hart of one mortall man.

There were a company of people in Egypt called *Lycopolites*, who worshipped a wolfe for a God, and therefore they alone among all the Egyptians did eate sheepe, because the Wolfe did eate them; euen so I can make no better reckoning of those men that nourish sheepe for their profit onely, then I do of the *Lycopolites*, which worshipped a Wolfe, for such men haue no other God but their belly, and therefore I trust these reasons shall perswade some one or other to write a larger discourse of our English sheepe.

Now in the next place we are to discourse of the vtilities that commeth by sheepe, for as it is the meekest of all other beastes, so as the rewarde of meekenesse, there is no part of him but is profitable to man: his flesh, blood, and milke is profitable for meat, his skin and wooll both together and assunder for garments, his guts and intrals for Musicke, his hornes and hooues for perfuming and driving away of Serpentes, and the excrements of his belly and egestion or dung, for the amending and enriching of plowed lands, and for these occasions did the Egyptians worship it for a God, for that they could see no creature in the world, but had some parts altogether vnprofitable vnto men, but in this they found

none at all. First of all therefore to beginne with their flesh, although Physitians haue their seuerall conceites thereof, as *Galen*, (who saith) that the flesh of *clares* is better then the flesh of Oxen and Sheepe: and *Simen Sethi*, who being forced to confesse the goodnesse of Mutton or Sheepes flesh in the beginning and middle of the spring, (yet writeth) that it is full of superfluities and euil iuice, and hurtfull to all begmy and moist stomackes. *Crescentien-*

Of the benefit
of sheepe
by *Simen Sethi*
book 1. cap. 8
lib. 1. cap. 8

is also writeth, that the flesh of a Sheepe hath an vnpleasant tast through ouermuch humidity, and fit for none but for country-labouring-men: Indeed I graunt the opinion of *Platina*, who writeth thus concerning Rams: *Ouem arietem dentibus ne attingas, non modo enim eius caro non prodest, verum etiam vehementer ouest*, that is, That Rammes flesh we ought neuer to touch, for it is not onely vnprofitable, but it is much hurtfull: yet in England the flesh of Rammes is vsually eaten, either through the craft or subtilty of the butchers, or else through couetousnes. But in many houses (as I haue heard) there is a kind of Venison made of the flesh of Rammes, which is done by this meanes: First they take the Ramme (and beat him with stripes on all parts till the flesh grow redde, for such is the nature of the blood, that it wil gather to the sicke affected places, and there stande to comfort them, so by this meanes after the Ramme is killed the flesh looketh like Venison: But as in other discourses, namely, Hares and Conies, we haue already shewed our hatred of all cruel meates, so also vtterly dislike this, for if it be not sufficient to kill and eat the beast, but first of all put it to Tyrannical torments, I cannot tell what wil suffice, except we will deale with beastes, as *Pilate* did with *Christ*, who was first of all whipped and crowned with thornes, and yet afterward did crucifie him.

But for the taking away of that Rammy humour and ranke moistnes which is founde in the Male-sheepe, they vse to geld them when they are young and sucke their dammes, or else within the compasse of a yeare after their yeaning, whereby the flesh becommeth so temperate, sweet, and sauoury, as any other flesh in the worlde; and if they passe a yeare, then do they vse to knit them, and so in time their stones deprived of nourishment from the body by reason of knitting, do drie and consume away, or vtterly fall off, whereby the whole flesh of the beast is made very seasonable and wholesome: It is granted by al, that when they are young, that is to say a yeare old, their flesh is very wholesome, & fit for nourishment of mans nature, but that they increase much phlegme, which euil is alaid by eating Viniger and drinking wine vnto it. In many places they salt their Muttens when they are killed, and so eat them out of the pickle, or else roast them in the smoake like Bacon. Within the territory of *Helvetia*, there is a publicke law whereby the Butchers are forbidden to buy any forren sheepe, after the feast of Saint Iames, that is, the five and twentie day of Iuly, for although that after that time they grow fat, yet is their flesh then lesse wholesome, and their fatte more hurtful, then that which is gotten in the springe of the yeare.

It were needlesse for me to set downe the diuision of a deade sheepe into his quarters, shoulders, legges, loines, rackes, heades, and purtinances, for that they are commonly knowne, and the relation of them can minister smal learning to the reader, but every part hath his vse, euen the blood that is taken from him when his throat is cut, hath his peculiar vse for the nourishment of man, and aboue al other things the fat of his loines commonly called his sewer wherein it excellet al other beastes whatsoener for their reines, are covered al ouer with fat.

of their milke. Their is no lesse vse of their milke not onely for young, but for old persons, and aswel for the rich to beautifie their tables, as for the poore to serue their hungry appetites, and there be some people in Affricke that haue no corne in al their country, and therefore infeede of bread, their common food is milke, the goodnesse whereof is thus expressed by *Fierra*.

Quod praestat? Capra, post? Oues, inde boues.

Evermore the milke of an Ewe is best that is newest and thickest, and that which cometh from a blacke Sheepe is preferred before that which is milked from a white, and generally there is no beast wherof we eate but the milke thereof is good and nourishable, therefore the milke of sheepe is preferred in the second place, and there is no cause that it is put in the second place but for the fatnesse thereof, otherwise it deserued the first, for as the fatnesse maketh it lesse pleasant to the palate and stomack of man, yet is it more pretious for making of Cheefe; and we haue shewed already that in some places as in the Island *Erythrea*, the milk of a Sheep yeildeth no whaie, and that they can make no cheefe thereof, but by mingling abundance of water with it; they make abundance of cheefe in the

Apenine

Apenine hills, and in *Lyguria*: the Cheefe of *Sicilia* is made of Goates and sheepes milke, and generally Cheefe made of sheepes milke is the better the more new it is. The nature of a sheepe is to giue milke eight moneths together, and in Italy they make Butter also of the milke of sheepe, al the Summertime vnto the feast of Saint *Michael* they milke them twice a day, but after that, vntil they couple with their Rammes they milke them but once a day, the faults of cheefes made of their milke is either because they are ouer dry or hollow, and full of eyes and holes, or else clammy like burd-lime, the last proceedeth from the want of pressing, the second through ouermuch salt, and the third by ouermuch drying in the Sun. And thus much shal suffice to haue spoken of those things in sheepe which are fit to be eaten.

In the next place we come to discourse of their wool, and of the shearing or clipping of sheepe, for although their flesh be pretious, yet it is not comparable in value to their fleeces, for that when they are once dead they yeild no more profit, but while they liue, they are shoarne once or twice a yeare, for in Egypt they are shoarne twice a yeare, and also in some parts of Spaine. And it appeareth that in auncient times there were great feastes at their sheepe-shearings, as is apparant in the holy scripture in many places, and especially by the History of *Abshalon*, who after he had once conceiued malice against his Brother *Ammoon*, he found no opportunity to execute the same, vntill his sheepe shearing-feast, at which time in the presence of all his brethren the kings sons (euen at dinner) when no man suspected harme, then did *Abshalon* giue a signe to his wicked Seruants to take away his life, which they performed according to their maisters malice.

It appeareth by the wordes of *Pliny* who writeth thus, *Oues non ubiq; tondentur durat quibusdam in Locis vellendimos, qui etiam nunc vellunt ante triduo ieiunas habent quo languidamini radices lanae retinent*: That is, Sheepe are not euery where shoarne, for yet vnto this time in many places they do commonly obserue the old custome of pulling the wooll off from the sheepes backe, and they which doe now pull the wooll and not sheare it, do alwaies cause their sheepe to fast three daies before, that so being made weake the roots of the wooll may not sticke so fast, but come off more easily.

And indeed I am confirmed in this opinion by the Latine word *Vellus* which signifieth a fleece, which can bee deriued from no other Radixe or Theame, nor admit any other manner or kinde of notation, then *A vellendo*, that is, from pulling.

Cassio also in his booke of Originalles writeth thus, *Palatini collis Roma altera pars velleis appellata fuit, à vellenda lana ante Vetruscam tonsuram incolis monstratam*, That is, to say: There was one part of the hill *Palatine* at Rome, which was called *Velleia* from the pulling of wooll, for it was their custome there to pull their wooll, before the inhabitants learned the *Hiruntian* manner of shearing sheepe, by which testimony we see evidently the great torment that the poore sheepe were put vnto when they lost theyr fleeces, before the inuention of shearing, for it is certaine by the auncient pictures and statues of men that there was no vse of shearing either haire or wooll, from men or sheepe.

But the haire of men grew rude, and in length like womens, and sheepe neuer lost their fleeces but by pulling off, and therefore *Varro* writeth, that foure hundred and fifty yeares after the building of Rome there was no Barber or sheepe-shearer in al Italy, and that *Publius Ticius Menas* was the first that euer brought in that custome among the Romans, for which there was a monument erected in writing in the publicke place at *Ardea*, which vntill his time was there sincerely preferred.

Now concerning the times and seasons of the yeare for the shearing of sheepe, it is not onely hard, but also an impossible thing to set downe any general rule to hold in al places. The best that euer I read is that of *Didimus*. *Nec frigidum ad hoc, nec iam aestiuo tempore, sed medio vere Oues tondenda sunt*, That is, sheepe must neither bee shoarne in extreame colde Weather, nor yet in the extreame heate of Summer, but in the middle of the spring.

In

In some hot countries they sheere their sheepe in Aprill, in temperate countries they sheere them in Maie, but in the cold countries in Iune, and Iuly, and generally the best time is betwixt the vernal equinoctium, & the summers solstice, that is before the longest day, and after the daies & nights be of equall length, there be some that sheere their sheepe twice in a yeare, not for any necessitie to disburden the beast of the fleece, but for opinion that the often shearing causeth the finer wooll to arise, euen as the often mowing of grasse maketh it the sweeter. In the hot countries the same day that they sheere their sheepe they also annoint them ouer with oyle, the leeze of old wine, and the water where in hops are sod, and if they be neere the sea side, three daies after they drench them ouer the head and eares in water, but if they be not neere the sea side, then they wash them with raine water sod with salts; and hereby there commeth a double profit to the sheepe: First, for that it will kill in them all the cause of scabs for that yeare, so as they shall liue safe from that infection: and secondly, the sheepe doe thereby grow to beare the longer and the softer wooll. Some do sheare them within doores, and some in the open sunne abroad, and then they chuse the hottest and the coldest daies, and these are the things or the necessary obseruations, which I can learne out of the writings of the auncients about the shearing of sheepe.

Colours: 11

Pillules
ColossShearing
time in Eng-
land.

Now concerning the manner of our English nation, and the customes obserued by vs about this businesse, although it be needlesse for me to expresse, yet I can not containe my self from relating the same, considering that we differ from other nations. First therefore, the common time whereat we sheare sheepe is in Iune, and lambes in Iuly; and first of all we wash our sheepe cleane in running sweete waters, afterward letting them dry for a day or two, for by such washing all the wooll is made the better and clearer: then after two daies we sheare them, taking heede to their flesh, that it be no manner of way clipped with the sheares, but if it be, then doth the shearer put vpon it liquid pitch, commonly called Tarre, whereby it is easily cured and kept safely from the flies. The quantitie of wooll vpon our sheep is more then in any other countrey of the world, for euen the least among vs (such as are in hard grounds) as in Norfolk, the vpper most part of Kent, Hertford-shire, and other places, haue better and weightier fleeces then the greatest in other nations: and for this cause the forraigne and Latine Authors doe neuer make mention of any quantitie of wooll they sheare from their Sheep, but of the qualitie.

The quantitie in the least is a pound, except the sheep haue lost his wooll, in the middle sort of sheepe two pounds or three pounds, as is vulgar in Buckingham, Northampton, and Leicester shires; But the greatest of all in some of those places, and also in Rumney marsh in Kent, foure or fife pounds: and it is the manner of the Shepherds and sheepe masters to wet their Rams, and so to keepe their wooll two or three years together growing vpon their backs, and I haue credibly heard of a Sheepe in Buckingham-shire in the flocke of the L. P. that had shorne from it at one time, one and twentie pound of wooll. After the shearing of our sheepe, we doe not vse either to annoint or wash them, as they doe in other nations, but turne them forth without their fleeces, leauing them like meadowes new mowen, with expectation of another fleece the next yeare. The whole course of the handling of our sheepe is thus described by the flower of our English Gentle men husbands master Thomas Tusser.

Wash sheepe for the better where water doth runne,
And let him goe clanelly and dry in the sunne
Then sheare him and spare not, at two daies an end,
The sooner the better his corps will amend,
Reward not thy sheepe when yee take off his coate
With twitches, and slashes as broad as a groate:
Let not such vngentlenesse happen to thine
Lest he with her gentles doe make him to pine,
Let lambes goe vnclipped till Iune be halfe worne,
The better the fleeces will grow to be shorne,
The Pye will discharge thee for pulling the rest,

The

The lighter the sheepe is, the speedier it best.

And in another place of the husbandry of sheepe he writeth thus:

Good farme and well stored, good housing and dry,
Good corne and good dairy, good market and nigh,
Good Sheapheard, good till-man, good Iack and good Gill,
Makes husband and his wife their coffers to fill:
Let pasture be stored and fenced about,
And tillage set forward as needeth without.
Before you do open your purse to begin,
With any thing doing for fancy within,
No storing of pasture with baggagely til,
With ragged and aged as euill as it:
Let barren and barren be shifted away,
For best is the best, what soeuer you pay.

And in another place speaking of the time of the yeare for gelding Rams, and selling of wooll which he admonisheth should be after Michellmas, he writeth thus:

Now geld with the gelder, the Ram and the Bull,
Sew ponds, amend dams, and sell Webster the wooll.

But of the milking of sheepe he writeth thus:

Put Lambes fro Ewe, to milk a few,
Be not to bold, to milke and fold,
Fie Ewes aloy, to eury Cow,
Sheepe wringing taile, hath made without faile.

And thus far Tusser, besides whom I find little discourse about the husbandry of Sheepe in any English Poet. And for the conclusion or rather farther demonstration of this part, concerning the quality of our English wooll, I can vse no better testimony then that of worthy M. Camden, in his Britannia, for writing of Buckinghamshire he vseth these words:

Haec tota fere campestris est, solo item argillaceo tenaci & foecundo, Papulosis pratis innumeros existunt greges pascat, quarum mollia & tenuissima vellera ab Asiaticis vsq; gentibus expetuntur. That is to say, The whole county of Buckingham is of a clammy, champaigne, fertile soile, feeding innumerable flocks of sheepe with his rich and well growen pastures or meadowes, whose soft and fine fleeces of wooll are desired of the people of Asia; For we know that such is the trade of Marchandise and transportation of English cloath, the rare fineness, and smoothnesse thereof is admired in Asia; namely, in Palestina, and other kingdoms of the Turke, and therefore they haue English houses of Marchants, both at Aleppo, Tripoli, and other places. Againe speaking of Lemster ore, or Lemster wooll in Herfordshire, he writeth thus: Sed ei precipua hodie gloria est a lana in circum vicinis agris (Lemster ore vocant) cui excepta Apula & Tarentina palmam deferunt Europae omnes. The greatest glory of that soile is in their wool, which ariseth from sheepe, feeding in the fildes and pastures adioyning thereunto, (which wooll they call Lemster ore) and all Christendome yealdeth praise and price vnto it next after the Apulian and Tarentinian wooll.

And indeed so sweet is the gaine that commeth by sheepe, that in many partes of the land there is a decay of tillage and people, for their maintenance, and therefore the saide M. Camden saith most worthily, euen like himselfe, that is honest and vnpartiall in all his writings, for in the beginning of his description of Northamptonshire, where I thinke aboute all parts depopulation and destroying of townes is most plentiful, (so that for Christians now you haue sheepe, and for a multitude of good house-holders, you shall haue one poore Sheapheard swaine and his Dogge lyuing vpon forty shillings a yeare, or little more,) hee writeth in the wordes of Hythodaeus after the commendation of the Sheep and Wooll of that Country: Quibus oppleri & quasi oblecta, quae ut Hythodaeus ille dixit, tam miles esse tamque exigno ali solebant, nunc uti fertur, tam educes atque indomitae esse corporum ut homines deuorent, ipsos agros, domos oppida uascent, ac depopulentur:

Lii

which

The value of
English wool
and the vse
thereof

which words I cannot better english then in the words of an *Epigrammatarian* in our ages, for to this effect, according to my remembrance he writeth,

*Sheepe haue eate up our pastures, our meddowes, and our downes,
Our Mountaines, our men, our villages and Townes;
Till now I thought the common proverbe did but iest,
That saies a blacke sheepe is a biting beast.*

Concerning the goodnesse of english wooll, and the difference of it from others, the reason is well giuen by *Gesner* and *Cardan*: *Lana earum molles & crispa sunt, ideoq; rane vso-
tam mulesia celebratur nec mirum cum nullum animal venenatum mittat Anglia, & sine luporum metu pecus vagetur nulli enim in Anglia hodie lupi reperiuntur, Rore cali stim sedant greges ab omni alio potu arcentur quod aque ibi ouibus sint exitiales.* That is to say, The wooll of English sheep is soft and curled, and therefore it is now commended as highly as cuer was the *Meletian* wooll in ancient time, and not without iust cause, for they are neither anoid with the feare of any venemous beast, nor yet troubled with *Wolues*, and therefore the strength of their nature and peaceable quiet wherin they liue, doth breed in them the better woolls; and besides they neuer drinke, but quench their thirst with the dew of heauen: And thus much for the discourse of English wooll.

The wooll of
other coun-
tries.

I am neuer able sufficiently to describe the infinite commodities that come vnto men by wooll, both for gardens, for hangings, for coverings, for hats, and diuers such other things, and therefore it shal not be vnpleasant I trust vnto the reader, to be troubled a little with a farther discourse heereof, if I blot some paper in describing the quality of the best wooll in other nations. First of all therefore we are to remember these two things that the best wooll is soft and curled, and that the wooll of the old sheep is thicker and thinner then the wooll of the younger, and the wooll of the ram followeth the same nature, of whom we will speake more in his story. Onely in this place our purpose is to expresse the examination of wooll as we finde it related by Authors, according to their severall countries. Therefore as we haue said already out of *M. Chambedens* report, the *Tarentinian* and *Apoletian* wooll must haue the first place, because the sheep of those countries liue for the most part within doores, and besides that, are covered with other skins. In Spaine they make great account of the blacke wooll, and it appeareth by good History, both in our English chronicle and others, that the sheepe of Spaine were of no reckoning til they were stored with the breed of England. There is a little country called *Pollentia* neare the Alpes, of the wooll whereof *Martial* maketh mention, as also of the *Cannine* red wooll, and therefore *Onis Cannina* was an Emblem for pretious wooll, his verses are these:

*Non tantum pullo, lugentes vellere lanas,
Roma magis iussis vestitur galliaruffis
Canucinatns nostro syrus asserere sudet.*

We haue spoken already of the wooll of *Istria* and *Liburnia*, which if it were not for the spinning in Portugall, and the web-sters Art thereupon, it were no better for cloth then haire. *Strabo* writeth, that the wooll of *Mutina*, whereby he meaneth all the country that lyeth vpon the riuer *Centana*, is very soft and gentle, and the best of Italy; but that of *Liguria* and *Myllun*, is good for no other vse but for the garments of seruantes.

About *Padua* their wooll is of a meane price, yet they make of it most pretious workes of Tapistry, and Carpets for tables, for that which was rough and thicke in ancient time was vied for this purpose, and also to make garments, hauing the shags thereof hanging by it likerags. There is a citty called *Feltrum*, and the wooll thereof by the Marchants is called *Feltriolana*, felt-wooll, they were wont to make garments hereof neither wouen nor sewed, but baked together at the fire like hats and caps, whereof *Pliny* writeth thus: *Lana & per se coacta vellem faciunt, & si addatur acetum etiam ferro resistunt imo vero etiam ignibus nouissimo sui purgamento quippe abenis coquentium extracte indamentis usu venturunt galicarum ut arbitror inuento, certe galicis hodie nominibus discernuntur.* Wooll hath this property, that if it be forced together it will make a garment of it selfe, and if vineger

bee put vnto it, it will beare off the blow of a sword, dressed at the fire and purged to the last, for it being taken off from the brazen coffer whereon it was dressed, it serued for cloathing, being as hee thought an inuention of the Gals, because it was knowne by French names, and from hence we must see the beginning of our felt-hats. The *Betican* wooll is celebrated by *Iuuenall*, when he speaketh how *Canallus* fearing shipwrack, was about to cast him out into the water;

*Insecit matura pecus, sed & egregius fons,
Viribus oculis & Baticus adiunxit aer.*

For the colour of Wooll in that country groweth mixed, not by any art, but naturally through their food, or their drinke, or the operation of the aire. The *Lauoditian* wooll is also celebrated, not onely for the softnesse of it, but for the colour, for that it is as blacke as any Rauen, and yet there are some there of other colours, and for this cause the Spanish wooll is commended, especially *Turdirania*, and *Coraxi* (as *Strabo* writeth,) for hee saith the glasse of the wooll was not onely beautifull for the purity of the blacke, but also it will spin out into so thin a thread as was admirable, and therefore in his time they sold a ram of that countrey for a tallent. I may speake also of the wooll of *Parma*, and *Altinum*, whereof *Martiall* made this disticon;

Of the co-
lours of wooll

*Velleribus primis apulia: parma secundis
Nobilis altinum terra laudat onis.*

We may also read how for the ornament of wooll, there haue bin diuers colours inuened by art, and the colours haue giuen names to the wooll, as *Simulidis* lina, wooll of Sea-water-colour, some colour taken from an *Amethest* stone, some from brightnesse or clearnesse, some from Saffron, some from Roses, from Mirtles, from Nuts, from Almonds, from Waxe, from the Crow, as *Colore coraxicus*, and from the purple fish, as from the *Colosse*, or the *Tyrean*, whereof *Virgill* writeth thus;

*Haec quoq; non cura nobis leniore tuenda,
Nec minor usus erit, quamuis Milesia magno,
Vellera mutantur tyrios in cocta rubores.*

From hence commeth the chalke colour, the Lettice colour, the Loote-tree-root, the red colour, the Azure colour, and the star-colour. There is an Herbe called *Fullers-herb*, which doth soften wooll, and make it apt to take colour, and whereas generally there are but two colours, black and white that are simple, the ancients not knowing how to die wooll, did paint it on the outside for the triumphing garments, in *Homer* wore painted garments. The *Phrigian* garments were colours wrought with needle-work, and there was one *Attalus* a King in *Asia*, which did first of all inuent the weauing of wooll and gold together, whereupon came the name of *Vestis Attalica*, for a garment of cloath of gold.

The *Babylonians* and the *Alexandrians* loued diuersity of colours in their garments also; and therefore *Metellus Scipio* made a law of death against all such as should buy a *Babylonish* garment, that was carpets or beddes to eate vpon for eight hundred *Cesterfes*. The shearing of cloth or garments made of shorne cloth, did first of all begin in the daies of *S. Augustine*, as *Fenistella* writeth. The garments like poppies had the original before the time of *Lucretius* the Poet, as he maketh mention in *Tarquatus*. There was a fashion in ancient time among the Romans, that a distaffe with wooll vpon it, was carried after virgins when they were going to be married: the reason therof was this (as *Varro* writeth) for that there was one *Tanaquil* or, *Cayece cecilia*, whose distaffe and wooll had endured in the Temple of *Sangi* many hundred yeares, and that *Seruius Tullus* made him a cloke of that wooll, which he neuer vsed but in the temple of Fortune, and that that garment afterwards continued five 500 & 60. yeares, being neither consumed by moaths, nor yet growing threadbare, to the great admiration of all which either saw it or heard of it. And thus much I thought good to adde in this place concerning the diuersity of wooll, distinguished naturally according to severall regions, or else artificially after sundry tinctures. Likewise of the mixing and mingling of Wooll one with another, and diuersities of garments, and

The lasting
of wooll.

lastly of the lasting and enduring of wooll and garments, for it ought to be no wonder vnto a reasonable man, that a woollen garment not eaten by mothes, nor worne out by vse, should last many hundred yeares, for seeing it is not of any cold or earthly nature, but hot and dry, there is good cause why it should remaine long without putrefaction: and thus much instead of many things for the wooll of sheepe.

The use of
sheep-skins

As we haue heard of the manifold vse of the Wooll of Sheepe, so may we say very much of the skins of Sheep for garments and other vses: and therefore when the wool is detracted and pulled off from them, they are applied to Buskins, Brest-plates, Shooes, Gloues, Stomachers, and other vses, for they are also dyed and changed by tincture into other colours, & also when the wool is taken off from them, they dresse them very smooth and stretch them verie thin, whereof is made writing parchment, such as is commonly vsed at this day in England, and I haue knowne it practised at *Touceur*, called once *Tripontium* in the county of Northampton: and if any part of it will not stretch but remaine it selfe and thicke, thereof they make writing tables, whereon they write with a pen of iron or Brasse, and afterward deface and race it out againe with a sponge or linnen cloth: Here of also (I mean the skins of sheepe) cometh the coverings of bookes, and if at any time they be hard, stubborne, and stiffe, then they soften it with the sheepes-sewet or tallow.

The bones of Sheep haue also their vse and employment for the hasting of knives. The Rhetians of the vrine of sheepe do make a kind of counterfeite of Nitre. And *Rassius* saith, that if a man would change any part of his Haires haire, as on the forehead, take away the black haire and put them into white, let him take a linnen cloth and wet it in boyling milk of sheepe, and put it so whot vpon the place that he would haue changed, so oftentimes together til the haire come off with a little rubbing, afterward let him wet the same cloth in cold sheeps milke, and lay it to the place two or three daies together, and the haire will arise very white, thus (saith he) and there are certain flies or mothes which are very hurt full to gardens, if a man hang vp the panch of a sheepe, and leaue for them a passage or hole into it, they will all forsake the flowers and hearbs, and gather into that ventricke, which being done two or three times together, make a quit riddance of all their hurtes, if you please to make an end of them.

Rhetians

The Swallows take off from the backs of Sheepe flockes of Wooll, where with the proudident Birds do make their nestes to lodge their young ones after they bee hatched. With the dung of Sheepe they compass and fat the earth, it being excellent and aboue all other dung necessary for the benefit and encrease of Corne, except Pigeons and Hens dung which is whotter, and the sandy land is fittest to be amended with Sheeps dung, also plants and trees if you mingle therewith ashes.

Of the dung
of sheepe.

Now we are to proceed to the gentle disposition of Sheep, and to expresse their inward qualities and morall vses, and first of all considering the innocency of this beast, I maruaile from whence the *Gortynian Cressin* custome proceeded, which caused adulterers for their punishment to ride throughout the whole City crowned with Wooll, except that so they might signifie his tender and delicate effeminacy, and therefore as some are crowned with gold in token of vertue and valiant acts, so vice (especially the wantonnesse of the flesh) deserueth to be crowned with wooll for the loosenesse and beastlinesse thereof, not because such a crowne was a sufficient punishment, for an opprobry and continuall badge of ignomy, euen as forgerers and periured persons ride with papers on their heads, vpon bare horse backs, and so forth.

The inward
qualities of
sheepe and
their morall
vses
Hermolaeus

By the behauiour of Sheepe at their rutting or ramming time the Sheapheards obserue tempests, raines, and change of weather. If they be very lustfull and leape often vpon their females, but if they beslow and backward, then is the poore naked man glad, for that thereby hee conceiueth hope of a gentle Winter, and temperate weather. Also if in the ende of Autumne they stampe vpon the grounde with their feete, it betokeneth hard weather, colde Winter, much Frost and Snow, about the time of the sinking of the *Pleiades* or seauen Starres. Which thing is thus poetically expressed by *Anac-*

Anac-

nans:

Si deniq; terram,

*Lanigera fodiant caput aut tendantur in arctem,
Cum madidas per marmora turbida comit,
Pleiadas occasus, cum bruma in frigora cecidit,
Frugifer Autumnus, ruet aethra concibus Imber.*

Concerning the simplicity of sheepe, I must say more, and also of their innocency, yet the simplicity thereof is such, and so much, that it may well be termed folly, or *Animal ineptissimum*, for *Aristotle* writeth thus of it: *Repit in desertis sine causa, hyeme obstante ipsum saepe egreditur stabulo, occupatum à me, nisi pastor compulerit, abire non vult, sed perit desiliens, si a pastore ducantur ita enim reliquum grex sequitur.* That is, Without cause it wanders into desert places, and in the winter time when the aire is filled with cold windes, and the earth hardened with hoare frostes, then it forsaketh and goeth out of his warme coate or stable, and being in the cold Snow, there it will tarry and perih, were it not for the care of the sheapheard, for he taketh one of the Rams by the hornes, and draweth him in a doores, then do all the residue follow after. They are also very obedient to the voice and call of the sheapheards, and to the barking and cry of their Dogs, and no lesse is their loue one toward another, euery way commendable, for one of them pittieeth and sorroweth for the harme of another, and when the heate of Sunne offendeth them, *Albertus* writeth, that one of them interposeth his body to shadow the other.

Their dam or Ewe loueth her Lambe, and knoweth it by smelling to the hinder partes, and if at any time the dam do not loue or make reckoning of her young one, they giue hir the Hearbe Penny-wort or Water-wall to drinke in water, and then as the *Scholiast* affirmeth, natural affection increaseth in hir. Of the foolishnesse of sheepe, ther was an Emblem to signifie by a man riding vpon a golden fleece, one ruled by his seruant or wife;

*Tranat aquas residens pretioso in vellere Phryxus,
Et flauam impavidus per mare scandit onem.
Eequid id est? vir sensu hebeti sed diuite gaza.
Coningit aut serui quem regit arbitrium.*

And therefore *Aristophanes* reproving the stolidity of the Athenians, calleth them sheepe: And *Origen* writing vpon *Leuiticus* saith: *Omni immolatio affectuum stultorum, & irrationalium correctio.* The sacrificing and killing of sheepe, is nothing else but the correction of our foolish and vnreasonable affections. We haue shewed already in the story of the goat, of a Goat that nourished a Wolue Whelpes, which in the end did destroy her, and the selfe same is ascribed also to a sheepe.

They obserue great loue and concord with Goats, and liue in flocks together, and for this cause it happeneth that moe goates are destroyed by Wolues then sheepe, for that the Goates forsake their fellows, and straggle abroad for food, but the sheepe very sildome: and it is obserued that if a Wolfe kill a sheepe, and afterwarde any garments be made of the wooll of that sheepe, they easily and more speedily breed Lice and vermin then any other, and also procure itch in the bodies of them that wear them, whereof *Cardan* giueth this reason: *Haud mirum videri debet ouis pellem a lupo dilaniatam pruritus mouere, nam ob vehementem metam, tum etiam ob contrariam naturam mali afficitur, et si mori enim ultimum supplicium, magis tamen afficitur corpus in uno quam in altero genere, metuit homo magis in mari fluctuans quam coram hostibus.* It ought not (saith he) moue any man to wonder that the wooll of a sheepe torne asunder by a wolfe should beget and breed itch, for that affection ariseth from both, from the vehemency of the feare before it bee dead through the sight and fence of the wolfe, and also by reason of a contrary nature that it is oppressed and deuoured by, and although death be the last punishment, yet woe to diuers affections follow dead carcases after death, and as a man is more afraid of the sea when he is in perill of death therein, then of the face of his enemy, so is it in this case, betwixt the Sheepe and the wolfe.

The same *Cardan* affirmeth, that sheepe are afraid of wolues euen after death, for the Wooll of a sheepes skinn will fall off in the presence of a Wolfe. Vnto this subscribeth

Oppianus, or rather *Albertus* receiued it from *Oppianus*, and furthermore (it is said) that if the strings of a Sheepes and *Volues* guts be fastened to one and the same instrument, they will neuer make good Harmony; and furthermore if a drumme be made of a Sheepes skinn, and another of the *Volues* skinn, the drum of the Sheepes skinn will iare and found vnpleasantly in the presence of the *Volues* skin: but of these things I haue no certaine grounds, onely I say that there may be naturall reason from the substance and matter, both of one and other, why this accident may chance without discord and hatred of each other, but from the difference and solidity of the matter, as for example, the guts of a wolfe are strong and hard, and wil abide greater strain then the guts of a sheep, if there fore the musician will straine the one like the other, it must needs fly asunder: likewise the skin will giue a deeper and lower sound vpon a drum, by reason of the substance then a sheepes: and so some may ignorantly ascribe that difference to an antipathy in nature, for as a Candle in the presence of a great Torch or fire, giueth lesse light to the eye, so doth a drum made of a Sheepes skin, lesse sound to the sence of hearing, in the presence of another made of stronger and harder beastes skin: and to conclude, as a twine thread will not hold stretching in the presence, (I meane in comparison of a silke thread) although it be of the same quantity, euen so will not a Lute string made of a Sheepes gut, in comparison of another made of out of a Wolfe. But all the question is how it cometh to passe, that one of the skinnes hanged vp in the presence of the other should be consumed before the other, that is a Sheepes skinn in the presence of the Wolfes, as a Gooses skinn will loose the feathers before the Eagles. The answer is easie, for the dryer that the body is, the lesse excrementall humor it containeth, and so will last the longer, and all wilde siluestriall beastes are dryer then the tame, modern, and domesticall, as for example, the Wolfe then the Sheepe, the Lyon then the Dogge, the Pheasant then the Cocke, the Eagle then the Goose: and for these causes the skinn of the one doe wast before the other, not for feare or secret opposition, but for want of better enduring substance.

Caelius

The Poets do ascribe vnto their Gods *Lanceos pedes*, feet made of Wooll, for that they come softly and suddainly without noyse to take vengeance vpon male-factors: and therefore when they deseribe *Saturne* tyed vp a whole yeare with bandes of Wooll, their meaning is, to shew how with patience he forbare his wrath and indignation. Bees are enimies to Sheepe, and there are no cattell that doe so much inrich men as Sheepe and Bees.

There is a story in *Suidas* and *Hesychius*, of one *Chrysamis*, who was very rich in Sheepe in the Island of *Cous*, and there came euery yeare an Eele and stole away his best Sheepe among all the flocke, at last he met with it and slew it; afterward the ghost of the Eele appeared to him in the night, warning him (for feare of other harme) to see him buried. *Chrysamis* neglected it, and therefore he and all his family perished. By which story I cannot ghesse any other meaning, but that some man stole away his Sheepe, and for that he tooke vpon him a priuate reuenge, most inhumanly suffering him to lye vnburyed, and setting more by a beast then the life of a man, as a iust punishment of God he perished; and thus I conclude this naturall and morall discourse of the Sheepe with that fiction of *Esop*, who writeth that on a time as the Sheepheardes were making merry in a cottage, and eating a Sheepe, the Wolfe came and looked in, saying vnto them: *Atqui ego sic vobis fecerem, quantum ciceretis tumultum*. If I should eat a Sheepe as you doe, you would all rise in an vprore: which is fitted against them that make good lawes and obserue none themselves.



Of

30

OF THE RAM.



Having thus made a general description of the sheepe, wherein we haue spent no more time then was fit and conuenient, we are now forced to the feuerall species and kinds, and first of al, order and nature teacheth vs to discourse of the male, which in our English language is called a Tup or Ramme, deriued I do not doubt from the French *Ran*, although also they call him *Belier*, the Germanes *Hodenwider* and *Hammell*, the Italians *Montone*, and *Ariete*, the Spaniards *Carnero*, the Helueticans *Ramchen*, the Graecians in auncient time *Krios*, *Ariacha*, *Cerafte*, and now in these daies *Kriare*, the Hebrewes *Ail*, or *Eel*, the Chaldees plurally *Dikerin*, the Arabians *Kabfa*, and the Persians *Nerameisch*. Now concerning the Greeke and Latine names, there is some difference among the learned about their notation, Etymology, or deriuation; for although they all agree that *Aries est lux & maritus pecorum*, yet they cannot consent from what root, stem, or fountaine, to fetch the same. *Isidorus* bringeth *Aries ab aris*, that is, from the Altars, because the sacrificing of this beast was among all other sheepe permitted, and none but this except the Lambs. Other deriue it of *Aretes*, which signifieth vertue, because that the strength and vigor of sheepe lyeth in this about all other, for there is in his hornes incredible strength, in his mind or inward partes incredible courage and magnanimity; but the truest deriuation is from the Greeke word *Arneios*.

Some Latines call him also *Nefrens*, and plurally *Nefrendes*, for distinction from the weather or gelded sheepe, for the stonewere also called *Nefrendes*, and *Nebrundines*, and the Epithets of this beast are, horne-bearer, insolent, violent, fighting, fearfull, writhen, swift, wool-bearer, leaping, head-long, warriour, and in Greeke, meeke, gentle, and familiar, and is not known by the name *Ctilos*, for that it leadeeth the whole flock to the pastures, and backe againe to the foldes. And thus much may suffice for the name and demonstratiue appellation of this beast, now we will proceed forward to the other partes of his story, not reiterating those things which it hath in common with the sheepe already described, but onely touching his speciall and interperable proper qualities.

First of all for the election of Rams fit to be the father of the flocke, and to generate and increase yssue, and therefore *Varro* and others call him *Admissarius Aries*, a stallion Ram. They were wont to make choise of such an one from an Ewe that had brought forth twinnes, for that it is conceived, he will also multiply twins; for first in the choyse of a Ram they looke vnto his breed and stocke from whence he is descended, and then to his forme and outward partes, as in Horses, Oxen, Dogges, Lyons, and almost all creatures. There are races and stockes which are preferred one before another, so is it also in Sheepe, and therefore require that he be *Boni seminis pecus*, a Ram of a good breede, and next of the forme and outward parts, although some neuer look further then colour, but *Collumella* aduiseeth that his wooll, palate of his mouth, and tongue be all of one colour, for if the mouth and tongue be spotted, such also will be the yssue and lambes he begetteth, for we haue shewed you already, that the Lambe for the most part followeth the colour of the Rams mouth, such a Ram is thus described by the Poet:

*Illum autem quamuis aries sit candidus ipse,
Nigra sub est vdo tantum cui lingua palato
Rejce, ne maculis infuscet vellera pullis
Nascentum.*

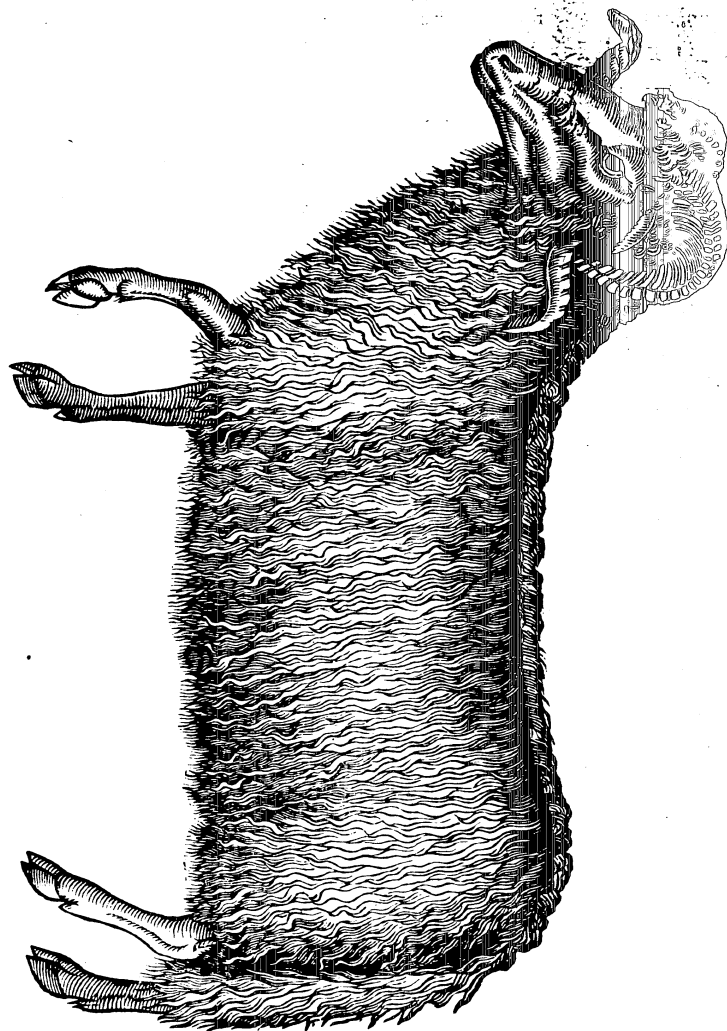
And therefore forasmuch as the young ones do commonly resemble the father, and bear some notes of his colour, let your Ram be all blacke or all white, and in no case party-coloured, and for the stature and habite of his body let it be tall and straight, a large belly, hanging downe and well cloathed with wooll, a taile very long and rough, a broad forehead, large stones, crooked-winding-hornes toward his snout, hauing his eares covered with

The feuerall names of Rams.

The chiefe of Rams for breed.

Palladius

Crescentius



with wooll, a large breast, broad shoulders and buttocks, his fleece pressed close to his body, and the wooll not thin nor standing vp. And for the hornes, although in all Regions Rams haue not hornes, yet for windy and cold countryes the great horned beastes are to be preferred, for that they are better able through that defence to beare off winde and weather, yet if the climate be temperate and warme, it is better to haue a Ram without hornes, because the horned beast being not ignorant what weapons he beareth on his head, is apter to fight then the polde sheepe, and also more luxurious among the Ewes, for he will not endure a riual or companion-husbande, although his owne strength and nature cannot couer them all: but the pold Ram on the other side is not ignorant how naked and bare and vnarmd is his head, and therefore like a true coward, sleepeeth in a whole skin, being nothing to harmful to his cotriuals, nor to the females, but well indureth partnership in the worke of generation.

There is no beast in the world that somuch participateth with the nature of the sunne as the Ram, for from the autumnall *Equinoctium* vnto the Vernall, as the sunn keepeth the right hand of the Hemisphere, so doth the Ram lie vpon his right side; and in the summer season as the sunne keepeth the other hand of the Hemisphere, so doth the Ram lie vpon his other side. And for this cause the Lybians which worshipped *Ammon*, that is the sun, did picture him with a great pair of Rams-hornes. Also, although in the heavenly or celestiall sphere or *Zodiacke* there be nothing first or last, yet the Egyptians haue placed the Ram in the first place, for theyr Astronomers affirme that they haue found out by diligent calculation, that the same day which was the beginning of the worldes light on the face of the earth, then was the signe *Aries* in the midst of heauen, and because the middle of heauen is at it were the crowne or vpper-most part of the world, therefore the Ramme hath the first and vppermost place, because it is an Equinoctiall signe, making the daies and nightes of equall length, for twice in the yeare doeth the sunne passe thorough that signe, the Ramme sitting as it were iudge and arbiter twice every yeare, betwixt the daye and night.

There be poetical fictions how the ram came into the *Zodiacke*, for some say, that when *Bacchus* led his army through the deserts of Lybia, wherein they were all ready to perish for water, there appeared to him a goodly ram, who shewed him a most beautifull and plentifull fountain which releued and preserved them al; afterward *Bacchus* in remembrance of that good turn erected a Temple to Iupiter, *Ammonius* also in that place for so quenching their thirst, placed there his Image with Rammes hornes, and translated that ramme into the *Zodiacke* among the starres, that when the Sunne should passe through that sign, all the creatures of the world should be fresh, greene and liuely, for the same cause that he had deliuered him and his host from perishing by thirst, and made him the Captaine of all the residue of the signes, for that he was an able and wise leader of souldjors. Other againe tell the tale somewhat different, for they say, at what time *Bacchus* ruled Egypt, there came to him one *Ammon*, a great rich man in Affrica, giuing to *Bacchus* great store of wealth and cattell to procure fauour vnto him, and that he might be reckoned an inuenter of some things: for requitall whereof *Bacchus* gaue him the land of *Thebes* in Egypt to keepe his sheepe and cattell, and afterward for that inuention, he was pictured with rams hornes on his heade, for remembrance that he brought the first sheepe into Egypt, and *Bacchus* also placed the signe of the ram in heauen: These and such like fictions there are about all the signes of heauen, but the truer obseruation and reason wee haue shewed before out of the Egyptians learning, and therefore I will cease from any farther prosecution of these fables.

They ought to be two yeare old at least before you suffer them to ioyne in copulation with the Ewes. & for two moneths before to bee seperat and fed more plentifully then at other times, that so at their returne they may more eagerly and perfectly fill the Ewes: and then also before copulation, & at the time that they are permitted in some Countreies they giue them barley, and mixe Onions with their meat, and feede them with the hearbe *Salsuolus seale*, for all these are vertuous to stirre vp and increafe their nature. And likewise one kind of the *Satyrium* and salt water, as we haue said in the discourse afore going.

Now, at the time of their copulation they haue a peculiar voice to draw and allure their females

Colmelli

Albertus
The resemb-
blance be-
twixt the sun
and the Ram

Macrilius

Coelius
The signe of
the Ram in
the Zediack.Poetical fictions
& ridies.Drdames
Aristotle

females, differing from the common bleating, wherof the poet speaketh. *Blatant hinc cures, & piabat ovis*: This beast may continue in copulation, and be preferred for the generation of lambs till he be eight yeare olde, and it is their nature the elder they bee, to seeke out for their fellows the elder Ewes or females, forsaking the younger by a kind of naturall wisdom. Now concerning the time of their admission to copulation, although we haue touched it in the former Treatise, yet we must adde somewhat more in this place. In some places they suffer them in April, & some in Iune, that so they may be past danger before winter, and be brought forth in the Autumne when the grasse after haruest is sweet, but the best is in Octob for then the winter wil be ouerpasse before the lamb com forth of his dams belly. Great is the rage of these beasts at their copulation, for they fight 10 infully til one of them haue the victory, & for this cause *Arrietare* among the writers is a word to expresse singular violence, as may appeare by these verses: *Arrietat in portas & doros obijce postes, and Silvius of Dioxyppus, Arrietat in primos obijcit q, immania membra.* And so Seneca in his booke of Anger. *Magno imperatori aretequacies inter se arrietarent, cox exultuit*: and indeed great is the violence of rams, for it is reported that many times in *Rhodia* to try their violence, they hold betwixt the fighting of rams a sticke or bat of Corne-tree, which in a bout or two they vtterly diminish and bruse in peeces. There is a knowne fable in *Abstenius* of the wolfe that found a couple of rammes, and told them that he must haue one of them to his dinner, and bad them agree betwixt themselves, to whose lot that death should happen, for one of them must die, the two rams agreed together, that the wolfe 20 should stand in the middle of the close, and that they twain should part one into one corner, and the other into the other corner of the field, and so com running to the wolfe, & he that came last should loose his life to the wolues mercy; the wolfe agreed to this their deuice, and chose his standing, while the rams contented with their hornes, when they came vpon him to make him sure inough from hurting any more sheepe: forth therefore went the rams, each of them vnto his quarter, one into the East, and the other into the west, the wolfe standing ioyfully in the midst, laughing at the rams destruction, then began the two rams to set forward with all their violence, one of them so attending and observing the other, as that they might both meet together vpon the wolfe, and so they did with vengeance to their enemy, for hauing him betwixt their hornes, they crushed his ribs 30 in peeces, and he fel down without stomack to rams flesh. This inuention (although it haue another morrall, yet it is material to be inserted in this place to shew the violence of rams, and from this came so many warlike inuentions called *Arietes*, wherewithal they push down the wals of cities, as the Readers may see in *Vitruuius*, *Valturnis* and *Ammianus*, for they say that the warlike ram was made of wood, & couered ouer with shels of *Tortoyes*, so the intent it should not be burned when it was set to a wall, and it was also couered with the skins of sacke-cloth by rowes artificially contriued, within the same was a beame which was pointed with a crooked yron, and therefore called a ram, or rather because the front was so hard that it ouerthrew wals, when by the violent strength of men it was forced vpon them, and whereas it was shapd ouer with *Tortoise* shels, it was for the true resemblance 40 it bare therewith, for like as a *Tortoise* doth sometime put forth his head, and again sometime pull it in, so also doth the ram sometime put forth the sickle, and sometime pulis in, and hide it within the frame, so that by this engine they did not ouerturn the wals, but also they caused the stones to flie vpon the coimies like thunder-bolts, striking them down on euery side, and wounding with their fal or stroke like the blowes of an armed man; and against these forces there were counter-forces deuised on the part of the besieged, for because the greanes thereof was such as it could not be moued without singular note and ostentation, it gaue the besieged time to oppose against it their instruments of war for their safegard, such were called *Culitrae*, *Laquei*, *Lupi ferrum*, made like a paire of tongs, whereby as *Polyemus* writeth, many times it came to passe, that when the wall was ouerthrowne 50 the enemies durst not enter, saying: *Certe hostes sponte ab obsessis destructa moenia metuentes ingredi in urbem non audebant.* And thus much for the force of rams both their true and naturall strength, and also their artificial imitation by men. Now on the other side the wise shepheards want not deuises to restraine the wrath of these impetuous beasts. For *Epicurmus* the *Syracusan* saith, if ther be a hole bored in the backer part of his crooked horn neer his eare, it is very profitable to be followed, for seeing that he is captain of the flock,

The best time of copulation.

Their rage in running time.

Martial and warlike inuentions called Rammes

and that hee leadeh all the residue, it is most necessary that his health and safeguarde be principally regarded, and therefore the auncient shepheards were wont to appoint the captain of the flocke from the prime and first appearance of his hornes, and to giue him his name, wherof he tooke knowledge and would leade and goe before them at the appointment and direction of his keeper.

When he is angry he beateh the ground with his foot, and they were wont to hange a board of a foote broad, wherein were drouen many sharp nailles with the points toward the head, so that when the beaste did offer to fight, with his owne force he woundeth his forehead. They were wont also to hange a shrimpe at the horne of the ram, and then the 10 Wolfe will neuer set vpon their flocks.

And concerning their hornes which are the Noblest parts of their body most regarded, yet I must speake more, for there was wont to be euery yeare amonge the Indians a fight betwix men, wilde beasts, bulles, and tame rams: and a murtherer in auncient time was wont to be put to death by a ram, for by art the beaste was so instructed, neuer to leaue him till he had dashed out his braines.

It is reported of a rams hornes consecrated at *Delos*, broght from the coasts of the red sea, that weighed twenty and six poundes, being two cubits, and eight fingers in length. There was a ram in the flocks of *Pericles*, that had but one horn, wherupon when *Lampon* the poet had looked, he saied: *Ex duabus que in vrbe vigerent factionibus, fore vs altera ob-* 20 *scurata ad unum periclem, apud quem visum foret portentum resideret ciuitatis potentia.* That whereas there were two contrary-raging-factions in the citty, it should happen that *Pericles* from whose possessions that monster came, should obscure the one, and take the whole government of the citty.

It is reported by *Rasis* and *Albertus*, that if the hornes of a ram bee buried in the earth, they will turne into hearbe sperrage, for rottenesse and putrification is the mother of many creatures and hearbes. There was as *Aristotle* reporteth in his wonders, a childe borne with a rams head: and it is affirmed by *Ouid*, that *Medea* inclosed an old decrepite ramme in a brazen vessell, with certaine kinde of medicines, and afterwards at the opening of the faide vessell, she receiued a young lambe, bred vpon the metamorphosis of his body.

Concerning *Phrixus*, wherof wee haue spoken in the former part of our discourse of the sheepe, there is this story. He was the sonne of *Athaman*, and *Nepheles*: Afterward his mother being dead, he feared the treachery of his mother in law, and step-dame *Ino*, and therefore with his sister *Helle*, by the consent of their father, he swam ouer a narrowe arme of the sea vpon the backe of a ram, carrying a golden fleece, which before that time his father had bestowed vpon him.

His sister *Helle* being terrified with the great roaring of the Water, fell off from the rams back into the sea, and thereof came the name of *Hellesponte*, of *Helle* the Virgin, and *Pontus* the sea, but he came safely to *Colchis* to king *Hetes*, where, by the voice of a Ram 30 who spake like a man, hee was commaunded to offer and dedicate him to *Iupiter*, furnamed *Phryxus*, and also that golden fleece was hanged up and referred in the Temple of *Colchis*, vntill *Iason* by the helpe of *Medea* aforesaid, did fetch it away, and the ram was placed among the stars in his true shape, and was called *Phrixem*; of *Phrixus*; who was the father of the *Phrygian* Nation.

Of this fabulous tale, there are many explications and coniecturall tales among the learned, not vnprofitable to bee rehearsed in this place. *Culias* and *Palaphurus* say, that the ram was a ship, whose badge was a ram, provided by *Athaman* for his sonne to saile into *Phrygia*: and some say, that *Aries* was the name of a man that was his foster-father, by whose counsell and charge he was deliuered from the step-mother *Ino*.

Other say, that there was a booke of parchment made of a rams skin, containing the perfect way to make golde, called *Alchymie*, and that thereby *Phrixus* got away. But in Athens there was referred the ymage of this *Phrixus*, offering the ram (vpon which hee was borne ouer the Sea) to the God *Laphysius*: and whereas there are in *Colchis* certaine riuers out of which there is gold growing, and oftentimes founde, whereuppon some of them haue receiued their name, as *Chrysorrhoea*, and the men of that country sayed to bee 40 greatly

Morall vses of rammes
Aelium

Plutarch.

Culias

Cordan

The story of Phrixus and the ram with a golden fleece.
Apollonius.

Hermolius.

Apollonius Gyraldus.
The fleece of Colchis

Thebes.

greatly enriched thereby, they gave occasion of al the poeticall fictions about the golden fleece. There are in some places of Affricke certaine sheepe, whose wooll hath the colour of gold, and it may be, that from this occasion came the talke of golden fleeces. It is said that when *Atreus* raigned in *Peloponnesus*, hee vowed to *Diana* the best whatsoever should be brought forth in his flocke, and it fortun'd that there was yeaned a golden lambe, and therefore he neglecting his vow did not offer it, but shut it vp in his chest. Afterward when he gloried and boasted of that matter, his brother *Thyestes* greatly enuid him, and counterfetting loue to his wife *Aerope*, receiued from her the golden lambe. Then being in possession thereof, he contradicted *Atreus* before the people, affirming that he that had the golden Lambe ought to be king, and to raigne among them, and so layed a wager of the whole gouernment or kingdome thereof with *Atreus*, whereunto he yeelded, but *Iupiter* by *Mercury* discouered the fraud, and so *Thyestes* took him to flight and the lambe was commaunded to bee offered to the sunne, and so I conclude this discourse with the verses of *Martiall*:

Mollia Phryxæi secusq; colla mariti

Hoc meruit tunicam qui tibi saepe dedit.

Transmutation of rams.

And seeing that I haue entered into the discourse of these poeticall fables, or rather Riddles which seeme to bee outwardly cloathed with impossibilities, I trust that the Reader will giue mee leaue a little to prosecute other Narrations, as that *Neptune* transforming himselfe into a ram, deceived and deflowred the Virgin *Bisabris*, and the ancients when they swore in iest and merriment were wont to sweare by a Ram or a Goose. When the Gyants waged warre with the Goddes, all of the Gods (as the poets write) took vnto them severall formes, and *Iupiter* the forme of a ram, whereof *Onid* writeth, he was called *Iupiter Ammonius*:

Vnde recurrit

Nunc quoq; formatis lybis est cum cornibus Ammon.

Herodotus

There be some that say that at what time *Hercules* desired very earnestly to see *Isis*, whereunto he was very vnwilling, yet hee cut off a rams heade, and pulled off his thicke woolly-rough-skinne, and put it vpon him, and so in that likenes appeared to *Hercules*, and for this cause the *Thebanes* to this day doe not kill rams, but spare them like sanctified thinges, except one once in a yeare, which they sacrifice to *Iupiter*, and say, that *Iupiter* was called *Ammonius aries*, because that his answeres were mysticall, secret and crooked, like a rams horne.

Strabo.

Sacrificing of Rams among the Gentiles

Now concerning the sacrificing of rams, we know that God himselfe in his word, permitted the same to the people of the Iewes, and therefore it cannot bee but materiall for vs to adde something also to the discourse before recited in the story of the sheepe. The gentiles when they sacrificed a ram, they roasted his intrals vpon a spitte or broach, and there were certaine daies of sacrifice called *Dies Agonales*, wherein the principal ram of euery flocke after combate or fighting was slaine and sacrificed for the safegard of the residue to *Ianius*, and others by the king:

Ita rex placare sacrorum

Numina lunigera coniuge debet Onis.

Gyraldus.

There was at *Tanagrum* a statue of *Mercury*, carrying a ram (and therefore he is called *Prophoros Hermes*, and by that name was worshipped of all the *Tanagreans*. Now there was a cunning workman of *Calamis* that made that statue, for they say, that when the City was greuously afflicted with a pestilence, *Mercury* by carrying a ram about the wals, deliuered the same, and therefore they did not onely procure that statue for *Mercury*, but also ordained that euery yeare one of their most beautifull young men shoulde carry a sheep on his shoulder round about the wals. In Ianuary they sacrificed to *Iupiter* a ram, and in February a Weather. *Pliny* writeth a strange Riddle which is this. *Cinnamonagrus in Aethiopia gignitur, neq; metitur nisi permiserit deus.* There is Cinamon growing in *Ethiopia*, and yet it is not reaped by men, except the God thereof gaue permission or leaue, whereby some vnderstand *Iupiter* whom they called *Sabin*, and the Latins *Assabinus*. Now *Pliny* saith, that if they had sacrificed forty and foure Oxen, Bucke-goats and rams, with their intrals, they purchased leaue to gather that Cinamon.

Pliny.

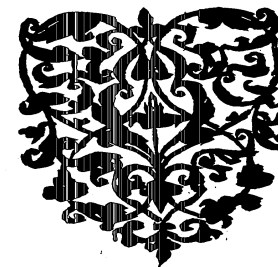
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When the Romans obserued their *Soli-Taurilia*, they sacrificed a Bul, a Goat, a ramme, and a Bore, but vnto *Iupiter* they held it not lawfull to offer a ram. *Plysses* offered to *Neptune* a Ram, a Bull and a Boare, and to conclude this discourse of the rams sacrifices, I finde a story worthy the noting, recorded by *Paulus Venetus*, although it bee altogether superstitious and full of humane blindnesse and error.

There is a City of *Tartary* called *Sachion*, the inhabitants whereof are Mahometanes and ydolaters, as soone as any of them haue a sonne borne, hee presently commendeth him to one ydols tution and protection or other: and that year together with his young sonne he honouritheth a ram tamed in his owne house: at the yeares end, he offereth his son and the ram at the next festiuall day of that ydoll which he hath chosen; that is, he presenteth his childe and killeth his ram, with great solemnity and ceremony in the presence of all his kindred, friends, neighbors, and acquaintance, and maketh earnest request to that ydoll to protect his sonne, and to guide and gouerne him all the time of his life, and therefore he hangeth vp the flesh of that ram in his presence, and afterwarde they take away againe the same flesh and carry it to another private flesh, wherewith the said father and al the kindred assembled do make a great and rich feast, reseruing the bones for religious sake: And thus we see how miserable men beguiled with error, do not onely make shew of false religion, but also play the Hippocrites in that which is erroneous, thinking it an easie thing to deceiue Almighty God.

Concerning other thinges of rams, they concurre with that which is said already of sheepe in generall, except their medicinall partes, which I will referue to the due place: And heerein adde one thing more of the hornes of the *Rhetian* rams, and in some places of Italy, namely, that after they be five, six, or seuen year old, they bring forth vnder their great hornes two other little hornes, and that these rams are weak of body, and haue but rough and course wooll. In other places if at any time they chauce to beare mo hornes then two, it is prodigious and vnnaturall. And thus

much of the
Ram.



M m

Of the Weather-sheepe.



Although this beast haue all things in common with the ram
afore said, for he is a male-sheepe, and in nature differeth not
from him, but only by the Art of man, I might very well haue
confounded and conioyned his story with the precedents:
but seeing that al Nations do distinguish him from the ram,
because of one property or defect in him, for that hee is not
fit for generation, I wil follow the streame, and not strue-
gainst my Authors, nor swaue from their method. There-
fore in latin it is cald *Vernex quasi versa natura*, for that his na-
tural seed is changd & turnd in him, for his stones are taken
away, and so he remaineth libbed and gelded, being an Eunuch among beasts. The Gra-
cians call him *Krion Tomian*, that is, a gelded ram, for they haue not one word to expresse
him. The Latins do also cal him *Sectarius*, and *Festus* rendreth this reason thereof, *Quia e-
um sequantur agni*, because the little lambs loue his company and follow him: and indeed
by reason of his vnaptnesse to generation, the Ewes forsake his company, and the rams
cannot endure him, therefore instead of other he associateth himselfe with the lambs. In
some parts of Germany they call him *Frischling*, and also *Hammel*, which word seemeth
to be deriued from the Arabian word *Lefan Alhamell*, a rams tonge. The Italians call him
Castrone, *Custrato*, and *Montone*, the French *Mouson*, and the Illyrians *Beramo*.

Concerning the gelding of rams or making of Weathers, I haue not much more to
say, then that which is already expressed in the generall tractate of the sheep, and for the
manner I do refer the Reader, not onely to that part, but also to the discourse of the calfe
and Oxe, wherein I trust he shall finde satisfaction for this point, whether he will do it by
a knife, by reed, by finger, or by hammer, for all those waies are indifferently proponed.
The best time for the gelding of rams, ought to be in the waine or decrease of the moone
at five months old, so as he may neither be troubled with extreame of cold or heat. And
if it be not libbed at that age, but prolonged till two, three, or foure yeare old, wee haue
shewed already the English manner for knitting of rams.

Being thus libbed or knit, their horns grow not so great as the other males vngelded,
but their flesh, and lard, or sewer is more acceptable then of any other sheep whatsoeuer,
except they be ouer old, for that it is neither so moist as a lambs, nor yet so rank as a rams
or Ewes, where *Baptiste Fiera* made these verses:

*Anniculus placeat, vel si sine testibus agnus,
pinginox est hordo quin calet olla uores.
Hunc anno se duriper pascua montis anhelat.
Maluero, si auri villere diues erit.*

Plutina also writeth thus of the flesh of Weathers, *Vernecem caro satis salubris est & melior
quam agnina, calida enim & humida habetur, ad temperamentum tendens, illa vero plerumque
ditatis quam caliditatis habet*, That is to say: The flesh of Weathers is wholsome ynough,
and better then the flesh of Lambes, because it is hot and moist, but that hath in it more
moisture then heat, and therefore this tendeth to a better temperament. *Munster* writeth
that the inhabitants and people of *Valus* take this flesh of Weathers and salt it, afterward
dry it in the ayre where no smoake may come vnto it; afterward they lay it vp in strawe,
and so hold it much more delicate then that which is raised in the smoake.

As the flesh of these beastes groweth the better for their gelding, because they liue
more quietly and peaceably, for that their fore-heads grow weake and tender, and their
horns smal, so also it is reported that their tails grow exceeding large and fat. In some
Regions, as in *Arabia Felix*, and other places, and because the report should not seeme
feined by me, I will describe it in the Authours owne words, *Paulus Venerus* writeth thus

of the Weathers of *Scythia*, and in the region *Camandu*, subiect to the great *Tartar*. In *Tar-
taria regione Camandu* vtriusque non minores asinus sunt, cauda tam longa & lata ut triginta
libras pondus aequent. In *Camandu* a territory of *Tartaria* there are Rams like Asies, in
figure and quantity, whose tails are so long and broad, that they ballance in waight thirty
pound. *Vartomian* writeth. In *adibus regis Arabum* fuisse prapingus veruicem, cuius cauda
adeo obesa fuit ut libras quadraginta appenderet, & prope Reame urbem *Arabie foelicis*, verue-
cum genera reperiuntur, quorum caudam animaduerti pondo esse librarum quadraginta quat-
or, earent cornibus, adeoque esse obesi & pingues ut vix incedere possunt. Circa *Zeclam urbem*
Aethiopia verueces non nulli ponderosissimas trahunt caudas, utpote pondo sedecim librarum.
His caput & collum nigricant, ceteris albi sunt. Sunt etiam verueces prorsus albicantes, quo-
rum cauda cubitatis est longitudinis modo elaborata vitis, palearia ut bubus a mento pendent,
que humum prope verrunt. That is to say, In the house of the King of Arabia, there was a
Weather very fat, whose taile waighed forty pound, and neare vnto *Reamia*, a City in
Arabia Foelix, there are a breed or race of Weathers, whose tails for the most part waig-
ed foure and forty pound. They want hornes, and are so fat that they can scarcely go. Al-
so about the City *Zecla* in *Aethiopia*, the Weathers draw long tails, waighing fixtene
pound. Whereof some haue their heads and necke blacke, and all the other parts of their
body white, some of them againe al white, hauing a taile but of a cubit long like a curious
and planted Vine, their crestes and haire hanging from their chinne to the ground.
Thus farre of the Arabian Weathers. Of the Indians hee writeth thus in another place.
Circa *Tanasiuri urbem India* tanta est pecudum copia ut duodeni veruices singulo aures vane-
ant. Conspiciuntur illic verueces alij, cornua haud ab similia demis habentes, nostris longe ma-
iores ferocioreque. Caudae veruecem in perigrinis regionibus tantae sunt, quantus nullus apud
nos vernex. Contingit hoc quia butindissimum hoc animal, & inter quadrupedia frigidissimum
cuncta, cetera esse vetendinequeant, ne pinguedine immensa, extensis etiam a sibus & neruis non
parum, quae humida natura velut pisces semper incremento apta sunt. That is, About the ci-
ty *Tanasiur* in *India* there is such great plenty of cattell, that they sell twelue Weathers
for a noble, and yet there are Weathers which haue hornes like to the hornes of Deere,
being longer, greater, and fiercer then our Rams; and their tails in forraign and strange
countries are fatter then any Weathers among vs; and the reason hereof is, because it is
the moistest and coldest creature among al foure-footed beastes: and by cause the bones
cannot be enlarged to receiue that moysture, and least that it should destroy the beast by
superabundance and abundance, therefore nature hath provided this remedy to sende it
forth into the taile, whereby in flesh and fat it groweth exceedingly, the bones and nerues
whereof are not a little extended, for they are also of a moist nature like fishes, and there-
fore apt to encrease and grow immeasurably.

Thus much say they of the tails of Weathers, now I know such is the solidity of diuers
Readers & people, that for these reports, they wil presently giue both these Authors and
me the Whet-stone for rare vntruths and fictions; I do not maruaile, for such / I dare as-
sure my selfe) doe not beleue all the miracles of Christ, hauing short and shallow con-
ceiptes, measuring all things by their owne eies, and because they themselves are apt to
lye for their profit, therefore they are not ashamed to lay like imputations vpon honest
men, yet I could shew vnto them as great or greater wonders in our owne nation (if they
were worthy to bee confuted,) for which other nations account vs as great liars (nay as
these infidell fooles) do them and yet they are common among vs.

The vse of the seuerall parts of this beast, is no other then that which is already repor-
ted of the sheop and Ram, and therefore I will not stand to repeat that which is so lately
related, and for the remedies or medicinal vertues, I fynd few that are special except those
which are common between this and other of his kind. It seemeth by *Plautus* that a Wea-
ther sheep is accounted the most foolish of all other, a coward and without courage, for
speaking of a mad dotish fellow he writeth thus: *Ego ex hac statua veruecca, volo erogitare,
meo minore quod sit factum filio*. That is, I will demand of this blockish weathers picture,
(meaning his foolish seruant) what is become of my younger son.

These were among the Pagans sacrificed, but not among the Iewes, for they haue not so
much as a name for it, & it is probable that seeing it is an vnperfect beast, God forbade it

to his sanctuary: when the gentiles brought a Lamb at the side of a Weather to be sacrificed, they called them *Ambegni*, and so also a Lamb and an Oxe. *Alciatus* maketh this pasty emblem of a Weather which with a Hedghog is the armes of *Mullais*, wherewith I will conclude this discourse;

*Bituricis veruex, Heduis dat fucula signum.
Ais populus patria debita origo mea est.
Quam Mediolanum sacram dixere puella
Terram: nam vetus hoc Gallica lingua sonat.
Culta minerva fuit, nunc est ubi numine Tecla
Mutato matris virginis ante domum.
Laniger huic signum sus est, animalq; bisforme.
Acribus hinc setis, lamitis inde leui.*

OF THE LAMBE.



The Lambe is diuersly reamed by the Hæbrowes, as is already shewed in the story of the sheep, (in some part) and now more particularly, *Seh* signifieth a Lambe, *Kezeb* and *Kebes* a Lambe of a yeare old, also *Gedi*, according to the opinion of *Dauid Kimhi*, in Greeke *Arniou*, and *Arno*, and *Amnos*, and at this day *Arni*, the Italians *Agna*, *Agno*, *Agnello*, the Spaniards *Cordero*, the French *Agneau*, and *Agnelet*, the Germans *Lamb* and *Lamlein*, and as the first year we call it in English a Lamb, so the second year a hog Lam-hog, or Teg if it be a female, the third yeare Hoggrils and Theaues; the Latins call it *Agnus*, of the Greeke

word *Agnoscatus quia est hostia pura & immolationi apta*. That is, chaste for that a Lambe is pure and cleane, and fit for sacrificing.

And the common epithits expressing the nature of this beaſtare theſe, rough yearling, weake, vnripe, sucking, tender, butting, fat, milke-eater, merry, sporting, bleating, affable or gentle, field-wanderer, horne bearer, horne-fighter, vnarmed, vulgar, wooll-skinned, wooll-bearer, wanton, meeke, delicate, and fearefull: and all theſe are the epithits of a male Lambe, but of the female I find theſe following, dumb, ſnow-white, neate, young, fearefull, blacke, tame, humble, and tender, and the Græcians *Hedæpnous*, because of the ſweet ſinell that is found in them when they are young and ſucke their dams.

We read that the Lambs of Affrick, both males and females are yeaned with horns, the reason whereof is shewed in another place, and it is a common and natural thing to them all as soone as they are fallen out of their dams belly, they presently leape and run about their dams, and also learne to know them by whom they are nourished, according to the saying of *Lucretius*: *Prætre teneri tremulis vocibus hoedi, Corniferas norunt matres, agniq; petuli.*

S. Ambrose writeth thus of the inclination of a Lambe to his mother, and the love of her milke. *Agnus simplicissimus ouium recognoscit vocem parentis, cum matre quandoq; observat, frequenter eam balatu excitat multisq; licet verſetur in millibus ouium & festinat ad eam, quæ quævis cibi & potus desiderio tenetur transcurrit tamen aliena vbera, licet bene more lactis græuida exundent solusq; materni lactis fontes requirit.* The Lambe is a most simple beaſt, and erreth many times from his mothers ſides, hauing no other meanes to prouoke his mother to ſeeke him out but by bleating, for in the middeſt of a thouſand ſheep it diſcerneth the voice of his parent, and ſo haſteth to her when it heareth her; for ſuch is the nature of this poore beaſt, that although there bee many other Ewes which giue ſucke, yet they paſſe by al their vdders to taſt of their mothers fountains, & the Ewe knoweth her young one by ſinelling to the backer part: the lamb at the while it ſucketh waggeth & plaiech with the rail. When the lamb is newly ſalen, for a day or two in ſome countries they put them vp cloſe into a ſtable for a day or two or three, till they grow ſtronger, and are well ſilled with Milke and know their dammes, and ſo long as the Rams feede with the females they

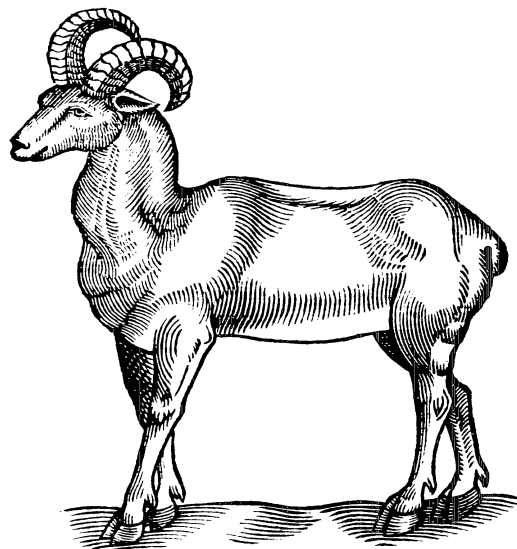
keepe in the Lambes, that ſo they may bee cleare day and night from all violence of the Rammes, for at night they lodge ſingle and alone by their dams ſides. The like regard is to be had if they doe not ſucke their mothers, they muſt annoint their lips with butter or Hogges-greaſe and milke, and for two monthes after their yeaning it is not good to rob them of any milke, but ſuffer them to ſucke all that their dammes can breede, for to their Lambes will grow more ſtronger, and alſo their Wooll more fine. And when they are to be weaned they muſt firſt of all bee brought out of loue of their mothers milke, leaſt after their ſeparation they languish, and looſe all naturall ioy, whereby they are neuer likely to come to good: afterward let them be heard or drone to ſeldes, but after their yeaning it is profitable when they are a weeke olde to giue them ſalt, and ſo the ſecond time after they be ſittene daies old. It is neuer good to nourish the firſtling or firſt Lamb of an Ewe, for that commonly they are weaker and more tender then any other, but the beſt to be nourished are twiſs.

They are alſo the beſt and ſtrongeſt which are bred in the ſpring time, and much fatter, and more able then thoſe which are yeaned in the Autumne. And yet there are ſome that affirme, that they which are bred in the Winter are fatter then thoſe which are bred in the Summer, for if ſtrength of nature bee able to liue out the Winter at the firſt yeaning, much more will they be able to endure when they are elder, in the firſt ſucking of a Lamb, the beſtinges muſt be milked out, for they are apt to fall into many diſeaſes, ſuch as are already mentioned in the diſcourſe of the Sheepe, generally to preferue them in health, they giue them luy when they are vexed with an Ague, & ſeparate them from the Ewes, leaſt by ſucking they infect their mothers, then muſt they bee milked alone, and their milke mixed with raine Water, and ſo giuen to the ſicke Lambe, and if they wil not take it willingly, then infuſe it into her throate with a horne, and if they bee troubled with ſcabs, take Hyſope and ſalt, of each an equall quantity, and if the mouth bee broken out and bliſtered, then rub the aſſicted place therewith, afterward waſh them with vineger, and then annoint them with liquid Pitch and hogs greaſe; there muſt alſo be a care had to keepe them from Lice.

Concerning the uſe of their ſeuerall parts, we haue already ſhewed in the ſtory of ſheep, and therefore we neede not proſecute it in this place. Their ſkins are fitter to cloth men, then the ſkins of their dams, and therefore the Hæbrowes ſay that they are fitteſt for the garments of young men, for they encrease their ſtrength and naturall vigor. The ſkinners make great account of theſe Lambes-skinnes, and uſe them for the lyninges of many garments, ſuch as are killed they call the ſkins of ſlaughter-Lambs. The beſt are brought out of Italy and *Apulia*, and al thoſe parts which are beyond Rome. Narbon, and Spaine yeald plentiful ſtore of black Lambes, and their ſkins are ſold by Marchants: and white ſkins are plentiful in England.

Their fleſh is nourifhable and conuenient for foode, but yet inferior to weather mutation, for that it containeth more moyſture then heate. To conclude this diſcourſe of the Lambe, the greateſt honour thereof is for that it pleaſed God to call his bleſſed Son our Saniour by the name of a Lamb in the old Teſtament, a Lambe for ſacrifice; & in the new Teſtament, ſtyled by Iohn Baptiſt, the Lambe of God that taketh away the finnes of the world. There is a prouerbin Greeke, *Armeia ſoi lelaleken agnus tibi locutus eſt*. A Lamb hath ſpoken this vnto you, and it was a prouerbiall ſpeech to expreſſe a diuine reuelation of ſome buſineſſe, that men cannot attaine vnto by ordinary and common meanes, becauſe either it is concealed, or elſe it concerneth thinges to come. For it is reported by *Suidas* that once in Egypt there was a Lambe that ſpake with a mans voice, vpon the Crowne of his head was a regall Serpent hauing Vinges, which was foure cubits long, and this Lambe ſpake of diuers future euents.

The like is ſaid of another Lamb that ſpake with a mans voice, at what time *Romulus* and *Remus* were borne; and from theſe miraculous euents, came that common prouerb: and ſo for this ſtory I will conclude with the verſe of *Valerius*: *Aspera nunc pauidos contrahit agna leones*. There is in *Moſcouia* nere *volga*, a certaine beaſt of the quantity and forme of a little Lamb, the people call it *Boranz*, and it is reported by *Sigismundus* in his deſcription of *Moſcouia*, that it is generated out of the earth like a reptile creature, without ſeede, with dam without copulation, thus liueth a little while and neuer ſtirreth far from the place it is bred in, I mean it is not able to moue it ſelfe, but eateth vnto the graſſe & green thinges that it can reach, and when it can find no more, then it dyeth.



Pliny.



LHave thought good to reserve this beast to this place, for that it is a kind of sheepe, and therefore of natural right and lineage belongeth to this story, for it is not unlike a sheepe except in the wooll which may rather seeme to be the haire of a Goates, and this is the same which the auncients did call *Vmbria oves*, *Vmbria* sheepe, for that howsoever in haire it differeth from sheepe, yet in simplicity and other inward giftes it commeth nearer to the sheepe. *Strabo* calleth it *Musmo*, yet the Latines call it *Musimon*. This beast by *Cato* is called an *Asse*, and sometimes a *Ram*, and sometimes a *Musmon*. The picture which heere wee have expressed, is taken from the sight of the beast at *Caen* in *Normandy*, and was afterward figured by *Theodorus Beza*. *Munster* in his description of *Sardinia* remembreth this beast (but he saith) that it is speckled, whereat I do not much wonder, seeing that he confesseth that he hath al that he wrote thereof, by the Narration of others.

Some say it is a horse or a mule, of which race there are 2. kinds in Spaine, called by the Latines *Astuxcones*, for they are very small; but I do not wonder thereat, seeing that those little horses or Mules are called *Musmones*, because they are brought out of those Countries where the true *Musmones* (which we may interpret Wilde sheepe or wilde goats are bred and nourished.) There are of these *Musmons* in *Sardinia*, *Spaine*, and *Corfica*, and they are said to be gotten betwixt a *Ram* and a goat, as the *Cimirus* betwixt a *Buck-goat* and an *Ewe*. The forme of this beast is much like a *Ram*, saving that his breist is more rough and hairy: his hornes do grow from his heade like vulgar *Rams*, but bend backward onely to his eares: they are exceeding swift of foot, so as in their celerity they are comparable to the swiftest beast. The people of those countries wherein they are bred, do vse their skins for breast-plates. *Pliny* maketh mention of a beast which he called *Ophion*, and he saith hee found the remembrance of it in the *Græcian* books, but he thinketh that in his time there was none of them to be founde in the worlde: heerein he speaketh like a man that did not knowe GOD, for it is not to be thought, that hee which created so many kindes of beasts

beasts at the beginning, and conferred of every kind two, male and female at the generall deluge, would not afterward permit them to be destroyed till the worldes end, nor then neither: for seeing it is apparant by holy scriptures, that after the world ended, all Creatures and beasts shall remain vpon the earth, as the monuments of the first six daies works of Almighty God, for the farther manifestation of his glory, wisdom, and goodness, it is an vnreasonable thing to imagine that any of them shall perish in general in this world. The *Tardinians* call these beasts *Musflo*, and *Erim Musflo*, which may easily bee deriued from *Ophion*, therefore I cannot but consent vnto them, that the auncient *Ophion* is the *Musmon*, being in quantity betwixt a *Hart* and a *sheepe*, or *Goate*, in haire resembling a *Hart*, & this beast at this day is not found but in *Sardinia*. It frequenteth the steepest mountaines, and therefore liueth on greene grasse and such other herbes. The flesh thereof is very good for meat, and for that cause the inhabitantes seeke after it to take it. *Hector Boethius* in his description of the *Hebriedian* Islandes saith, that there is a Beast not much vnlike to a *sheep*, but his haire betwixt a *goats* and a *sheeps*, being very wild & neuer found or taken but by hunting, and diligent inquisition. The name of the Island is *Hiethe*, and the reason of that name is from this breed of *sheep* called *Hierth* in the *Vulgar* toong, yet those *sheep* agree with the *Musmon* in all things but their tails, for he saith, that they haue long tails reaching downe to the ground, and this name commeth from the *Germane* word *Herd* a flocke, and thereof *Hirt* commeth for all *sheep* in generall. Now followeth the conclusion of their story with there medicinall Vertues.

The medicines of the Sheepe
in generall.

The bodies of such as are beaten, and haue vpon them the appearance of the stripes, being put into the warme skins of *sheep* when they are newly puld off from their backs, catch away the outward paine and appearance, if it continue on a day and a night. If you seeth together a good season the skin of the feet, and of the snout of an *Oxe* or a *sheep* till they be made like gliew, and then taken forth of the pot and dried in the windie aire, is by *Silvius* commended against the burstnes of the belly.

The blood of *sheep* drunke, is profitable against the falling sicknesse: Also *Hippocrates* prescribeth this medicine following, for a remedy or purgation to the belly, first make a perfume of *Barly* steeped in oyle vpon some coles, and then seeth some mutton or *sheeps* flesh very much, and with decoction of *Barley* set it abroad all day and night, and afterward seeth it againe and eat or sup it vp warme, and then the next day with hony, *Frankincense*, and *Parisely*, all beaen and mingled together, make a suppository, and with wooll writ vp vnder the party, and it shall ease the distresse. The same flesh burned and mixed in water by washing, cureth all the maladies or diseases arising in the secrets, and the mouth of *Mutton*, *Goose*, or *Veale*, wil help against the poison by biting if it be not drawn out by cupping glasse nor by horse-leach. The sewer of a *sheep* melted at the fire, and with a linnen cloth annointed vpon a burned place, doth greatly ease the paine thereof. The liuer with the suet and *Nitre* causeth the scars of the flesh to become of the same colour that it was before the wound, it being mixed with roasted salt, scattereth the bunches in the flesh, and with the dust of womens haire, cureth fellons in the fingers, or any parte of the bodies. The sewer of *sheep* or *goats*, being mingled with the iuice of *rennith* wine grape, and shining horse-flies, doeth without all scruple or doubt, ease the paine of the head, if be annointed therupon. The fat of *sheep* doeth very easily expel the roughnes of the hailes.

The sewer of *sheep* or any other small beast, being mixed with the herbe called *Melander*, and pounded with *Alum*, afterward baked together, and wrought into the maner of a steele cloth, doeth verie much ease those which are burned by fire in any parts of their body, being wel applied thereto. The sewer of a *sheep* being also applied to those which haue bites in the heeles, or chilblanes in their feet, wil presently heale them.

The

The sewer of a sheepe mixed with womens haire which is burnt to powder, doeth very effectually cure those which haue their ioynts or articles loose, being annointed thereupon.

Pliny

The fat of Goats or sheepe moistned with warme water, and boiled together, being annointed vpon the eies, doth speedily cure all paines, spots, or blemishes in the same whatsoeuer. The fat of a sheepe boyled and drunke with sharpe wine, is an excellent remedy against the cough. The same medicines also effectually vfed for the expelling of hartes coughes. The sewer of a sheep being boyled with sharpe wine, doth very speedily cure the obstruction of the small guts, bloody fluxe, and any cough of what continuance soeuer.

Marcellus

The same being in like manner drunke while it is hot, is accounted for an excellent remedy against the collicke passion. The sewer of a sheepe, or of a male-Goat, being mingled with the urine or dung of a female goat, and Saffron, doth very effectually cure those which are troubled with the gowt or swelling of the ioynts, being annointed vpon the place so greued. It is also reported that the outward sewer of sheepe (betwene the flesh and the skine) betwene the hinder legges, is very wholesome for the curing of sundry paines and diseases.

Aesculapides.

Sheepes sewer or the fat of any other small beast being gathered from the reynes, mixed with salt, and the dust of a pumise stone, being applyed vnto the yard of any man, doth very speedily cure all paines, Aches, or swellings therein. The fat of sheepe which is gathered from the caule or cell, being mingled with the aforesaid medicines do heale all other paines in the priuy members of man or Woman whatsoeuer. The same sewer doeth stay the great exesse of bleeding in the nose, being annoynted thereupon.

Sheepes sewer mixed with Goose grease and certaine other medicines, being taken in drinke, doth helpe abortments in women. The liuer of a Sheepe is accounted an excellent remedy against the scedding of the haire on the eye liddes, being rubbed thereupon. The same being also baked or boyled, is accounted verie profitable for sheepes eies, if it be well rubbed thereon. The marrow of sheepe is very good to annoint allaches and swellings whatsoeuer.

Hippocrates.

The hornes of sheep or of goats pounded to powder, mingled with parched barley which hath bene well shaled, and altogether mixed with oyle, being taken in a certaine perfume, doth helpe women of their seconds, and restoreth to them their mensuall fluxes. Sheepes hornes burned and beaten in wine vntill they be tempered like a pill, the right foot being annointed with the right horne, and the left foote with the left, will mitigate the sorrow of those which are very sore pained and troubled with the gowt.

Rufus

Rheumaticke, or watry eies, being annointed with the braines of sheep are very speedy and effectually cured. The braines of the same beast is exceeding profitable for the breeding of young childrens teeth, being annointed vpon the gums. The lungs or lights of small beasts, but especially of a ram, doe restore the true skine and colour of the flesh, in those whose bodies are full of chops and caries.

Plinius

The lungs or lights of the same beast concocted vpon the vppermost skine of any man, and applyed verie hot thereunto, doe diminish the blacke or blew places therein, which haue bin receiued by the occasion of any stripes or blowes. The lungs of sheepe being new taken out of their bellies, and applyed while they are hot vnto beaten or bruised places, doeth quite abolish the signes thereof, and in short space procure remedy. The lungs of sheepe or small Cattle being roasted and taken by any man before hee drinketh, will resist all kind of drunkenesse.

Marcellus

The lungs of sheepe taken out of their bellies, and bound about the heads of those which are phlegmaticke while they are hot, will verie speedily ease them of their trouble. The lungs of sheepe being hot and bound to the head, is accounted very profitable for those which are troubled with the pestiferous disease called the drowse euill.

The lungs of sheepe being boild with Hempe seed, so that the flesh be eaten, and the water wherein it is sod be drunke, doth very effectually cure those which are greued with

excoriation.

excoriations in their bellies, and the bloody fluxe. The lungs of sheepe being applyed while they are hot, doth heale the gowt.

The liuer of white sheepe well boyled, made moist with water, thoroughly beaten and applyed vnto the eye-lids, doth purge Rheumaticke eies, and cause them to be of a more cleare and ample sight. If a woman bearing young, shall be puffed vp with winde, giue her the liuer of a sheepe or goat beaten into small powder while it is hot, being pure and without mixture for foure daies together to eate, and let her drinke onely wine, and this will verie speedily cure her.

Hippocrates.

The gall of a sheepe mingled with hony, healeth the Vicers of the eares, and procureth easie hearing. The gall of a sheepe mingled with sweet wine, if it be tempered in the manner of a glister, and afterwards rubbed vpon the eare-lappes, the vicers being quite purged, will procure a speedy cure and remedy. The gall of the same beast dyttiled with a womans milke, doth also most certainly heale their eares which are broken within, and full of mattery corruption.

Pliny.

The gall of a sheepe being mixed with common oyle, or oyle made of Almonds, doth also heale the paines of the eares, being powred thereinto. Cankers, or the corrosion of the flesh, being annointed with the gall of a sheepe, is very speedily and manifestly cured. The Dandriffe or scurfes of the head being annointed with the gall of a sheepe mixed with fullers-earth which is hardened together while the head burneth, are very effectually abolished, and driuen quite vway.

Albertus.

The gal of little cattle, but especially of a lamb, being mixed with hony is verily commended for the curing of the falling euill. The melt of a sheepe new taken out by magical precepts is accounted very good for the curing of the paine in the melte, hee saying which may be healed that he maketh a remedy for the melt. After these things the magicians commaund that the greued party be included in his Dortor or Bed-chamber, & that the doores be sealed vp, and that a verse be spoken thrice nine times. The melte of a sheepe being parched and beaten in wine, and afterward taken in drinke, doeth resist the obstructions or stopping of the small guts. The same being vfed in the like manner is very medicinable for the wringing of the guts.

Pliny.

The dust of the vppermost of a sheepes thigh, doth very commonly heale the loosenes of the ioynts: but more effectually if it be mixed with wax. The same medicine is made by the dust of sheepes iawes, a Harts-horne, and wax mollified or asswaged by oile of roses. The vpper partes of the thighes of sheepe decocted with Hempe-seed, doe refresh those which are troubled with the bloody flux, the water whereof being taken to drinke. For the curing of a horffe waxing hot with wearinesse and longitude of the way: mingle goats or sheepes sewer with Coriander, and old dil, the Coriander being new gathered, and diligently pounded in the iuice of Barley, and so giue it throughly strained for three daies together.

Marcellus.

The huckle-bone of a sheepe being burned and beaten into small duste, is very much vfed for the making of the teeth white, and healing all other paines or aches therein. The bladder of a goat or sheepe being burned and giuen in a potion to drinke, made of Vineger and mingled with water, doth very much auail and helpe those which cannot holde their water in their sleepe. The skinnies which commeth from the sheepe at the time of their young, doth very much helpe very many inormities in women, as we haue before rehearsed in the medicines arising from goats. The milk of sheepe being hot, is of force against all poisons, except in those which shal drinke a venomous fly called a Wag-legge, and Libbards bane. Osmell also doeth cure a longe lingering disease, a pinte of it being sodden in three cups of water, vntill al the water be boyled away: but afterwards you must powder it vnto a pinte of sheepes milke or Goates, and also Honey euery day together.

Galen

Some

Some men doe commaund to take one dram of swallowes dung in three cups full of Goats milke or sheepes milke before the coming of the quartern Ague. Goats milke or sheepes milke being taken when it is newly milked from them, and gargarized in the mouth, is very effectuall against the paines and swellings of the Almondes. Take a pint of sheeps milke, and a handfull of sifted Anni-seeds, and let them seeth together, and when it is somewhat cold let it be drunk, and it is very good to loosen the belly. Medicines being made of Goats milke and sheepes milke, and to being drunke, is very good for the shortness of breath.

A hot burning grauel stone being decocted in sheepes milke, and so given to one that hath the bloody flux, is very profitable to him. Goats milke or sheeps milke given alone to luke warme, or to dden with Butter, is very profitable to those that are brought very weak with the pactions of the stone, and fretting of the guts. To wash ones face with sheeps milke and goats milke, is very good to make it faire and smooth. Euenings milke of sheep that is, the last milke that they giue that day is very good to loosen the belly, and to purge chollic. The haire of the head of a Dog burned into ashes, or the gut of the priuy place foddren in oyle is a very good and souerain remedy for the loosenesse of the flesh about the nails, and for swelling of flesh ouer them, being anointed with butter made of sheeps milke and hony. An oyle foddren in hony, and butter made of sheeps milke, and hony melted therein, is very profitable to cure Vicers. Old Cheese made of sheeps milke, is very good to strengthen those which haue bin troubled and made weak with the bloody flux. Againe old Cheese made of sheeps milke, taken in meate or scraped vpon it, and being drunke with wine, doth ease the passion of the stone.

There was a certaine phisitian being skilful in making medicines, dwelling in Asia by *Hellepont*, which did vse the dung of a sheepe washed and made cleane in Vineger, for to take away warts and knots rising on the flesh like warts, and kernels, and hard swellings in the flesh. Also hee did bring Vicers to scitrising with that medicine which were blasted or scaulded round about, but he did mingle it with an emplaster made of wax, rosin, and pitch.

The dung of sheepe also doeth cure pushes rising in the night, and burnings or scaldings with fire, being smeared ouer with Vineger without the commixture of any other things. The dung of sheepe being mixed with hony, doeth take away small bumptes rising in the flesh, and also doth diminish proud flesh: and also it cure a disease called an emmot, as *Rasis* and *Albertus* say. The dung that is new come from the sheepe being firste worked in thy hands, and applied after the manner of an emplaster doth eat away many great warts growing in any part of thy body. The dung of a sheepe being applyed to thy teete, doth consume or waite away the hard flesh that groweth thereon.

Sheeps dung doth also cure al kind of swellings that are ready to go into carbuncles. It is also good being foddren in oyle and applied after the maner of an emplaster, for all new wounds made with a sword as *Galen* saith:

*Aut si conclusum seruauit tibia vulnus,
Stercus ouis placida iunges, adipisq; vestustos,
Pandere qua poterant huleus, paruloq; mederi.*

The dung of sheepe and Oxen being burned to powder, and smeared with Vineger, is very good against the bitings and venemousnes of spiders: And againe it is very effectuall being new come from them, and foddren in wine against the stings of Serpents. Sheeps dunge being mixed with honey, and applied to horses whose hooves are broken, is very effectuall.

The dung of Oxen and Sheepe being burned to powder, and intermixed therewith, is very effectuall against Cankers, and also the bones of the Lambes thighs, being burned into ashes, is very profitable to be applied to those vicers which cannot hee brought to scitrise. Also Sheeps dung being made hotte in a little gally potte, and kneaded with thy hands, and afterwards applied, doth presently cease the swellings of woundes, and doeth purge and cure Fistulaes, and also diseases in the eyes.

The oyle of Cypresse and hony, is very effectuall against *Alopecia*, that is, the falling off of the haire. An emplaster made of sheeps dunge and the fat of a Goose and a Hen

is very effectuall against haire rysing in the roote of the eare, as *Rasis* and *Albertus* say. Sheeps dung being applyed hot is very effectuall against the swellings of womens paps or dugs.

Sheeps dung being put into the decoction of Wood-bine, or Hony and water, and so drunke, is very profitable against the Yellow-ganders. If the Spleen be outwardly annoynted with Sheeps dung and Vineger, it doth lessen the rysing of it. The dung of Oxen and Sheepe which is very moyst, doth ease all manner of goutes. The thinnest or ourmost skinn which is taken from the priuy part of Sheepe, is very profitable against the disease called the flowers in Women. The dung also hath the same operation. The Urine of Sheepe is very profitable against the Hydropsie being mixed with Hony. But *Rasis* saith otherwise, which is, that the dung being drunke with Hony is auailable against the Dropsie.

To take the weight of a penny of Oxe dung and Sheeps dung, and a graine of Myrrh, and two ounces and a halfe of Wine, doth stay or resist the coming of the Kings euill. The fish which is taken out of the eares of these beastes is said to be very effectuall against the flowers. It doth make a barren woman to conceiue with child also, as *Serenus* saith in these verses:

*Pendentem spumam molli de ducet ab ore,
Aut ouis in stabulis fractas cum ruminat herbas,
Atq; illam memini misto potare falerne.*

The sweate of a Horse being made warme and mixed with Vineger, is very conuenient against the falling sicknesse, and is vsed against venemous bitings. And also the sweate of Sheepe is very much profitable vnto it. If the hoofe or Ankle-bone of an Oxe chance to be cut with a Plough-snare, Pitch and fat with Sulphur is very good, but you must roule round about the wound Wooll. Vnwashed Wooll doth very much profit those that are frenzy being applyed with a fume that stoppeth humors from coming downe from the head.

Vnwashed Wooll being bound vpon the forehead, is very good for the waterish humors that floweth out of the eies. Vnwashed Wooll being heated in Vineger, and pressed into the eare, and afterwards the top of the eare being stopp'd with that Wooll, will by litle and litle ease the paines in the eares. Vnwashed Wooll dipped in Oyle of Roses and put into the Nostrils doth stay bleeding at the Nose. Vnwashed Wooll being plucked from the priuy partes of Sheepe and moystned in Oyle of Roses, is very good to stop the fluxes of blood in any part of mans body. Vnwashed Wooll being tyed on the outside of the knuckles or ioynts, doth stop the blood or humors from running too and fro. It is also said to be very good being dipped in Hony, (and so rubbed vpon the teeth or Gummies) for to make one breathe or gaspe easier. Vnwashed Wooll being smeared ouer with Hony, and rubbed vpon the teeth, doth make them looke white presently after. Vnwashed Wooll with a little Salt put to it and tyed close in a linnen cleath and so scorched and beaten to powder, is very good to keepe the teeth from paine, being rubbed vpon them.

Vnwashed Wooll being mixed with Niter, Brimstone, Oyle, Vineger, and with Tar, being applyed twice a day, doth ease all paines of the knuckles and Ankles. Sheeps dung and other things with vnwashed Wooll is very effectuall against the stone in the bladder, as it is spoken aboue in the cure and remedies of Sheeps dung. Vnwashed wooll doth cure all the diseases in the priuy parts of men or women being applyed thereunto. The blacke Wooll of Sheepe, is very profitable for all swellings in the stones or Cods of men. The gall of Bulls put vpon vnwashed Wooll, is very profitable for the flowers of women: Vnwashed wooll being applyed vnto those parts that are dead, doth very much good vnto them.

White fleeces of Wooll being either applyed alone, or with Brimstone, is very good for hidden paines and griefes. Fleeces of Wooll giuen in a fume with Brimstone, is very good for the remedy of the Kings euill. Wooll being dyed of a purple colour, and so applyed, is very good against the paines of the eares. There are moreouer very many remedies

remedies made against diseases by vnshorne Wooll, besides the expelling of cold, being taken in Oyle, Wine, or Vineger, for as much as the same being applyed to the members which are out of ioynt, or to any paines in the Nerues, doth very speedily and tenderly heale the same.

Pliny

Sheepes Wooll being mixed with Hearb-Grace and Sheepes-greace, is very much applyed vnto those which are bruised, or haue hard swellings in any parts of their body. Vnwashted Wooll being often put into the sores which are bitten by madde Dogges, doth perfectly cure them in seven daies. Sheepes Wooll in cold Water doth bring remedy vnto those whose skinn is loose about the Nails. The same being steeped in hot Oyle may be well applyed vnto moist or running sores: but mingled with Hony is very medicinal for old sores or festers: and steeped in Wine, Oyle, Vineger, or cold water, doth heale any new wound which seemeth to bring the wounded party in daunger of death. *Dioscorides* doth also affirme that Sheepes Wooll being vnwashted is curable for all kinds of wounds whatsoeuer.

Serenus

The same is very much applyed vnto those whose bones are bruised or broken, if it bee mixed with the braines of a wanton Dogge, and bound hard vpon the grieved place in a linnen cloth. The *Carthagenian* Sheapheards doe vse the vnwashted Wooll of Lambes of the age of foure yeares, for the curing of the Temples, or the crowne of the head. If the plough shal chance to hurt the huckle-bone or hoofe of an Oxe, take hard Pitch and Bacon-greace mingled with Brimstone, and rowled in vnwashted Wooll, and marke the wounded place with all these together with a fiery hot yron, and it will bring present help and remedy.

Vnwashted Wooll being taken in some certaine perfume doth cure those which are Frantike, and restore them to their former wits. Splene-wort being boyled in Hony and mixed with vnwashted wool which was steeped in Oyle or Wine, is very good for the aforenamed disease being bound about the forepart of the head in a broad linnen cloth. Sheepes wooll being also applyed in the same manner, is an excellent cure for those which are troubled with a certaine watery rheume or running in the eyes, as also the ache in the forepart of the head.

Galen

Vnwashted wooll boyled in Vineger and applyed vnto the eares, doth expell all filth or moisture therein, and the issue thereof being afterwards stopped with the same kinde of wooll, is very speedily cured. Sheepes wooll is also very good and effectfull for the curing the paines of the eares which are but new coming vpon them. Vnwashted wooll being mixed with Oyle of Roses and put into the Nostrils of any man, the eares being stopped close with the same kinde of wooll, will stay the yssuing of the bloud at the Nose, how fluent soeuer it be.

The same being also steeped in Oyle and put in the Nose, doth restraints the bleeding thereof. Wooll being plucked or wrested from the backe of Sheep, and kept vnwashted, doth cohibite the abundance of blood, being steeped in pure liquid Oyle of Roses. The same being taken from the backe of a Ramme, doth stay ouer much bleeding at the Nose, the ioynts of the fingers being bound as hard as possible can be suffered. Vnwashted wool steeped in Hony and rubbed vpon the teeth or Gummies, doth make the breath of any man more sweete and delightfull then it hath beene accustomed. The same being vsed in the said manner, doth procure a very great whitenesse and clearenesse in the teeth. Vnwashted Wooll being parched and bound in a linnen cloth, a third part or portion of salt being afterwards added thereunto, and all beaten together into small dust or powder, and rubbed vpon the teeth, will keepe them from any paine or griefe therein. Vnwashted Wooll being dipped in Nitre, Brimstone, Oyle, Vineger, and Liquid Pitch, being all boyled together, doth aswage all paines in the hanches or loines whatsoeuer, being twice a day as hot as possibly may be suffered applyed thereunto. Sheepes dung mingled with vnwashted wooll and certaine other things, is very much applyed against that troublesome and painefull disease called the stone or grauell.

Vnwashted Wooll in cold water, doth cure diseases in the priuy parts of any man or Woman whatsoeuer. The Wooll of blacke Sheepe is commonly reported to be a very commodious and helpfull for those whose Cods or stones are much swelled. The gall

of an Oxe being mixed with vnwashted wool, doth help the purgation or menstruell fluxes of women: but *Olympies* the Thebane affirmeth, that Ilope and Nitre ought to be mixed with this wooll for the helping of the same. Vnwashted wooll being applyed vnto the secret parts of women, doth cause a dead child to come forth. The same doth also stay the issues of women. The pure or cleare fleeces of sheep either applyed by themselves, or mingled with Brimstone, do cure all hidden or secret griefes whatsoeuer: and *Pliny* commendeth them aboue all other medicines whatsoeuer. Fleeces of wool mingled with quicksilver, are very profitable to be taken for the same diseases in certaine perfumes. The roote of a Mallow being digged vp before the rising of the sun, and wrapped in vndyed wooll, doth cure the Wens or mattry impostumes of those sheepe which haue lately brought forth young. Sheepes wooll being died in purple colour, doth very much profit the eares: but some do steep it in vineger and Nitre, to make the operation more effectfull.

Serenus

Pliny

The dust of wool being burnt, doth bring forth the matter or corruption lying hid vnder scabs, restraints the swellings in the flesh, and bringeth all vlcers to a chop or scar. Wooll being burnt hath a sharp force, and likewise hot together with the slenderness of the parts, it doth therefore very speedie cleanse and purge the sores in the flesh, which are moist and to much full of matter. It is also put in drying medicines. It is burned as if there were many other things in it, filling a new pot, which may be couered with a couer which is bored through with many holes like vnto a sieve. The powder of vnwashted wool is anointed vpon diuers sores, and is very curable for them as bruised, new wounded, & sores halfe burnt, and it is vsed for the curing of the diseases in the eyes, as also for the healing of the fistules and corrupt and mattery sores in the eares. The power of the powder of vnwashted wool is cleansing, and it doth very effectually purge the eye-lides or cheeke-bals. It doth also cleanse and cure for the most part all diseases, as *Serenus* saith in these verses;

Galen

*Succida cum tepido necesse est lana Lyao,
Ambustae cinis complebit vulneris ora,
Aut tu succo cinerem perducito lana.*

The haire which grow about the secret hole of sheep being burned, beaten and drunke in sweet wine, doth help the shortnesse of the breath, and ease the purfines of the stomacke. The wooll of a little sheep being pulled from betwixt his thighs and burnt, & afterw. rds dipped in vineger, doth very speedily cure those which are troubled with the head-ach, being bound about the temples. The dust of sheeps fleeces is very medicinal for the curing of all diseases in the genitall parts whatsoeuer. The dust of sheeps wooll, doth heale all passions in cattell. The Graecian plaister (called *Encipharum*) consisted of nine several things, and amongst the rest of vnwashted wooll. The filth which sticketh to the sheeps wool & groweth therunto, from which the thing which the Graecians call *Oesypon* is made, hath the force of digestion like vnto butter, and also alike ability of concoction. In a certaine medicine of *Andromachus*, for the curing of the disease of the secret parts, vnwashted wool is added to the rest: but *Lepas* (as *Galen* saith) for vnwashted wool doth adde goose greace in the same quantity. Some do also for vnwashted wool vse the marrow of a young calfe, and apply it in the aforesaid manner; but this vnwashted wooll is termed of the Graecians *Aesypus*, and therefore being by diuers Authors set downe diuersly concerning the making and vertue thereof, I haue thought good to set downe the truest and excellentest way to make the same (as *Dioscorides*) whom in this I suppose best to follow reporteth. First to take new shorne wooll which is very soft, and not trimmed with sope-weed, and wash it with hot water, then to presse all the filth forth of the same, and cast it into a cauldron which hath a broad lip, and afterwards to poure the water in, and to stir it vp and down with a certaine instrument with such great force as it may foame againe, or with a wooden rod still greedily to turne and trouble it, so that the filthy froath or spume may more largely be gathered together, afterwards to sprinkle it ouer with sea water, and the fat remaining which did swim vpon the top, being gathered together in an earthen vessel, to poure the water into the cauldron: then must the froath be poured againe into the sea water, & lastly taken out again, this is so often to be done that the fat being consumed, there will not any froath be left remaining, the *Aesypus* then being gathered together, is to be mollified with mens hands, & if there be any filth therein, it must out of hand be taken away, and all the water by

Marcellus

Nnn

little

little and little excluded, and being fresh poured in, let it be mingled with ones hands, vntill the *Aesopus* being touched with the tongue of any one, may lightly bind it, but not sauer either sharp or tartly, and the fat may seeme very white, and then let it be hid in an earthen vessell, but let there be great care had that they be done in the hot sun. But there are some which vse another manner of way to make the same which is this, to cleanse the fleeces, and wash away all filth, and presse it forth of the same, and boile them in water ouer a soft fire in a brazen vessell, then to wash the fat which swimmeth on the top being gathered together with Water, and being strained in another platter which may haue some hot water in it to hide or ouercaust it with a linnen cloth, and lay it forth in the sun vntill it be very white and thick enough.

Some also do vse another way, as this, to wash the fat being strained with cold water, and to rub it with their hands, not much otherwise then women doe a seare-cloth, for by that meanes it is made more white and purer. There is yet another kind of way to make *Aesopus*, described by *Aetius* in these words, take (saith he) the greasie wooll which groweth in the shoulder pits of sheepe, and wash them in hot water, being thick and soft, and squeeze al the filth forth of the same, the washing wherof you shall put in a vessell of a large mouth or brim, casting afterwards hot water in the same, then take the water in a cup, or in some other such like instrument, and poure it in and out, holding it vp very high vntill there come a froath vpon it, then sprinkle it ouer with sea water, if you shall get any, if not, with some other cold water, and suffer it to stand still, when it shall waxe cold take that which shall flow on the top away with a ladle, and cast it into any other vessell, afterwards hauing put a little cold water in it, stir it vp and downe with your handes, then hauing poured out that water, put new hot water in it, and repeate againe the same thing altogether, which we haue now taught, vntill the *Aesopus* be made white and fat, containing no impure or filthy thing in it at al, then dry it in the sun, being hid for some certain daies in an earthen vessell, and keepe it.

But all these things are to be done when the sun is very hot, for by that meanes it will be more effectual and whiter, and not hard or sharp. There are moreover some which gather it after this manner. They put new shorne wooll which is very filthy and greasie in a vessell which hath hot water in it, and burne the water that it may somewhat waxe hot, afterwards they coole it, and that which swimmeth aboue in the manner of fat, they scum it off with their handes, and put it away in a vessell of Tinne, and so do fill the vessell it selfe with raine water, & put it in the sun couered with a thin linnen cloth, and then we must moisten it again, and put vp the *Aesopus*, for it hath strength mollifying and releasing with some sharpnes, but it is counterfeited with wax, sewet, and Rozen, and it is straight waies perceiued & for as much as the true *Aesopus* serueth the scent of the vnwasht wooll, and being rubbed with any ones hands is made like vnto Ceruse, or white lead. Euen the filth and sweat of sheepe, cleauing to their wooll, hath great and manifold vse in the world, and aboue all other that is most commended which is bred vpon the *Athenian* or *Gratian* sheepe, which is made many waies, and especially this way: first they take off the wooll from those places where it groweth, with all the sewet or filth there gathered together, and so put them in a brazen vessell ouer a gentle fire wher they boile out the sweat, & so take of that which swimmeth at the top, and put it into an earthen vessell, seething againe the first matter, which fat is washed together in cold water, so dried in a linnen cloth is scorched in the sun vntill it become white and transparent, and so it is put vp in a box of tinne. It may be proved by this, if it smell like the sauour of sweat, and being rubbed in a wet hand doe not melt, but waxe white like white lead, this is most profitable against all inflammation of the eies, and knots in cheeks, or hardnesse of skin in them. Of this *Aesopus* or vnwasht wooll the *Gratians* make great account, and for the variety of dressing or preparing it, they call it diuersly, sometime they call it *Oesopum Pharmacon*, sometime *Oesopon Keroten*, *Oesopon Kerotoeide*, sometime *Oesopon Hugron*, and such like. Of it they make plaisters to assuage the *Hypochondriack* inflammations and ventosity in the sides: Some vse *Aesopus* for *Oesopus*, but ignorantly, and without reason, it is better to let it alone, but in the collection hereof it must be taken from the sound & not from the scabby sheepe. But when we cannot come by the true *Oesopus*, then in stead thereof we may take that which the Apothecaries and ointment-makers

kers do ordaine; namely, *Meliloti*: *unc*: 4. *Cardamomi* *unc*: 2. *Hyssopi* *herb*: *unc*: 2. with the vnwasht wooll taken fro the hams or flanks of a sheepe. *Myrepus* vseth this *Oesopus* against all goutes and aches in the legs or articles, and hardnesse of the spleene. *Galen* calleth it *Ius Lane*, and prescribeth the vie of it in this sort. Make (saith he) a playster of *Oesopus* or *Ius Lane* in this sort, take waxe, fresh-greace, *Scammonie*, old oile, one ounce of each, of Fenny-greeke fixe ounces, then seeth or boile your oile with the *Ius Lane*, and Fenny-greeke very carefully, vntill it equall the oyle, and bee well incorporated together, and then againe set it to the fire vntill with the perscription afore said, and also he teacheth how to make this *Ius Lane*, for (saith he) take vnwasht wooll and lay it deepe in faire water vntill it be very soft, that is by the space of fixe daies, and the seuenth day take it and the water together, that seeth well, taking off the fat which ariseth at the top, and put it vp as is afore said: these things saith *Galen*.

The vse of this by reason it is very hot, is to display vlcers and tumors in wounds, especially in the secrets and seat, being mixed with Melitote and butter, and it hath the same vertue against running sores. The same also with barley meale and rust of iron, equally mixed together, is profitable against all swelling tumors, Carbuncles, Tetters, Serpigoes, and such like, it eateth away al proud flesh in the brims of vlcers, reducing the same to a naturall habit and equality, also filling vp the sore and healing it, and the same vertue is by *Dioscorides* attributed to wooll burnt, also in bruises vpon the head when the skinne is not broken, a poultice made hereof, is said by *Galen* to haue excellent force and vertue. The same mingled with roses, and the oare of brasse (cald Nil), cureth the holy fire, and being receiued with Myrrh steeped in two cups of wine, it encreaseth or procureth sleepe, and also is very profitable against the falling sicknes. And being mixed with Corsike Honey, it taketh away the spots in the face, because it is most sharp and subtile, wherunto some adde butter, but if they be whealed and filled with matter, then prick and open them with a needle and rub them ouer with a dogs gall or a calves gall mingled with the said *Oesopus*, also being instilled into the head with oyle, it cureth the megrim, and furthermore it is vsed against all forenesse of the eies, and scabs in their corners, or vpon the eye-lids, being sod in a new shell, and the same vertue is attributed to the smoke or soote thereof, if the eye-browes or eye-lids be annointed herewith mixed with Myrrhe and warmed, it is thought that it will restore the haire that is wanting and fallen off: but *Marcellus* prescribeth it in this manner, you must take *Oesopus* or sweat of sheepe from vnder the wooll of their shoulders, and adding vnto it a like quantity of Myrrhe, beatethem together in a morter, and with a warme cloth annoint the bare places.

If there be any bruse in the eies, then you must annoynt them first with Goose-grease, and the blood of a Mallard, and afterward with the sweate of a sheepe, and the same cureth al vlcers in the mouth, eares, and genitals, with Goose-greace. This is also mixed with a seare-cloth, and laid against the Pthiis (as *Aetius* writeth) with a moyst cloth against the the pleurisie, also a plaister hereof made with Goose greace, butter, Allum, and the brain of a Goose, is very profitable against the paines in the raines, and all other infirmities of the backe, and for the same cause it is applied to women, for it prouoketh their monthly courses, and also causeth an easie deliuerance in child-birth, it healeth the vlcers in the secret and priuy parts of men and women, and al inflammation in the seare, especially being mixed with butter, Goose-greace, and Melitote: and some adde thereunto the oare of brasse and Roses. If there be a Carbuncle in the priuy parts, take this *Oesopus* with Honny and the froath of lead, also white lead, womens milke, and this sheepes sewet, cureth the gout, at the least maruailously asswageth the pain therof, & some physicians for this euill take greace, goose-greace, and the fat of Bulls, adde to *Oesopus*, also vnwasht wooll with the gall of a Bull laid to a womans secrets, helpeth her monthly purgation, and *Olimpias* added therunto Nitre. The dung which cleaueth to sheeps tails made into small bals, and sodryed, afterward beat into powder & rubbed vpon the teeth, although they be loose, falling out, or ouergrown with flesh, yet Pliny saith they wil be recovered by that fricassing. If the which is sick of a dropsie drink this sweat or *Oesopus* in wine with Mirrh of the quantity of a hanel nut, goose greace, & Mirtle oile, it wil giue him great ease, and the same vertue is ascribed to the sweat of an Ewes vdder, vvhich is and hath bin said of al the former *Oesopos*.

The medicines of the Ram.

Euen as the skins of other sheep newly plucked from their backs and applyed warme, do take away the ach swelling, and paines of stripes and blowes from bodies, so also haue the skins of rams, the same property. *Arnoldus* commendeth a plaister made of a rams skin¹⁰ for bursting and falling downe of the guts, and this is found ready prepared in many Apothecaries shops, and the happy successe therof is much commended by *Alyscis*. If a man take the stones of a fighting cocke, and anoint them with Goose grease, and so weare them in a peece of a rams skin, it is certaine that it will cohobite and restraine the rage of venereal lust, and a woman wearing about her the right stone of dunghill cocke, in a rams skin, shall not suffer abortement. The washed fleece of a ram wet in cold oyle, putteth the inflammation of the secrets, and likewise the blacke wooll of a ram wet in water, and then in oyle, and so put to the sicke places, keepeth the fundament from falling, and also asswageth the paine. Also the wooll of a fighting ram taken from betwixt his hornes, and perfumed into a smoke, easeth the pain, and some take the powder thereof in vineger for that Malady. They say that *Lais* and *Salpe* cure the bitings of mad dogs, and also Tertian & quartan Agues, with the menstruous purgation take in a peece of rams wooll, and included in a bracelet of siluer. Also they write that a woman shall haue an easie treuail if shee weare in the wool of a ram, seede of wild Cucumber about her loines, not knowing therof, so as it be perfectly after the deliuey cast out of doores. Also *Marcellus* saith, that if one take the wool from a rams forehead, and burne in the couer of a new pot, and afterward beat it to powder in a mortar, and so put into vineger, and therewithal the forehead being anointed, it easeth the head-ach. Also the dust of rams wooll mixed with water, cureth the paine in the yard. The matter of the liuer sod, hath the same operation: & *Sexius* writeth, that if the wooll be taken from the head, ribs, and cods, and also worne by him that hath a tertian ague, it perfectly cureth him, and if a mans fingers ends and toes be tyed with the vnwashed wooll of a ram, it will stanch the bleeding at any part, especially the Nose. Al-³⁰ so if you burne the greasie wooll of a very fat ram, and in water wash the same, it will help all euils in the yard of a man, if it be rubbed therewithall.

The broath of the rumpe of a ram is commended against blisters. The flesh of a ram being burnt and annointed vpon the body of any leprous person, or any whose body is troubled with ring-wormes or itches, is very effectuell to cure them. The same force hath it against the bites of Scorpions, and stings of Serpentes, and *Algerat*: it also being taken in wine, good for the bitings of mad dogs, and healeth the white skins in the eyes. The fat of a sheep or Weather hath the same in it, as Porke-grease, and cureth the suffocation of the womb, and all other diseases incident vnto the secret parts, and also helpeth places in the body being burnt by fire. The fat of a ram being mingled with red Arsenicke and annointed vpon any scall or scab, the same being afterward pared or scraped, doth perfectly heale it. It doth also being mixed with Allum, helpe those which are troubled with kibes or chilblanes in their heeles.

The sewer of a ram mingled with the powder of a pumise stone and salt, of each a like quantity, is said to heale fellons and inflammations in the body. The lunges of smal cattel, but especially of a ram, doth restore chaps or scarts in the body to their right colour. The same vertue hath the fat of a ram being mingled with Nitre. The gal of a ram mingled with his owne sewer, is very good and profitable for those to vse who are troubled with the gout or swelling in the ioynts. The horne of a ram being burned and the dust of the same mixed with oyle, and so pounded together, being often anointed vpon a shauen head, doth cause the haire to friske and curl. A comb being made of the left horn of a ram, and combed vpon the head, doth take away all paine vpon the left part thereof, if likewise there be paine in the right side of the head, the right horne of a ram doth cure it. For the curing of the losse of one wits springing from the imperfection of the braine, take the head of a ram neuer giuen to venery, being chopped off at one blow, the hornes being onely taken away and seeth it whole with the skin and the wooll in water, then hauing opened it, take out the braines, and

and adde vnto them these kinds of spices, Cinamon, Ginger, Mace, and Cloues, of each one, halfe an ounce: these being beaten to powder, mingle them with the braines in an earthen platter diligently tempering of them by a burning cole, not very big, for feare of burning, which might easily be done, but there must great care be had that it be not too much dried, but that it might be so boyled that it be no more dried then a calves braines being prepared for meate.

It shall be sufficiently boiled when you shall wel mingle them at the fire, then keep it hid, and for three daies giue it dailey to the sick person fasting, so that he may abstain from meat and drinke two houres after. It may be taken in bread, or in an Egge, or in whatso-¹⁰ euer the sicke party hath a desire vnto: but there must be regard that he be not in a cleare place, and that hee vse this forty daies space, which they are wont to vse whole blood is with drawne or fled away: and let him abstaine from wine assaying his head.

There are those which are helpen in a short space, some in fixe or eight weekes by this Medicine being receiued. But it is conuenient that it be required for three months, and then it will haue the more power therein. The lunges of a Ramm while they are hot applied vnto woundes wherein the sith doeth to much encrease, doth both repress and make it equal. The lunges of smal cattel, but especially of Rams being cut in smal pieces & applied while they are hot vnto bruised places, do very speedily cure them and reduce them to the right colour.

The same doth cure the feete of such as are pinched through the straightnesse of their shoes. The lunges of a Ram applied vnto kibed heeles or broken vlcers in the feet, doth quite expell away the paine, notwithstanding the exceeding ach or pricking thereof. One drop of the liquor which is boyled out of a Rams lunges put vpon the small nailes vpon the hand, doth quite expell them. The like operation hath it to expell Wartes being annointed thereupon. The corrupt blood of the lunges of a Ram vnroasted, doth heale all paines in the priuy members of man or woman, as also expell warts in any place of the body. The iuyce of the lunges of a ram while they are roasted vpon a Gridiron being receiued, doth by the vnction thereof purge and driue away the little blacke warts which are wont to grow in the haire or priuy parts of any man.

The liquor which distilleth from the lunges of a ram being boiled, doth heale Tertian³⁰ Agues, and the disease of the raines which grow therein. The lunges of a Lamb or ram being burned, and the dust thereof mingled with oyle, or being applied raw, doe heale the sorenesse of kibes, and are accounted very profitable to be bound vnto vlcers. The lunges of a ram being pulled forth and bound hot vnto the head of any one that is frenzy, wil presently help him. Against the pestilent disease of sheepe: take the belly of a ram and boile it in wine, then being mixed with Water, giue it to the sheepe to drinke, and it wil bring present remedy. The gall of a ram is very good for the healing of those which are troubled with any pains in the eares, coming by the casualty of cold. The gall of a ram mingled with his owne sewer, doth ease those which are troubled with the gout. The gall of a Weather mingled with the wool and placed vpon the nauell of young children, doth make⁴⁰ them loose in their bellies. The stones of an old ram being beaten in halfe a penny waight of water, or in 3. quarters of a pint of Asses milk, are reported to be very profitable for those which are troubled with the falling sicknesse. The stones of a ram being drunke in water to the waight of three halfe pence, cureth the same disease. The dust of the inward parts of a rams thighs being lapped in rags or clouts, washed very exactly before with womens milk, doth heale the vlcers or runnings of old sores. The dust of the hoofe of a ram mingled with hony, doth heale the bitings of a Shrew. The dung of Weathers mingled with vineger and fashioned in the forme of a plaister, doth expell black spots in the body, and taketh away all hard bunches arising in the flesh. The same being applied in the like manner, cureth S. Anthonies fire, and healeth burned places.

The filth or sweat which groweth between the thighs of a ram being mingled with Mirrhe and the Hearbe called Hart-wort, and drunke of each an equal parte, is accounted a very excellent remedy for those which are troubled with the Kings euill. But *Pliny* commendeth the filth of rams eares mingled with Myrrhe, to be a more effectuell and speedily remedy against the said disease.

The medicines of the Lamb.

Aetius.

The best remedy for bitings of Serpents is this, presently after the wound to applie some little creatures to the same, being cut in final peeces, and laid hot vnto it, as cocks, Goats, Lambes, and young pigges: for they expell the poison and much ease the paines thereof. An ounce of Lambes blood being fresh before that it doth congeale mixed with Vineger, and drunke for three daies together, is an excellent remedy against the vomiting or spetting of blood. The like force in it hath the blood of a Kidde. The blood of a Lamb mingled with wine, doth heale those which are troubled with the falling sicknesse, as also those which haue the fowle euill. For the conception of a Woman, take the yarde 10 and gall of a Bucke, a Kid, and a Hare, with the blood and sewer of a Lamb, and the marrow of a Hart, and mix them altogether with Nard and oyle of Roses, and after her purgation, let them be laied vnder her, and this without all doubt wil make her apt to conceiue.

Pliny.

The skins of Serpents being annointed with water in a bath, and mingled with lime and Lambes sewer, doth heale the disease called S. Anthonies fire. The marrow of a Lamb melted by the fire, with the oyle of Nuts and white sugar, distilled vpon a cleane dish or platter, and so drunke, doth dissolue the stone in the bladder, and is very profitable for any that pisseth blood. It also cureth al paines or griefes of the yarde, bladder, or reynes. The skin of a Lamb being dawbed or annointed with liquid-pitch, and applyed hot vnto the belly of any one that is troubled with excoriations of the bowels or the bloody flux wil 20 very speedily cure him, if he haue any fence or feeling of cold in him. If a Virgins menstrual fluxes come not forth at the due time, and her belly is moued, it is conuenient to apply lambs skins being hot vnto her belly and they will in short space cause them to come forth. A garment made of lamb skins is accounted very good for the corroborating and strengthening of yong men. The skins of lambes are more hot then kids skins, & are more profitable for the confirming of the backe and the reines. The little bone which is in the right side of a Toad being bound in a young lambes skin being hot, doth heal both quartaine and al other feauers being aplied thereunto. The dust of lambs bones is very much and rightly vsed for Vlcers which haue no chops or stars in them. The dust of smal cattels dung being mingled with Nitre, but especially of lambs, hath in them great force to heal 30 cankers: the dust of lambs bones, is very much commended for the healing and making of greene wounds sonnd and solide, which thing by the Saracens is much verified in regard that at al times they go to war, they neuer forget to take of the same along with them. The lungs of lambs do very effectually cure those whose teete are wrung or pinched by theyr shoo-soles. The lungs of lambs or rams being burned, and the dust thereof mingled with oyle, is very profitable for the curing of kibes or vlcers, being applied thereunto. It hath the same vertue being raw & bound vpon the fore. The runnet of a lambe is of very great force against al other euil medicines. The runnets of smal cattel but especially of a lamb, is very effectual against al kinds of poyson. The runnets of a kid, a lambe, and a hind-cake 40 are conueniently taken against Wolfe-bane drunke in wine. The runnet of a hare, a kid, or a lambe taken in wine to the weight of a dram is very effectually against the forke-fish, & cureth the bites or strokes of al Sea-fishes. The runnet of a lamb drunke in wine is an excellent cure for the bitings of a shrew. The runnet of a lamb drunke in water is accounted for a safegard to young children who are vexed with thicke and concrete milke: or if the default thal happen by curded milke it wil be loone remedied by a lambes runnets giuen in Vineger. A Lambs runnet hid or poured into water, doth speedily cohibit the bleeding of the nose, when nothing else can stay it. The gal of smal Cattel but especially of a Lamb being mixed with hony, are thought to be very medicinable for the curing of the falling sicknes. The places which are infected by cankers, being annointed ouer with the gal of a lamb are very speedily and effectually healed.

Hippocrates.

There is also by the Magicians deliuered vnto vs a speedy means for the curing of the melt, which is this, to take a Lamb new born, & instantly to pluck him in peeces with ones hands, and when the melt is pulled out to put it hot vpon the melt of the party so grieved, and bind it on fast with swadling cloathes, and continually to say, I make a remedy for the melt: then in the last day the same being taken from his body to put it to the Wall of the bed 50

Marcellus Pliny.

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Marcellus

Pliny.

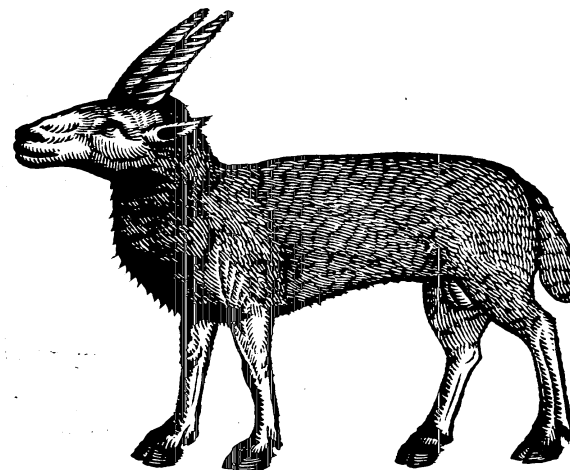
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be a wherein the diseased party is wont to lye, it being first daubed with dirt, that it might the better stick, and to signe the dirt with seuen and twenty markes, saying at euery mark, I make a remedy for the melt, this remedy being done three times it will heale the diseased party although he be very weake and full of danger. But this is the opinion of the Magicians, which I hereset downe that they should rather see their folly then beleue, knowing them to be mere fopperies. For making the wool to grow slower, the gelders of catel anoint the bloud which commeth from the stones of gelded Lambes, which being 10 anointed, doth profit very much for haire being pulled away, as also against poison. The dung of Lambes before they haue tasted of any grasse, being dried in the shadow, and rubbed to powder and applyed in the manner of a plaister, doth heale and ease al kindes of paines in the chaps or iawes. And thus much for the medicines of the sheepe.

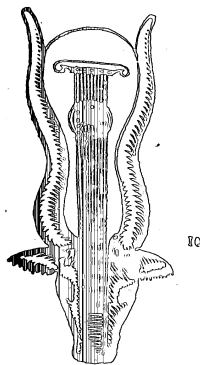
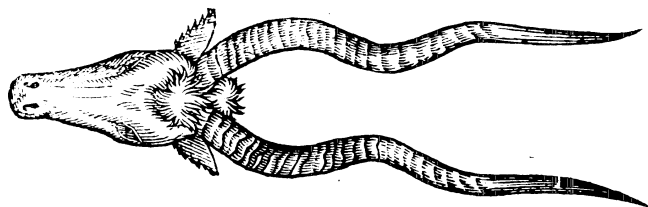
OF THE STREPSICEROS.



Here is in Creete neare the Mountaine Ida, a kind of sheep 10 called by the Sheapheardes *Strepsiceros*, which is not different from the vulgar sheep, except onely in the hornes, for they bend not like other, but stand straight and vpright like the *Vnicorne*, and beside are circled about with certain round speeres like a Goates horne: This liueth in flockes, and we haue here beside the figure of the beast, expressed a double form of their hornes, and forepart of their head, the figure of a Harpe being fastened to one of them as it was presently draw en. The description whereof was taken by *Dokter Cay* of England, in these words following.

The hornes of this *Strepsiceros* are so liuely expressed by Pliny, and so fitly fitted to beare Harpes, that they seeme not to aske any further narration of words. I will therefore onely adde this, they are hollow within, and long, about two Roman feet and three palmes if you measure them, as they are straights, but if you take their scantling and length as they crooke a little, then are they about three foot long, they are in breadth where they ioine to the head, three Roman fingers and a halfe, and their whole compasse in that place is about two Roman palmes and a halfe. In the top they are smooth and blacke, but at the root they are more dusky and rugged, growing lesser and lesser to a sharp point. They with the dried face did waigh seuen pounds and three ounces, and the face which remaineth is ioyned to the hornes, and likewise the haire of the necke and face. It is said that this beast is as great as a Hart, hauing a red haire like a Hart.

But

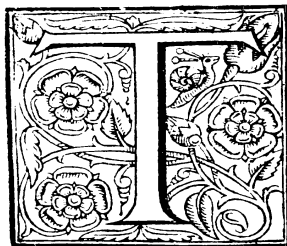


But whether his nostrils were so also I could not coniecture, by reason that the age and long use of the piece had defaced the nose which was dried vp, and also the haire was worn away, so as it was bald, but by that which was most apparant vnto it. I rather inclined that it resembled a Hart, from hence it was that the drawer made the nostrils lesse then might answere the proportion of the face, and that which is seene betwixt the hornes it is a piece of the necke, by which relation I cannot beleue that the *Cretican* or *Idean* sheep is a *Strepsiceros* because the hornes thereof do not bend at all, although it answere not the name, but the true hornes of the *Strepsiceros* do as I haue said resemble the auncient fision of harpes, among our fore-fathers, especially the handle being taken away, and the face of the beast placed instead thereof.

Vnto this I may adde another horn, which is to be seene in the Castle of the *L. William Wernhere* count of *Cimbria*, being blacke, hollow, and of the length of ones arme, and as thicke as a great staffe, and it was said that the beast beareth two of them, which are to bee seene amonge the rare monuments of *Ferdinandus* the Emperor.



OF THE SQUIRRELL.



The name of this beast is by the Græcians called *Sciurus*, & it was giuen them from the fashion & proportion of their taile, which couereth almost the whole body, for that which is fabulously saide of the *Sciapodes* to haue seene their whole body, is more truly verified of a Squirrels taile, for in the day time being out of her nest, she hideth her selfe there vnder both from sunne and raines.

The first Author that euer wrote of this beast was *Oppianus*, who liued in the daies of *Antoninus Caesar*, and the Latines haue no proper or native name for it, but borrow from the Græcians, although some of the later writers cal

it *Pirolus*, and *Spiurus*, I thinke they would say *Sciurus*, for so it is vulgarly termed in Latine: some also call it *Scalurus a currendo*, because of his nimble running vpon boughes, But all the nations of the world deriue their seuerall denominations from the Græcians, as the English Squirrell from *Sciurus* is not farre fetched, the French words *Escurier*, and *Escuriau*, from whom the Germans borrow their words *Eychorn*, or *Eichorn*, or *Eych hermlin*, that a weasill of the tree, and *Das Eychorn*.

The Italians call it *Schiriola*, and the Venetians (as *Massarius* testifieth *Schiriati*, the Spaniards *Harda*, & *Esquilo*, and some do interpret *Coma dreis* for a Squirrell: The Illyri-



ans *Weweeka*, and some of the Polonians *Wje Wjerka*, and so they turne the mouse *Varinus* as we haue said else-wherein that story, and some of the Germans call it *Werck*, and *Veck*, and *Feeh*.

Now *Albertus* and *Agricola* say, that there is no difference betwixt the mouse *Varinus* and the Squirrell, but onely in the region which altereth the colour, and therefore we haue expressed the same figure thereof, remitting the Reader to that which is said in that history, for this (say they) in Germany is red after it be a yeare old, but before that time it is blackish, that is till it be a yeare old: In *Polonia* it is of a red-ash-colour, or branded gry-fell, in *Russia* of an ordinary ash colour, and for the quantity, food, and maner, or natural inclination, it hath the same in all parts with the mouse *Varinus*.

Varinus and *Hesychius* say, that the Græcians call this beast also *Campsouros*, and *Hippouros*, and some call the *Cappadocian* mouse *Neexis* a Squirrell; the Iewes at this daye call a Squirrell *Coach*, for it is apparant that in auncient time til they came into these parts of the world into *Gracia* and *Europe*, they neuer knew or saw this beast. And this shall suffice to haue said of the name.

A Squirrell is greater in compasse then a Weasill, but a Weasill is longer then a Squirrell, the backe parts and all the body is red, except the belly which is white. In *Heluetia* they are blacke and branded, and they are hunted in the Autumne at the fall of the leafe, when the Trees growe naked, for they run and leape from bough to bough in a most admirable and agile manner, and when the leaues are on, they cannot bee so wel discerned. They are of three colours, in the first age blacke, in the second of a rusty yron colour, and last of all when they be stricken in age, they are ful of white hoare haire. Their teeth are like the teeth of mice, hauing the two vnder teeth very long and sharpe, their taile is alway as big as their body, and it lyeth continually vpon their backe, when they sleepe or sit still. It seemeth to be giuen them for a couering as we haue said already. The maw-gut differeth from alother, for it is *Coccum*, that is, as I take it without a passage out of it into any other part then the other guts, or like a mans bladder, and it is as great as their ventricle, which in dissection hath bin found full of excrements. The genital is like a bone, as *Vesalius* writeth.

They vse their forefeet instead of hands, for they sit vpon their buttockes, and moue their meat to their mouth with them, in this point resembling euery little vulgar mouse, yet being put to the mouth, they hold it in their teeth. They wil eat Nuts and Almondes very greedily, and also Apples, Buckmasts, Acornes, and sometimes hearbes, especially Lettuce, and al other sweet fruits. Their feet are clowen like mice, and their hinder parts very fleshy to sit vpon. In the summer time they build them nests, (which in our countrey are called *Drayes*) in the tops of the Trees, very artificially of stickes and mosse, and such other things as woods do affoord them.

The mouth of their nest is variable, sometimes at the sides, and sometimes at the top, but most commonly it is shut against the winde, and therefore I thinke that shew maketh many passages, stopping and opening them as the winde turneth. In summer time they gather together abundance of fruits and Nuttes for winter, euen so much as their little

Dray

Dray will holde and containe, which they carrie in their mouthes, and they lodge manie times two together, a male and a female (as I suppose.) They sleep a great part of the winter like the Alpine mouse, and very foundely, for I haue seene when no noise of hunters could awake them with all their cries, beating their nests on the outside, and shooting bolts & arrowes thorough it, vntill it were pulled assunder, wherein many times they are found killed before they be awaked.

They are of incredible agility and motion, neuer standing still as it appeareth by them which are tamed. When they leape from tree to tree, they vse their taile instead of wings, which is most apparant, because many times they leap a great distance and are supported without sinking to mans appearance.

And againe I haue seene them leape from the toppe of very high trees downe to the ground in such an ordinary pace as Birdes flie from Trees to light on the earth, and receiue no harme at al: for when they are hunted, men must goe to it with multitude, for many men cannot take one with bowes and bolts with Dogges, and except they start and rouse them in little and final slender woods, such as a man may shake with his hands they are feldome taken.

Bowes are requisite to remoue them when they rest in the twistes of trees, for they will not be much terrified with al the hollowing, except now and then they bee struck by one meane or other. Wel do they know what harbour a high oake is vnto them, and how secure they can lodge therein from men and Dogges, therefore seeing it were too trouble some to climbe euery tree, they must supply that businesse or labor with bowes and bolts, that when the Squirrel resteth, presently thee may feele the blow of a cunning Archer, he neede not feare doing her much harme except he hit her on the head, for by reason of a strong backe-bone and fleshy parts, she will abide as great a stroake as a Dogge; yea, I haue seene one remoued from a bough with a shot to the ground.

If they be driuen to the ground from the trees to creepe into hedges, it is a token of their wearinesse, for such is the stately mind of this little Beast, that while her limbes and strength lasteth, she tarrieth & saueh her self in the tops of tall trees, then being discarded, she falleth into the mouth of euery curre, and this is the vse of Dogges in their hunting.

The admirable witte of this beast appeareth in her swimming or passing ouer the Waters, for when hunger or some conuenient prey of meat constraineth her to passe ouer a riuer, shee seeketh out some rinde or final barke of a Tree which shee setteth vpon the Water, and then goeth into it, and holding vpe her taile like a saile, letteth the winde driue her to the other side, and this is witnessed by *Olaus Magnus* in his description of *Scandinavia*, where this is ordinary among Squirrelles, by reason of many riuers, that otherwise they cannot passe ouer, also they carry meate in their mouth to preuent famine whatsoeuer befall them, and as Peacocks couer themselves with their tails in hot Summer from the rage of the sunne, as vnder a shaddow, with the same disposition doth the Squirrel couer her body against heate and cold.

They growe exceeding tame and familiar to men if they be accustomed and taken when they are young, for they runne vp to mens shoulders, and they will oftentimes sit vpon their handes, creepe into their pockets for Nuttes, goe out of doores, and retorne home againe, but if they be taken aliue, being olde, when once they get loose, they will neuer retorne home againe, and therefore such may wel bee called *Sensiferi* rather than *Citares*.

They are very harmful, and will eat al manner of woollen garments, and if it were not for that discommodity, they were sweete-sportful-beastes, and are very pleasant play-fellowes in a house.

It is saide, that if once they tast of Garlick, they wil neuer after bite any thing, and this is prescribed by *Cardan* to tame them, their skins are exceeding warm, & wel regarded by skinner, for their heat is verie agreeable to the bodies of men, and therefore they are mixed also with the skins of Foxes. Their flesh is sweet but not very wholesome except the Squirrel were a blacke one: It is tender and comparable to the flesh of Kids or Conies, and their tails are profitable to make brushes of.

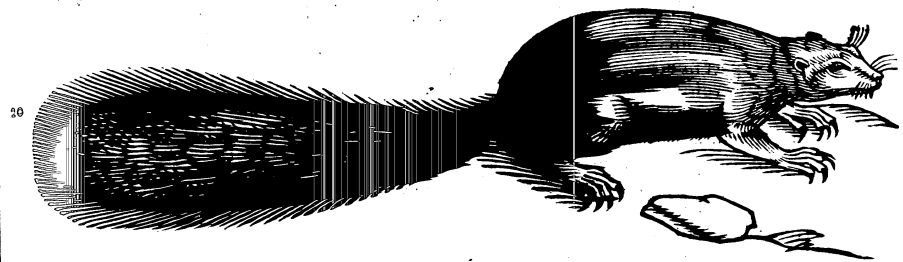
The

The medicins are the same for the most part which are before expressed in the Dormouse sauing that I may adde that of *Archigenes*, who writeth that the fat of a Squirrell warmed on a rubbing cloath, and so instilled into the eares, doeth wonderfully cure the paines in the eares. And so I conclude this history of the Squirrell with the Epithets that *Martiall* maketh of a Peacocke, a Phoenix, and a Squirrel, in a comparison of a bewtiful Virgin

Ereotion.

*Cui comparatus indecens erat pauo.**Inamabilis sciurus & frequens Phoenix.*

Of the Getulian Squirrell, described and figured by Doctor Cay.



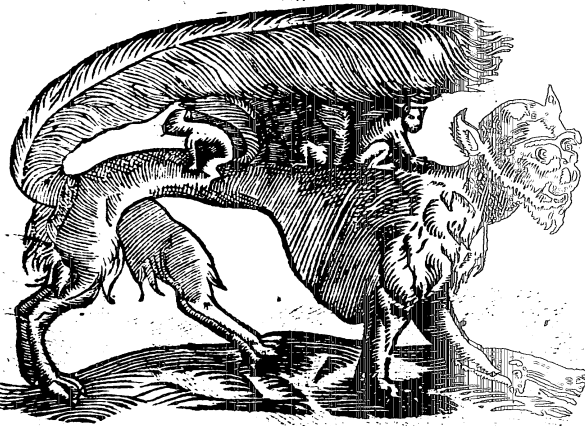
THis Getulian or Barbarian Squirrell, is of mixt colour, as it were betwixt black and red, and from the shoulders all along to the taile by the sides, there are white and russet strakes or lines, which in a decent and seemely order stand in ranks or orders; and there be some of these Squirrels which haue such lines of white and blacke, with correspondent lines in the taile, yet they cannot be seene except the taile bee stretched out at length, by reason there is not much haire vpon it. The belly seemeth to be like a blew colour vpon a white ground. It is a little lesse then the vulgar Squirrel, and hath not any eares extant or standing vp as that, but close pressed to the skin round, and arising a little in length by the vpper face of the skinn. The head is like the head of a Frog, and in other things it is very like the vulgar Squirrel, for both the outward shape, the manner, and behauiour, the meat and means of life agree in both, and she also couereth her body like other Squirrels. This picture and description was taken by him from one of them aliue, which a Marchant of London brought out of Barbary.

They are very pleasaunt and tame, and it is very likely that it is a kind of Egyptian or African mouse, whereof there are three sorts described by *Herodotus*, the first called *Bipedes*, the second *Zegeries*, and the third *Eshines*, of which we haue already spoken in the story of diuers kinds of mice, and therefore I will heere end the discourse of this beast.

of

OF A WILDE BEAST IN THE new-found world called Su.

There is a region in the new-found world, called *Gigantes*, and the inhabitants thereof are called *Pantagones*; now because their countrey is cold, being far in the South, they cloath themselves with the skins of a beast called in their owne toong *Su*, for by reason that this beast liueth for the most part neere the waters, therefore they call it by the name of *Su* which signifieth water. The true image thereof as it was taken by *Thevetus*, I haue here inserted, for it is of a very



deformed shape, and monstrous presence, a great rauener and an vntamable wilde beast. When the hunters that desire her skinn set vpon her, she flyeth very swift, carrying her yong ones vpon her back, and couering them with her broad taile: now for so much as no Dogge or man dareth to approach neere vnto her, (because such is the wrath thereof, that in the pursuit she killeth all that commeth neare hir:) the hunters digge seuerall pits or great holes in the earth, which they couer with boughes sticks, and earth, so welly that if the beast chance at any time to come vpon it, she and her young ones fall down into the pit and are taken.

This cruell, vntamable, impatient, violent, rauening, and bloody beast, perceiving that her naturall strength cannot deliuer her from the wit and policy of men her hunters, (for being inclosed, shee can neuer get out againe,) the hunters being at hand to watch her downfall, and worke her ouerthrow, first of all to saue her young ones from eating & taming, she destroyeth them all with her owne teeth; for there was neuer any of them taken aliue, and when she seeth the hunters come about her, she roareth, cryeth, bowleth, brayeth, and vtereth such a fearefull, noysome, and terrible clamor, that the men which watch to kill her, are not thereby a litle amazed, but at last being animated, because there can be no resistance, they approach, and with their darts and speares wound her to death, and then take off her skin, and leaue the carcasse in the earth. And this is all that I haue recorded of this most sauage beast.

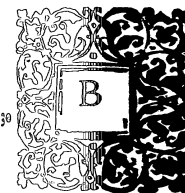
Of the *Subus*, a kinde of wilde Water-sheepe.



This beast is called by *Oppianus* *Sombos*, and thereof the Latines call it *Subus*. *Be* dine in his interpretation of *Oppianus*, doth make it one beast with the *Strepsiceros*, but because he expresseth no reason thereof, I take it that he was deceived by his coniecture, for we shall manifest, that either the colour or sease of liuing, cannot agree with the *Strepsiceros*, (for he saith) only it is the same beast which *Pliny* calleth a *Strepsiceros*.

But we know by the discription of *Oppianus*, that this beast is of red-gold-colour, hauing two strong armed hornes on the head, and liueth sometimes in the Sea, and water, sometime on the land. Of all kinds of sheepe this is the worst and most harmefull, rauening after life and blood, for it goeth to the water, and therein swimmeth: when the silly simple Fishes see this glorious shape in the waters, admiring the hornes, and especially the Golden colour, they gather about it in great flocks and abundance, especially Shrimps, Lobsters, Mackarell, and Tenches, who follow him with singular delight on either side, both the right and the left, pressing who shall come nearest, to touch and haue the fullest sight of him; so they accompany him in ranks for loue of his so strange proportion. But this vnkinde and rauening beast, despising their amity, society, and fellowship, maketh but a bait of his golden outside and colour, to draw vnto him his conuenient prey, and beguile the innocent fishes, for he snatcheth at the nearest, and deuoureth them, tarying no longer in the Water then his belly is filled, and yet these simple foolish fishes seeing their fellowes deuoured before their faces haue not the power or wit to auoid his deuourers society, but still accompany him and weary him out of the Waters till he can eate no more, neuer hating him, or leauing him, but as men which delight to be hanged in silken halters, or stabbed with silver and golden Bodkins, so do the fishes by this golden-colored-deuouring-monster. But such impious cruelty is not left vncouged in nature, for as he gathereth the fishes together to destroy them, so the fisher men watching that conourse, do entrappe both it and them, rendering the same measure to the rauener, that it had done to his innocent companions. And thus much shall suffice for the *Subus* or water-sheepe.

Of the Swine in generall.



Being to discourse of this beast, although the kinds of it be not many as in others, yet because there are some things peculiar to the Bore, and therefore he deserueth a speciall story by himselfe, I will first of all deliuer the common properties in a generall Narration, and afterward descend to the speciall. For the names of this beaste, there are many in all languages, and such as belong to the seuerall sex and age of euery one. For as in English we call a young swine a Pigge, *A weaning Pigge*, *as beate*, *a Yealke*, and so forth: likewise, a Hogge, a Sow, a Barrow, a Libd-Hog, a libd-Sow, a Splayed Sow, a Gelt Sow, a Basse, for the elder swine, so in other Nations they obserue such like titles. The Hebrewes call a Bore *Chasir*, and a Sow *Chaserah*, the Chaldees *Dent*. 4. for *Chasir* translate *Chasira*, the Arabians *Kaniser* the Persians *Mar-an-buk*, the Septuagints *Hus*, and *S. Hierome*, *Sus*. The Arabians also vse *Hazir*, and *Acanthil*, for a hog, *Achira*, and *Scrofa*.

The Gracians do also vse *Sus* or *Zus*, *Choiros*, and *Suagros*. The wilde hog is called *Rapra*, from hence I coniecture is deriued the Latine word *Apex*. The Italians do vulgarly call it *porco*, and the Florentines peculiarly *Ciacco*, and also the Italians call a sow with pig srosse and *Troiana* or *Porco fatrice*. The reason why that they call a Sow that is great with pigge *Troiana*, or *Troiana*, is for the similitude with the *Troian* horse, because as that in the belly thereof did include many armed men, so doth a sow in her belly many young pigs, which afterward come to the table and dishes of men. A Barrow hog is called *Mais* in Latine, and the Italians *Porco castrato*, and *Lo Maisle*. The French call a swine *Porc*, a sow *Traye Coche*, a Bore *Verrat*, a pig *Cochon* *Porcelet*, and about *Lyons*, *Caion*. The barrow hog they call *Por-chastre*. The Spaniards call swine *Puerco*, the Germans *swin*, or *swin*, *schwein*, a sow they call *Mor* and *loos*, a Bore *Aeber*, which seemeth to be deriued from *Aper*, a barrow hog *Barg*, a splayd sow *Galtz*, a pig *Farle*, and *Sewple*, and a sucking pig *spanfoerle*. In little Brittain they call a hog *Houch*, and thereof they call a Dolphin *Mer-bouch*. The Illyrians call Swine *Swimpe*, and *Prase*. The Latines *Sus* *Poreus*, and *Porcellus*, &c. *Scrofa*, and these are the common and most vulgar tearmes of swines: If there be any other they are either deuised or new made, or else deriued from some of these.

The seuerall names.

Siluester

Almus
Erythraus

The etimology of the Greeke and Latine names.

Concerning the Latine worde *Sus*, *Istidorus* deriueth it from *Sub*, because these beasts tread vnder foote grassie and grayne, and indeede for this cause the Egyptians kept their Swine in the hilles all the yeare long, till their seed time, for when their corne was sowne, they droue them ouer their newe plowed Landes, to tread in the graine, that the Fowls and Birds might not roote it or sciape it forth againe, & for this cause also they spared Swine from sacrificing. But in mine opinion, it is better deriued from *Hus* the Greeke word: For the Latine *Porcus*, is thought to be fetched from *porrectus*, because his snout is alway stretched forth, and so hee feedeth, digging with it in the earth, and turning vp the roots of trees: but I better approoue the notation of *Isidorus*, *Porcus quasi spurcus quia cano & limo se volutat*. That is, because it rowleth and walloweth in the mire. *Porcetri* or *Porcetti* for a sow that hath hadde but one farrowe, & *Serofa* for a sowe that hath had many. The Gracians *Hus* is deriued from *Thuen*, which signifieth to kill in sacrifice, for great was the vse of sacrificing this beast amonge the Paynims, as we shall shew afterward. The ancient Gracians did also tearme swine *Sika*, and when the Swine herds did call the beasts to their meates, they cryed *Sig, Sig*: as in our Countrey their feeders cry *Tig, Tig*, *Choirax* of their feeding and nursing their younge ones. And indeede from Swine we finde that many men haue also receiued names, as *Scipio Suarius*, and *Tremellius Serofa*, whereuppon lieth this history, as he writeth when *Lucius Nerna* was Prætor, his great Vncle was left *Questor* in his absence for *Macedonia*, vntill the Prætor returned. The enemies thinking that now they had gotten opportunity and aduantage against their besiegers or assistants, caused an onset to be made, and a fight to be offered, then his Vncle exhorting the Romaue Souldiours to Armes, tolde them, *Se celeretur hostes dissecturus ut serofa porcellus*, That he would as easily cast them off and scatter them, as a sow doth her pigges sucking her belly, which he performed accordingly, and so obtained a great victory, for which *Nerna* was made Emperour, and hee was alwaies euermore afterwarde called *Serofa*.

Macrobius



A history of the family of swine.

Macrobius telleth the occasion of the name of the family of *Serofa* somewhat otherwise yet pertaining to this discourse. *Tremellius* (saith hee) was with his family and children, dwelling in a certaine village, and his seruants seeing a stray Sow come among them, the owner whereof they did not know, presently they slew her, and brought her home. The Neighbour that did owe the Sow called for witnesses of the fact or theft, and came with them to *Tremellius*, demanding his *Serofa* or Sow againe. *Tremellius* hauing vnderstood by one of his seruants the deed, layed it vp in his Wiues bed, & couering it ouer with the cloaths, caused her to lye vpon the Sows carcase, and therefore told his neighbour hee should come in and take the *Serofa*, and so had brought him where his wife lay, and swore he behad no other Sow of his but that, shewing him the bed, and so the poore man was deceived by a dissembling oth, for which cause, he saith, the name of *Serofa* was giuent to that family. There was one *Pope Sergius*, whose christen and first name was *Os porci*, Hogges snout, and therefore he being elected *Pope*, changed his name into *Sergius*, which custome of alteration of names, as that was the beginning, so it hath continued euer since that time among all his successours. Likewise weread of *Porcellus a Grammarian*, of *Porcellius*, a Poet of *Naples*, who made a Chronicle of the affaires of *Fredericke Duke of Prbine*, *Porcius*, *Suillus*, *Verres* the Prætor of *Syculia*, *Syadra*, *Sybotas*, *Hyas*, *Hyagnis*, *Gryllus Porcella*, and many such other giue sufficient testimony of the original of their names, to be drawn from Swine, and not onely men, but people and places, as *Hyate*, *Suales Chorreata*, three names of the *Dori in Greece*: *Hyia* a City of *Loeris*, *Hyames* a City of *Mesene*, *Hyamaion* a City of *Troy*, *Hyampholis* a City of *Phocis*; whereby to all posterity it appeareth, that they were Swinehardes at the beginning; *Exul Hyantenas inuenit regna per agros Hyipe*, *Hyops* a City in *Iberia*, *Hyfia* a City of *Bocotia*, and *Pliny* calleth the tall people of *Ethiop*, which wer 8. cubits in height *Sybotas*, and the like I might adde of many places, Cities, people, fountaines, Plants, Engins, and deuises, plentifull in many Authors, but I will not trouble the Reader any longer with that, which may be but thought to bee vaneceffary. Onely I cannot containe my selfe from the fiction of a Swines name and Testament, or last will, for the mirth and wit thereof, as it is remembered in *Calius*, and before in *S. Ieronim*, and lastly by *Alexander Braccianus*, and *Geo. Fabritius*, I will expresse both in Latine and English in this place.

Calius
Names of
men taken
from swine.

Alex. ab alex

M. Grunnius Corocotta Porcellus testamentum feci, quod quoniam manu mea propria scribere non posui, scribendum distuli. Magirus coqus dixit veni huc euerfor domi, soluerfor fugitive porcelle, ego hodie tibi vitam adimo. Corocotta porcellus dixit si qua feci, si qua peccavi, si qua vascula pedibus meis confregi, rogo domine coque, veniam peto, roganti concede. Magirus coqus dixit, transpue adfer mihi de culma cultrum, ut hunc porcellum cruentum f. ciam. Porcellus comprehenditur a famulis ductus sub die 16. Cal. lucernas, ubi abundant cyma. Clibastus & piperato consulibus, & ut vidit se moriturum esse, horæ spatium petiit, coquum rogauit, ut testamentum facere posset. Inclamauit ad se suos parentes, ut de cibarijs suis aliquid distulisset eis, qui ait, patri meo verrino Lardino, do lego, dari glandis modios 30. & matri mee vesturina Serofa do lego, dari laconice siligines modios 40. & sorori mee Quirina, in cuius uorum interesse non posui, do lego, dari hordei modios, 30. & de meis visceribus dabo, donabo fusoribus secas, rixatoribus caprimas surdis auriculas, canisidicis & verbosis linguam, bubularijs intestina, esaiarijs femora, mulieribus lumbulos, pueris vestica puellis eandem, cinadis musculos, cursoribus & venatoribus talos, latronibus ungulos, & nec nominando coquo, do lego, ac dimitto popam & pistillam, quam mecum detuleram a quer ceto usq. ad haram, liget sibi collu de reffe. Volo mihi fieri monumentum ex literis aureis scriptum. M. Grunnius Corocotta porcellus vixit annos D. CCCC. xc. 9. quod si semis vixisset, mille annos compleuisset. Optimi amatores mei vel consules vite, rogo vos ut corpori meo benefaciatis bene condatis, de bonis condimentis nuclei, piperis, & mellis, ut nomen meum in sempiternum nominetur. Mei domini, & consobrini mei, qui hunc testamento interfuistis iubete signari Testes.

A fiction of
of a hog, wil
& testament

*Lucianus signauit, Tergillus signauit, Nuptialicus sign.
Celsanus sign. Lardio sign. Offelicus sign. Cymatus sign.*

In English without offence I may translate it thus; I, *M. Grunter Hogg-son*, little pig have made this my last will and Testament, which because I could not write with my own hand, I have caused it to be endited by other. *Magirus* the Cooke said vnto me, come hither thou vnderminer of houses, thou rooter vp of land, fearefull, fugitiue little Pig. I must this day take away thy life. To whom *Hog-son* made this answer, If I haue done any harm, if I haue offended, if I haue trod in peeces any vessels of worth vnder my feet, then I entreat thee good M. Cooke pardon me, and grant me my request. But *Magirus* the Cooke said, run sir kitchin-Boy and bring me a knife out of the Kitchin, that I may let this little pig bleed: presently I the little Pig was taken by the seruantes, and by them led the xvi. day of the calends of Torch-light into the place of Coole-worts, when Fiery-furnaces & Pepper-spice were Conflus, and when I saw no remedy but that I must die, I entreated the Cooke but an houtes space to make my will. Which when I had obtained, I cald my parents and friends about me, and made my wil in manner following, Of all my meat and prouision left behind me, first I giue vnto Bore-Browne, my father 30 bushels of Buck-mast. Item I giue to my mother Town-Sow, forty bushels of the best Weate. Item I giue my Sister Whine-pig, 30 bushels of Barly, and for my bowels I bestow them in manner following. I bequeath my bristles to the Coblers and shoemakers, my brains to Wrag-lers, my eares to the deafe, my tongue to Lawyers and Pralers, my intrals to the Tripe-makers, my thighes to the Pye-makers, my loines to Women, my bladder to Boies, my taile to young maides, my muscles to shamelesse Dancers, my Anckle-bones, to Lachyes and hunters, my hooues to Theeues.

Item I giue vnto this (vnworthy to be named Cook) the Knife and the pestle, that I brought out of the spinny of an Oake, into my styce, and so let him tye his Necke with a halter. Also my wils, that there be made for me a monument, wherein shall be engraven in Golden Letters, this inscription or title, *M. Grunter Hog-son, Little-Pig*, liued nine hundred ninety nine yeares and a halfe, and if he had liued but one halfe yeare longer he he had liued a thousand yeares. And you my Louers and best counsellors of my life, I beseech you do good to my dead carcase, salt it well with the best season of Nymegs, Pepper, and Honny, that so my name and memory may remaine for euermore. And you my Maisters and kindred which haue bene present at the making of my will, I pray you cause your markes to be put thereunto.

Witnesses;

Wood-Hogs marke, Bristle-backes marke, Towne-Boares marke, Mountaine-Hogs marke, Bacon-Hogs marke, Swill-Hogs marke, Marsh-Hogs marke.

I haue expressed this discourse for no other purpose but to shew the Rea. what proper feigned names haue bene or may be giuen to Swine, and so not to hold him any longer in this discourse, I will proceede from the names to the natures of this beast. And first of all to begin with the common and vulgar epithets, which are as so many short definitions as they are words, as that of *Horace*, *Amicus luto*, a dirt-louer, clouen footed, beastly, clamorous, Acron-eater, rough, horrible, fearefull, sluggish, filthy, vncleane, impatient, loud, glad of food, miry, fat, wet, follower, moyst, greedy, tender, and milke-sucker, according to the Poets sayings;

*Lacte mero pascum pigra mihi matris alumnus,
Ponat: & Aetolo de sue diues edat.*

Countries
wherin
swine do not
breede.

Swine are in the most countries of the world. Yet *Aristotle* and *Actian* report, that there are none in *Indian*, & *Arabia Secin*: and moreover there is in the people of those countries such a detestation of them, that they cannot endure to eate their flesh, which this is not wrought in them by any instinct or opinion of religion (as it is in the Iewes) but rather by a naturall inclination of the place and region wherein they liue, for it is said also that if Swine be brought thither from any other place, they dye within short space.

Pliny affirmeth, that there are Boares among some of the Indians which haue horns, and

and the like is affirmed of the *Ethiopians*. The Swine of *Sycily* are accounted the best of all other for food. In *Baunaria* they are leane, but in *Burgundy* or the neather *Germany*, they are fierce, strong, and very fat. Those which are carried into *Hispaniola*, are said to grow to the stature of Mules.

Pet. Martyr

Now concerning the severall partes of Swyne, it is most certaine that inwardly they do more resemble a mans body then an Ape, for as al writers do affirme, that outwardly the proportion of Apes come nearest to men, according to the Poets verse;

Simia quam similis turpissima bestia nobis.

So on the other side a Swynes Anatomy doth more liuely expresse the inward members and seate of life, and therefore our predeceffours did first of all dissect a Swyne, and then a man, for the Swine was an example or introduction to the other; and in Swine they chuse a leane Hogge, because that all the vessels and instrumentall partes do better and more clearly appeare to the sight then in a fat Hog. There is not according to *Aristotle*, much marrow in their bones, and their skin is all ouer rough and hairy, and yet the haire not so thicke as an Oxes, yet much longer and stiffer, standing vp vpon the ridge of the backe, the colour of Swine is vncertaine and varieth not only after the diuersity of the Countrey, but in euery Countrey it is diuers in it selfe, some are white, some branded, some fanded, some red, some black, some pyed, some none of these, and some al of these; yet in Germany for the most part red, and in France and Italy blacke.

The anathomy and scueral parts

Between the skin and the flesh there lyeth a fat called *Lardo larde* and *Aruina*. Their braine is very fat, and in the waine of the Moone it is lesse then any other beastes. Their eies are hollow, and stand very deepe in their heads, and therefore cannot by Art of man be taken out without danger of death, and if one of them be at any time perished, it is hazard but the Swine dyeth.

Their eie-browes moue more downward toward their Noses, and are againe drawne vp toward their temples, and their forehead is very narrow, by which in ancient time they iudged or deemed a foole or foolish vnwise disposition, as by standing vp of the lips about the canine teeth, betokeneth a contumelious and clamorous rayler, and thicke lips, and a round mouth standing forth, the disposition of a Hog.

The snout is long and strong, and yet broad to cast vp the earth for food, hauing on the tippe a rising gristle round, and more piked, at the top betwixt the Nostrils, where-withall it first entereth the earth by digging. Vpon their vnder chap there are teeth which grow out of their head, and the Boares haue some which the females haue not: For euen as the Elephant hath two teeth growing downwarde, so hath the Boare twoe growing vppward. The male as we haue said, hath more then the female, and neither of both do looke or change them by any corse of nature. As the Horse hath his mane, so hath a Swine certaine bristles on his Necke (called therefore by the Gracians *Lophus*), this necke is broad and thicke, and in it lyeth the strength of the beast, and therefore it is obserued by the *Physiognomers* that a man with such a necke is an angry foole.

Aristotle

The collop next to the necke called vulgarly *Callasum*, ought to be broad & stiffe. It is said of fore harts that they haue their gall in their eares, and in deede in the eares of Swine there is found a certaine humor not much vnlike to a gall: yet lesse liquid, and therefore by reason of the density or thicknesse thereof, comparable to the humor of the Spleene. The ventricle is large to receiue much meate, and to concoct it perfectly, we call it vulgarly the bucke, and there are in it but few smooth ribs or crestes, and in the liuer partes which are very great, there is a certaine hard thing white like a stone. The females haue twelue vdders or dugs vnder the belly, but neuer lesse then ten, if they want of twelue, and the Boares haue their stones on their feat behind them ioyned together, which being taken off, are called by the Latines *Polimenta*.

But in the female there is a great miracle of nature, for the place of conception is onely open to the vdders or downeward, but when her lust commeth on her, by often tickling and stricking the turneth it about to meete with the Boares instrument in generation.

Aristotle.

And this bag is called *Apix*, which hangeth in the female inward, as the stones of the Boare do outwardly. In some places there are Swine which are not clouen-footed, but whole hooued like a Horse, yet this is very seldome or accidental, for the most part are clouen-footed, *Aristotle* affirmeth, that there are Swine whole hooued, in *Illiria*, *Peonia*, and *Macedonia*, and *Albertus* saith, that he hath bin informed of some such scene in England, and also in Flanders.

The Ankles are doubtfull, as it were in proportion betwixt the Ankle of a whole and of a clouen hoofe. Now by this that hath beene said and shall be added, we must make vp the description of a perfect Swine, for the better knowledge of the Reader, which may be this, of a straight and small head. The best forme is to haue large members, except the head and feet, and of one vnforme colour, not parted or variable, not old, but of a good race or breed.

There be some that for the choice of their Swine do make this obseruation, they chuse them by their face, by the race, and by the Region, by the face, when the Boare and Sow are of good and beautifull aspects; by the race, if they bring forth many and safely, not casting Piggess, by the Region when they are not bred where they bee of a small, slender, or vile stature, and especially this is obserued in the Male, by cause that in all beastes they are oftentimes more like the fire then the Damme; therefore it is better in Swine to haue a thicke, round, and well set Hogge, then a long sided one, howbeit some approue Hogs with long Legs. The buttockes ought to be fleshy, the belly large and prominent, and the Snows short and turning vpward, yet the Sowe is best, that hath the largest sides, if all the other members be correspondent.

Likewise in cold Countries they must chuse their Swine with rough and thicke haire, but in warmer and more temperate Climats, any haire be it neuer so small will serue the turne, especially if it be blacke. And thus much shall serue in this place for their seuerall partes and members: Now wee will proceede on to their nourishment and copulation.

It is most certaine that Swine are of a hot temperament, and for that cause it cometh to passe that they do not loose their Winter haire, for by reason of the fat neere to their skinn, there is abundance of heate which keepeth fast the roots of the haire. Their food therfore and nourishment is easily digested in euery part, for that which is so strong in the nouriture of the haire, must needs be of correspondent power in other parts. Some haue thought that Swine care not for Grasse or Hearbes, but onely rootes, and therefore hath a peculiar snout to attain them, but I find by experience that they wil eat grasse about the earth, as well as rootes beneath, & they loue to feede in heards together. They loue a bove measure Acornes, and yet being giuen to them alone they are hurtfull, and bring no lesse damage to them then to Sheepe (though not so often) especially to Sows that be with pigge. The best time for gathering of Acornes is in Nouember, and it is a worke for Women and Children. The Woodes of Italy are so full of Acornes that they nourish abundance of Swine, and that therewith are fed the greatest part of the Romaine people.

They delight also in Bucke-mast, and that meate maketh the Swines flesh light, easie of digestion, and apt for the stomacke: In some Countries Hawes haue the same vertue to fat Hogges, that is in Acornes, for they make them waightly, straight, neate, and sweete. The next vnto this Holme Berries do fat Hogges, sauing that they procure loosnesse, except they be eaten by little and little. There is a tree which hath such bitter fruite (called *Haliphlocus*) whereof no beast will tast, heereof Hogges wil tast, but in extreame famine and hunger, when they are without all other food and meate.

The fruite or Apples of Palme-trees (especially such as grow in salt grounds neare the Sea sides, as in *Cyrene* of *Affrica*, and *Iudea*, and not in *Egypt*, *Cyprus*, *Syria*, *Helioetia*, and *Apulia*) do fatten and feed Hogges: And indeed there is scarce any food whereof they do not eate, as also no place wherein they picke not out some liuing, both in Mountains, and Fens, and plaine fieldes, but best of all neare waters, wherein by the bankes sides they gather many sweete and nourishable morsels.

There are no better abiding places for Hogs then are the woods, wherein abound eyther

ther Oakes, Beeches, Corke-trees, Holme, wilde Oliues, Tamariske, Hafels, Apples, or Crab-trees, white Thorne, the Greeke *Carebs*, Pine-trees, Corne-trees, Lote-trees, Prune-trees, Shrubs, Hawes, or wilde Peares, or Medlers, and such like; for these frutes grow ripe successiue one after the other, for there is no time of the yeare wherein some of them are not to be gathered soft and nourishable, whereby the herds of swine may be maintained.

But if at any time this food cease, and not to be found, then must ther be some other prouision out of the earth, such as is corne, or graines, and turn your Hogs to moist places where they may picke vp worms, and suck vp fat fenny water, which thing is about al other things gratefull to this beast, for which cause it pleased the Holy-ghost in scripture to compare the pleasure that beastly men take in sinning to the wallowing of swine in the mire. The Dogge (saith *S. Peter*) is returned to his vomit, and the Sow that was washed to wallow in the mire. For this cause also you must suffer them to digge in the water, and to eat Canes and wilde Bul-rushes, likewise the rootes and tops of Water-cresses; and you must prouide to lay vp for them in water Acornes, and not spare corne to giue it them by hand, as Beanes, Pease, Fitches, Barly and such like: And *Columella* (from whome I haue taken these instructions) addeth moreouer, that in the spring time before your Hogs go abroad to bite at the sweet and fresh-growing-herbes, least they prouoke them to loose-nesse, you must giue them some foddren drinke, wash or swill, by vertue whereof that mischiefe must be auoided, for if it be not, such leanness wil follow, that it will ouerthrowe and kil them.

In some Countries they also giue them the scapes or refuse Grapes of Vintage, and moreouer the frutes of yew tree, which is poison to Dogges. *Aristomachus* the Athenian by many and sundry praises aduanceth three-leaued grasse, and among other, for that as when it is greene it is commodious for sheepe, so being dried it is wholesome to swine. They loue greene corn, yet it is reported that if swine eat of it in the Isle of *Salamine*, their teeth by the law of the countrey are beaten out of their mouths. It is wholesome to giue them crude or rawe barley, especially to a Boar when he is to couple with a sowe, but vnto a sow with pigge fod.

There is in *Bauaria* a kinde of Scallion which beareth a red-purple-flower, like to the flower of the Lilly of the vallies, which is greatly fought after and deuoured by swine. They also seeke after wilde Vines, and the hearbe called Hogs-bread, and the roote of wilde rapes, which beareth leaues like vnto violets but sharper, and a white roote without milke: By some it is called *Buchspicke*, by cause it groweth in woodes amonge Beeches. They eat also flesh, and abstain not from fat Bacon, and heerein they differ from most of the rauening creatures, for Dogges will not taste of Dogges flesh, and Beares of Beares, yet will Hogges eat of Swines flesh, yea many times the damme eateth hir young ones: And it is found that swine haue not abstained from the flesh of men and children, for when they haue beene slaine by the cues, before they could be found, the greatest part of their body was torne in peeces and eaten by wilde swine: And indeed as we see some Hens eat vp the Egges that they themselues haue layd, so shal we obserue some sows to deuoure the frutes of their owne wombes, whereat we ought not to maruel as at a monstrous or prodigious thing, but rather acknowledge a naturall voracity, constrained in them thorough famine and impatience.

They also eat Snailles and Salamanders, especially the Bores of the mountaines in *Cilicia*, and although there be in Salamanders a very deadly poison, yet doeth it not hurt them at all, but afterward when men or beasts tast of such a swines flesh, the operation of the poison worketh vpon them mortally: neither is this any maruaile, for so it is when a Frog eateth of a Toad: and whereas if a man eat Hemlocke, presently al his blood congealeth in his body and he dieth, but if a Hogge eat thereof, hee not onely not dieth, but thrineth and groweth fat thereby.

Aristotle reported one great wonder of a place about *Thracia* (as he saith) wherein for the compasse of twenty paces there groweth Barley, whereof men eate safely, but Oxen, and sheepe, and other creatures auoid it as mortall poyson, and swine wil not vouchsafe to tast of mens excrements that haue eaten thereof, but auoide them carefully.

As

pieces of their abode.

Varro

Aelianus.

Albertus.
Aelianus.

As swine delight in meat, so also they delight more in drinke, and especially in the Summer time, and therefore they which keepe sucking Sows, must regard to giue them their bellifull of drinke twice a day, and generally we must not lead them to the waters as we do Goats, and sheepe, but when the heat of Summer is about the rising of the Dog-star, we must keepe them altogether by water sides, that so they may at their owne pleasure, both drinke and lie downe to wallow in the mire, and if the coasts be so dry that this cannot bee obtained or permitted, then must they haue water set in troughes and vessels, whereof they may tast at their owne pleasure, for otherwise through want of water they grow liuer and lung sicke.

Columella

The miery water doth most quickly make them fat, and they will drinke wine or beere vnto drunkenesse, and in those countries where Grapes grow if the swine come into the vintage, they grow drunke with eating of grapes. Also if the Leeze of wine be mingled with their meat, they grow fat aboue measure and sencelesse in their fat, whereby it hath bin scene that a mouse hath eaten into the sides of a fat Hog without the resistance of the beast: and the like is reported by *Pliny* of the sonne of *L. Apronius* who had bin a Consul, for his bodie grew so fat that it was taken from him his body remaining immovable. And in the spring time Swine of their owne accord grow so fat, that many times they cannot stand on their legs their bodies be so heauy, nor go any whit, so that if they are to be remoued, they are not to be drouen but to be carried in a cart.

The great fatnes of swine.

Varro and *Crescentius* do report admirable things of the fatnes of swine. For first *Varro* saith, that hee receiued knowledge from a credible honest man in *Portugall*, of a Swine that there was killed, the ossall wherof with two ribbes was sent to *Volumnius* a Senatour, which weighed twenty and three pounds, and the fat betwixt the skin and the bone, was a foot and three fingers thicke. Vnto this he addeth the story of the Arcadian Sowe, who suffered a mouse to eat into her fat, and breed young ones therein, after she made a nest: which thing he likewise affirmeth of a Cow. And *Crescentius* reporteth of an other *Libanitanian* Swine, which after the death, weighed five hundred seuentie and five pounds, and the Lard of that Hogge was one foot and three fingers broad. And the like may be said of a Hogge at *Basil*, nourished by a certaine Oile-man, in whose Larde or fatte, after his death were found manie passages of mice too and fro, which they had gnawed into his body without the fence of the beast.

The meat & best manner to fatten Hogges.

Hogs growe fat in short time. In auncient daies (as *Pliny* writeth) they put them vnto fattening three score daies, and first of all they made them fast three daies together, after six daies they may senceble be perceiued to grow fat. There is not any beast that can better or more easilie be accustomed to all kinds of food, and therefore doeth verie quicklie grow fat, the quantitie and stature of their bodie considered, for whereas an Oxe or Cowe, or Hart, and such like Beasts aske long time, yet a Swine which eateth of all sorts of meate, doth very quicklie euen in a moneth or two or three at the most, prooue woorthie the knife and also his maisters table, although in some places they put them vnto fattening a whole yeare together, and how much they profit and gather in their feeding, it is verie easie for them to obserue that daily keep and attend them, and haue the charge and overseeing of them.

And there must be had great care of their drinke. In *Thracia*, after they put vp a Hog to fattening, they giue him drinke the first daie, and then let him fast from drinke two daies, and so giue him drinke by that proportion, till the seuenth day, afterwarde they obserue no more dyet for their Swine, but giue them their fill of meat and drinke till the slaughter day. In other Countries they diet them in this sort: After Beanes and Pease they giue them drinke abundantly, because they are solide and harde, but after Oats and such like, as meale, they giue them no drinke, least the meale swimme vp and down in their belly, and so be eieled into the excrements without any great profite. There is nothinge whereon it liueth, but thereby it will grow fatte except grazing, and therefore all manner of graine, Millet seed, Figges, Acornes, Nuttes, Peares, Apples, Cucumbers, Rootes, and such things cause them to rise in flesh gratefully, and so much the sooner if they bee permitted to roote now and then in the mire.

They must not be vsed to one simple, or vnmingled, or vncompounded meate, but with

with diuers compounds, for they reioyce in variety and change like other beastes, for by this mutation of food, they are not onely kept from inflammation and windinesse, but part of it alway goeth into flesh, and part into fat.

Somevie to make their sty wherein they are inclosed to be very darke and close, for their more speedy fattening, and the reason is good, because the beast is more apt to be quiet. You shall haue Bakers that will fat their Hogges with bran, and in *Elfasia* a country of *Germany*, they fat them with Beane-meale, for thereby they grow fat very speedily, and some with Barley meale wet with flat milke. And in the Alpes they fat them with Whay, whereby their fat and flesh groweth more white and sweete then if they were fattened with Acorns, yet whay is very dangerous: for such is the rauening intemperancy of this beast so swil in whatsoever is pleasant to his taste, that many times in drinking of Whay their bellies growe extended aboue measure, euen to death, except that they bee dieted by a wise keeper, and driuen vp and downe not suffered to rest till it flow forth againe backward.

Aelianus

Barly is very nourishable to them, whether it be sod or raw, and especially for Sows with Pigges, for it preferueth the young ones til deliuey, and at the farrowing causeh an easie and safe pigging. And to conclude this part, Millers and Bakers fat with meale and bran, brewers with Ale or Barley steeped in Ale, Oyle-men with the refuse of Nuttes and Grapes.

Some again there be that grow fat with the rootes of Ferne. When a Sow is very fat she hath alway but little milke, and therefore is not apte to make any good tidie pigs, and yet as all other beastes grow leane when they giue sucke, so also doth swine. All swine in hot regions by reason of a viscous humor, groweth more fat: then in the cold regions. In that part of *Frisia* neer *Germany*, they fat Oxen and swine with the same meate, for there you shall haue in one stable an Oxe, and a Hogge tyed behind him at his taile, for the Oxe being tied to the rack eateth Barly in the straw & chaffe, which he swalloweth down without chewing, and so the softest thereof is digested in his belly, & the other commeth forth whole in his dung, which the Hogge licketh vp and is therewithal fattened. And it is to bee remembered, that swine gelded or spliced, doe sooner fatten then any other.

To conclude, they loue the dung of men, and the reason thereof is, because the fear of their lust is in their liuer which is very broade and insatiable, and there is nothing that hath a duller sence of smelling then this Beaste, and therefore it is not offended with any carrion or stinking smel, but with sweete and pleasant ointments, as wee shall shew afterwards.

Concerning their generation or copulation, it is to be noted that a Bore or male swine will not remaine of validity and good for breed past three yeare old, by the opinion of all the auncient, for such as he engendereth after that age, are but weak and not profitable to be kept and nourished. At eight moneths olde he beginneth to leape the female, and it is good to keepe him close from other of his kinde for two moneths before, and to feede him with Barly raw, but the sow with Barly sodden. One Bore is sufficient for ten Sows, if once he heare the voice of his female, desiring the Bore he will not eate vntil hee be admitted, and so he wil continue pining, and indeed hee wil suffer the female to haue all that can bee, and groweth leane to fatten her; for which cause *Homer* like a wise husbandman preferibeth, that the male and female Swine be kept assunder till the time of their copulation.

Of the copulation and breed of Swine.

They continue long in the act of copulation, and the reason thereof is, because his lust is not hot, nor yet proceeding from heat, yet is his seed verie plentiful. They in the time of their copulation are angry, & outrageous, fighting with one another very irefully, and for that purpose they vie to harden their ribs by rubbing them voluntarily vpon Trees. They choose for the most part the morning for copulation, but if he be fat and young, he can endure it in euery part of the yeare & day, but when he is leane, and weak, or old, he is not able to satisfie his females lust, for which cause she many times sicketh vnderneath him, and yet he filleth her while she lyeth on the ground, both of them on their buttocks together.

They engender oftentimes in one yeare, the reason whereof is to be ascribed to their meat

meat or some extraordinary heat, which is a comon thing to all that liue familiarly among men, and yet the wilde swine couple and bring forth but once in the yeare, because they are seldom filled with meat, endure much paine to get and much cold, for *Venus* in men and beasts, is a companion of satiety, and therefore they onely bring forth in the springe time, and warme weather, and it is obserued that in what night soeuer a wilde Hogge or fow farroweth there will be no storme or raine. There bee many causes why the tame domesticall Hogs bring forth and engender more often then the wilde, first because they are fed with ease, secondly because they liue together, without fear, & by society are more often prouoked to lust, on the other side the wilde swine come sildome together, and are often hungrey, for which cause they are more dull and lesse venereous, yea many times they haue but one stone, for which cause they are called by *Aristotle* and the ancient Grecians *Chlunes*, and *Monorchis*.

The times of
sows boing

But concerning the sow, she beginneth to suffer the Bore at eight moneths of age, although according to the diuersity of regions and aires, they differ in this time of their copulation, for some begin at foure moneths, and other againe tary till they be a yeare old, and this is no maruell, for euen the male which engendereth before he be a yeare olde, begetteth but weake, tender, and vnprofitable Pigges. The best time of their admission is from the Calends of February vnto the Vernal Equinoctiall, for so it hapneth that they bring forth the young in the summer time, for foure months she goeth with young, and it is good that the pigges be farrowed before haruest, which you purpose to keepe al the yeare for store.

After that you perceiue that the sowes haue conceived, then seperate them from the bores, least by the raging lust of their prouoking, they be troubled and endangered to abortment. There be some that say, a sow may beare young till she be seauen yeare olde, but I wil not strue about that whereof euery poore swineheard may giue full satisfaction. At a yeare olde a sow may do well, if shee be couered by the bore in the month of February.

But if they begin not to beare til they be twenty moneths old, or two yeares, they wil not onely bring forth the stronger, but also beare the longer time euen to the seauenth yeare, and at that time it is good to let them go to riuers, fennes, or miery places, for euen as a man is delighted in washing or bathing, so doth swine in filthy wallowing in the mire, therein is their rest, joy, and repose. *Alberius* reporteth, that in some places of *Germany* a sow hath bin found to beare young eight yeares, and in other till they were fifteen yeares old, but after fifteene yeare it was neuer scene that a sow brought forth younge pigges. If the sow bee fatte, she is alwaies the lesse prone to conceiue with young, whether shee be young or old.

When first of all they beginne to seeke the Bore, they leape vpon other swine, and in processe cast forth the a certaine purgation called *Apria*, which is the same in a sow which *Hippomanes* is in a mare, then they also leaue their heard-fellowes, which kind of behavior or action, the Latines call by a peculiar Veib *Subare*, and that is applied to Harlots and wanton Women, by *Horace*:

Iamq; subando,

Tectacubilia tectaq; rumpit.

We in English call it Boaring, because she neuer resteth to shew her desire till she come to a bore, and therefore when an olde Woman lusteth after a man, being past lust by all natural possibility, she is cald *Anus subans*. And the beast is so delighted with this pleasure of carnal copulation, that many times she falleth asleepe in that action, and if the male be young or dull, then wil the female leap vpon him and prouoketh him, yea in her rage she leape many times vpon men and Women, especially if that they doe weare any white Garments, but this rage of lust is abated, if their *Apria* and priuy place be wet and moistned with Vineger. They haue their proper voices and cries for this time of their boaring, which the bore or male vnderstandeth presently.

They are filled at one copulation, and yet for their better safegarde, and to preferue them from abortment, it is good to suffer the bore to couer hir twice or thrice, and more ouer

ouer, if she conceiue not at the first, then may she sally be permitted three or foure times together, and it is obserued that except her eares hang downe sagging, and carelessly, she is not filled but reiecteth the seed, but if her eares fall downward, and so hang all the time that the Boare is vpon her, then is it a most certaine token that she is filled, and hath conceived with young.

After foure moneths (as we haue saide) the Sow farroweth her Pigs, that is to say, in the fifth month, as it were in the seuenteenth weeke: For so is this beast enabled by nature to beare twice in the yeare, and yet to sucke her young ones two moneths together. And there is no clouen-footed-beast that beareth many at a time except the Sow, except in her age, for then she beginneth to loose her *Apria* or purgation, and so many times miscarrieth, and many times beare but one. Yet this is maruailous that as the beareth many, so she engendereth them perfect without blindnesse, lamenesse, or any such other distresse, although as we haue saide before, that in some places you shall see Swine whole hooded like a Horse, yet most commonly and naturally their feete are clouen, and therefore is the wonder accounted the greater of their manifold multiplication, and the reason thereof may arise from the multitude and great quantity of their foode, for the humour cannot be so well auoyded and disperfed in so little a bodye as Swine haue, as in Mares and Cowes, and therefore that humour turneth to multiply nature and naturall kind, and so it commeth to passe, that by ouermuch humour turned into a naturall seede, it breedeth much young, and for little humour it bringeth forth a few Pigges, and those also are not only perfect, but also she is sufficiently furnished with Milk to nourish them, till they be able to feed themselves. For as a fat ground or toyle is to the plants that groweth on it, euen so is a fruitfull Sow to the pigs which she hath brought forth.

Nipius,

Their ordinary number which they bring forth and can nourish is twelue, or sixteene at the most, and very rare it is to see sixteene brought vp by one Sow. Howbeit it hath bene scene that a Sow hath brought forth twenty, but far more often seuen, eyght or ten. There is a story in *Festus* of a Sow that brought forth thirty at a time, his words be these;

Aristotle
The number
which a Sow
beareth.

The Sow of *Aeneas* *Launius* did bring forth thirty white Pigges at one time, wherefore the *Launians* were much troubled about the signification of such a monstrous farrow, at last they receiued answer, that their City should be thirty yeares in building, and being so they called it *Alba*, in remembrance of the thirty white Pigges. And *Pliny* affirmeth, that the Images of those pigges and the Sow their damme, were to be scene in his daies in publique places, and the body of the Damme or Sowe preserved in Salt by the priestes of *Alba*, to be shewed to all such as desired to be certified of the truth of that Story.

But to returne to the number of young pigges which are ordinary and without miracle bred in their dammes belly, which I find to be so many as the Sow hath dugges for, so many she may well nourish and giue sucke vnto, and not more, and it seemeth a speciall worke of God which hath made this tame beast so fruitfull, for the better recompence to man for her meate and custody. By the first farrow it may be gathered how fruitfull she will be, but the second and third do most commonly exceede the first, and the last in oldage is inferior in number to the first.

Iuuenal hath a comparison betwixt a white sow and an Heighfar. *seropha secundior alba*, more fruitfull then a white Sow, but belike the white Sowes do bring more then any other colour. Now the reason of the Poets speech was because that there was an Heighfar in the daies of *Ptolomy* the younger, which at onetime brought forth sixe Calues; Whereuppon came the proverbe of *Regia Vacula*, for a fruitfull Cow, for *Helenus* telleth this to *Aeneas*. Vpon the Sow and thirty pigges there is this aunswer of the Oracle to the *Launians* concerning *Alba*:

*Cum tibi sollicito secreti ad fluminis vndam,
Littoreis ingens, inuenta sub ilicibus sus,
Triginta caputum factus enixa iacebis,
Alba solo recubans, alibi circum vbera nati,
Is locus urbis eris, requies ea certe laborum.*

And

And Iuuenal saith thus of it;

*Conspicitur sublimis aper cui candida nomen,
Seropha dedit latis phrygibus mirabile iumen,
Et nunquam visis triginta clara mamillis.*

When the young one commeth forth of the Damme belly wounded or imperfect, by reason of any harme therein receiued, (it is called *Metacherum*) and many times twine engender Monsters, which commeth to passe oftner in little beastes then in the greatest, because of the multitude of cels appointed for the receipt of the seede, by reason whereof, sometimes there are two heades to one body, sometimes two bodies and one head, sometime three Legges, sometime two before and none behind, such were the Pigges, without eares, which were farrowed at that time that *Dionysius* the Tyrant went to *VVara* against *Dion*, for all their partes was perfect but their eares, as it were to teach how inconsiderately against all good counsell, the Tyrant vnderooke that voyage; Such are commonly found to bee bred amonge them, also now and then of an vnspokeable finalenesse like Dwarfes, which cannot liue, hauing no mouth nor eares, called by the Latines *Aporcelli*: If a Sow great with Pigge do eate abundantly of Acornes, it causeth her to cast her farrow and to suffer abortement, and if she grow fat, then is she lesse fruitful in Milke.

Now for the choyce of a Pigge to keepe for store, it must be chosen from a lusty and strong damme bred in the Winter time, (as some say) for such as are bred in the heate of Summer are of lesse value, because they prooue tender, small, and ouermoyst, and yet also if they be bred in the cold of winter they are smal, by reason of extreame cold, and their Dammes forsake them through want of Milke: and moreover because they through hunger pinch and bite their dugges, so as they are very vnprofitable to be nourished and preferred in the Winter time, rather they are fit to be killed and eaten young.

But this is to bee obserued for reconciliation of both opinions, namely, that in hot Countries such Hogges are preferred that bee bred in the Winter, but in colde such as are bred in March or Aprill: within tenne daies after their farrowing they grow to haue teeth, and the Sow euer offereth her foremost Dugge to the pigge, that commeth first out of her belly, and the residue take their fortune as it falleth, one to one, and another to another, for it seemeth thee regardeth the first by a naturall instinct, not so much to prefer it, as that by the example thereof the residue may be invited to the like sucking by imitation, yet euery one (as *Tzetzes* saith) keepeth him to his first choice. And if any of them be taken away from his Dugge that is killed or sold, that dugge presently dryeth and the Milke turneth backward, and so vntill all bee gone, one excepted, and then it is nourished with no more then was ordained at the beginning for it. If the olde Sow want Milke at any time, the supply must be made by giuing the young ones fryed or parched Corne, for raw Corne or drinke procureth loosenesse, and it is best for them to be suckled in the place where their Damme vsually abideth.

For weaning of them it is not good to let more then five or sixe sucke of her at one time, for although euery one sucke but his owne Dug, yet by the multitude, the Milke is dried vp: After two months old they may safely be disioyned from their Dame and weaned, so as euery yeare the Sow may breede eight monethes, and giue sucke foure: it is best to let them feed asunder from their dams till they haue vtterly forgotten to sucke. And thus much for the procreation and nourishment of old and young Swine.

This beast loueth society and to liue in hearde or flockes together, and therefore the ancients haue inuented Hogge-keepers, whom they call *Swyne-herdes*, wherein there was wont to be considered these instructions, first he accusomed them to the sound of his horne, for by that he called them abroad out of their foldes to their feedings, for they neuer suffered about twelue together at the trough, or parcell of meate. It becommeth a *Swyne-heard* (saith *Columella*) to be vigilant, diligent, industrious, and wise, for hee must carry in his head the state of all that he nourisheth, both old and young, barren and fruitful, and consider the time of their farrowing, wheather they be neare at hand or far off, that so none may bee lost through the want of his obseruation, being farrowed, hee must consider and looke vpon them to see which are fit for store, and which are not, what are their

The office & first institution of *Swyne-herdes*.

their natures and probabilities, how much milke their dam is able to afford them, and how many she is to bring vp, especially to regard that euery Sow bring vp no more then her own piggs, for wine being out of the sty do mingle one with another, and loose their owne young ones, and when the lyeth downe to giue them sucke, she lendeth her paps as well to strangers as to her owne, and therefore herein must the care and wit of the heard-men appeare, for if there be many he must shut vp euery Sow with her young, and if that cannot be, then with a little Pitch or Tar let him giue seuerall markes to the seuerall farrowes, that so his memory may not be confounded. Another remedy to auoid the confusion of young Piggs one among another, is so to frame the threshold of the sty, that the piggs may not be able to go in and out, for the Sow can more easily goe ouer, and so she may bee eased of their company, and they safely included at home, and so shall no stranger breake into them; but euery one in their own nest expect the returne of their dam, which ought not to exceede the number of eight, for although the fecundity of Swine be great, yet it is better to kil off two or three if their number bee about eight, then to permit them to sucke their dam, for this multitude of suckers do quickly draw away all nourishment from the dam: and when they are but eight at the most, regard must bee had that the Sow be welshed with sod barly or such like, least through a couetous pinching of the beast leanenesse follow to her ouerthrow & destruction. Another point of a good swineheard, is to sweepe oftentimes the sty, for although such be the nature of the beast that it defileth all things, and will be wallowing in the mire, yet will the also be very desirous of a cleane lodging, and delight much in the same; and when they be shut vp they must not be enclosed like other beastes altogether, for one of them will throng and lye vpon another, but there must be seuerall porches and hatches to leaue & distinguish their lodgings so as the great with pig may lye in one place, and the other ready to be deliuered by themselves, free from all incursion & violence. These deuisions or separations ought to become 3. or 4. foot high, so as they may not be able to leape ouer to one another, & not covered, to the intent that euery swineheard both man & boy may freely look ouer to them, and tel them if any chance to be missing, or else help a poore pig when it is ouer laid by his dam.

Whensoever the Swineheard cleneth the sty, then let him cast in sand or some other drying thing into it, that all the moysture and wetnesse may be drunke vp. The damme ought not to be permitted for the first ten daies to go forth of the stable, except to drinke, and afterward let her go abroad into some adiacent pasture, not far off, that so by her often returne she may the better giue suck to her young ones. When the litle ones are a fortnight or three weekes old, they desire to follow their parent, wherefore they must be shut vp from their mother, and feed alone in her absence, that they may better endure it, afterward when they shalbe weaned. They must be fed in the summer time in the morning, before the heat bee strong, and in the heate of the day led into some watry or shadowy place, that so they may be freed from extreame heat till the coole of the day return again, where in they must be suffered to feed. In the winter time, they are not to bee led abroad till the frost and yce be thawed and dissolued. Ten Boares are sufficient for an hundred Sows, & although some keepe five or six hundred in a heard, as we may read in scripture of the great heards of Swine, into which our sauour Christ permitted the Diuels to enter, yet is it not safe or wholsome to keepe about an hundred together, for a lesse flock or heard requireth lesse cost, charge, and attendance. There is a speech of *Tremellius Scrofa*, tending to the commendation of the custody or nourishing of Swine, for thus he writeth: *Agriculturae ab initio sui studiosus, nec de pecore snillo mihi minor cura est, quam vobis magnis pecuarijs. Cui enim eares non est communis? quis enim nostrum fundum colit quin sues habent, & qui non audient pueros nostros dicere ignamum & sumptus sum esse, qui succidiam in carnario suspendit potius ab lanario quam ex domestico fundo?* That is to say, I haue beene long giuen to follow husbandry, and I haue alway had as great care of my Swyne, as other men of greater cattell. For what is there, whereunto swine are not profitable? who tilleth land and keepeth not hogs, and who hath not heard our fathers say, that he is an idle ill husband which hangs vp all his prouision in the shambles, and liuctia rather vpon the Butchers, then vpon his owne ground? Thus saith *Tremellius*.

Another part of a good Swineheard is, to looke to the gelding of his Swyne, and splaying of the females, for if all bee suffered to procreate and engender it is more danger

Play

danger that Swine would in short time eate vp men, rather than men Swine. The Latins call such a Hogge gelded *Megalus*, and *Porcastrus*, that is *porcus castratus*, the Germans *ein burg*, or *Batz*, from whence seemeth to be deriued our English Barrow-hog (for so wee call a gelded-male-hog) and a female Basse. The best time therefore to geld them is in the old Moone, or as we say in the waine of the Moone, but *Hesiod* prescribeth, that an Oxe and a Boare should be gelded in the second quarter and first day thereof, and *Aristotle* is of opinion that it skilleth not what age a Boare be when hee is libbed; but it is cleare by the best experienced among these beasts, there are two times of gelding them; one in the spring, and the other in the Autumne, and this is to be done after a double manner; first, by making two incisions or wounds vpon his stones, out of which holes the stones are to be pressed forth.

The second way is more perillous, yet more cleanly; for first of all at one wound or incision they take out one stone, then that being forth, with their knyfe they cut the small skin which parteth the stones in the cod, and so presse toorth the second stone at the first wound, afterward applyeng to it ordinary medicines, such as we will describe in the treatise of their diseases.

And the opinion of *Varo* is, that it is good to lib them at halfe a yeare old, or at a yeare old, or at three or foure yeare old, for their better fattening; but best at a yeare, and not vnder halfe a yeare. When the stones are taken forth of an old Boare, suppose two, or three or foure yeare old, they are called by the Latins *polimenta*, because with them they polished and smoothed garments.

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The female also is gelt or splayed, (although she often bore pigs) whereof they open the tide (neere her loines) and take away from her *Apria*, and receptacles of the Boares seede, which being sewed vp againe, in short time is enclosed in fat; this they do by hanging them vp by their forelegs, and first of all they which do it most commodiously, must cause them to fast two daies before; and then hauing cut it, they sew vp and close fast againe the wound or incision, and this is doone in the same place of the female, that the stones are to be taken out in the male (as *Aristotle* writeth) but rather it appeareth by good examination and prooffe, that it is to be cut out on the right, against the bone (called *os sacrum*.) And the onely cause of this Sow-gelding is, for their better growth and fattening; which in some Countries they vse, being forced thereunto through their penury & want of food; but whereas is plenty of food, there they neuer know it: and the inueters hereof were the Grecians, whose custome was to cut out the whole matrix. And thus much for the libbing, gelding, and splaying of Swine.

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The nature
of this beast
Acarnanius
Pliny

This beast is a most vnpure and vnclane beast, and rauening; and therefore we vse (not improperly) to call *Obscene* and filthy men or women, by the name of Swyne or Sowes. They which haue foreheads, eyelids, lips, mouth, or Necke, like Swyne, are accounted foolish, wicked, and wrathful: al their senses (their smelling excepted) are dull, because they haue no articles in their hearts, but haue thicke blood, and some say, that the acutenesse and ripenesse of the soule, standeth not in the thickenesse of the blood, but in the colour and skin of the body, and that those beasts which haue the thickest skins, are accounted the most blockish & farthest from reason but those which haue the thinnest & softest, are the quickest of vnderstanding: an example whereof is apparant in the Oyster, Oxe, and Ape. They haue a maruylous vnderstanding of the voyce of their feeder, and as ardent desire to come at his call, through often custome of meat, whereupon lyeth this excellent story. When certaine pyrates in the *Tirrhene sea*, had entred a *Hauen*, and went on land, they came to a Swines sty and drew out thereof diuers Swine, and so carried them on shipboard, and loosing their Anckers and tacklings, doe depart and saile away. The Swineheardes seeing the pyrats commit this robbery, and not being able to deliuer and rescue their cattel because they wanted both company & strength, suffered the theues in silence to ship & carry away their cattel: at last, when they saw the Theues rowing out of the port, and lanching into the deepe, then they lift vp their voyces and with their accustomed cries or calls, called vp their Swine to come to their meat; as soone as the swine heard the same, they presently gat to the right side of the vessell or barke, and there flocking together, the ship being vnequally ballanced or loden, ouerturned al into the sea, and so the pyrats

Achanius

pirats were iustly drowned in reward of the theft, and the stolne Swine swam safely backe againe to their maisters and keepers. The nature of this beast is to delight in the most filthy and noysome places, for no other cause, (as I thinke) but because of their dulcences. Their voice is cald *Grunnitus* grunting, *Sordida sus pascens turis gramina grunnit*, which is a terrible voice to one that is not accustomed therunto, (for euen the Elephants are afraid thereof) especially when one of them is hurt or hanged fast, or bitten, then all the residue as it were in compassion condoling his misery, run to him and cry with him, and this voice is very common in swine at all hands to cry, except he be carried with his head vpwards, towards heauen, & then (it is affirmed) he neuer cryeth, the reason whereof is giuen by *Aphrodisia*: because it is alwaie accustomed to looke downward, and therefore when it is forced to look vpward it is suddenly appaled and afraid, held with admiration of the goodly space about him in the heauens, like one astonished, holdeth his peace (some say that then the artery of his voice is pressed) and so he cannot cry aloud. There is a fish in the riuer *Acheles* which grunteth like a hog, whereof *Iuuenal* speaketh, saying: *Et quam remigibus grunniisse Elpeiora porcis*. And this voice of swine is by *Cecilius* attributed to drunken men. The milke of Swine is very thicke, and therefore cannot make whay like a sheepes, howbeit it suddenly coagulateth and congealeth together. Among diuers males or Boares when one of them is conqueror, the residue giue obedience and yeald vnto him, and the chiefe time of their fight or discord is in their lust, or other occasions of food, or strangenesse, at which time it is not safe for any man to come neare them, for feare of danger from both parties, and especially those which weare white garments. And *Strabo* reporteth in generall of al the *Belgian* Swine, that they were so fierce, strong, and wrathfull, that it was as much danger to com ner them as to angry wolues. Nature hath made a great league betwixt Swyne and Crocodiles, for there is no beast that may so freely feed by the banks sides of *Nylus*, as the swine may, without all hurt by the Crocodil. Other Serpents, especially the smaller Serpents which are oftentimes deuoured by Swine, *Aristotle* saith, that when many of them are together they feare not the wolfe, & yet they neuer deuoure any wolfe, but only with their scarring and grunting noise feare them away. When a wolfe getteth a swine, he deuoureth him, and before he can eate him, draggeth him by the eares to some water to coole his teeth in his flesh (which about measure burne in deuouring his flesh.) It hath bin seene that a Lyon was afraid of a Sow, for at the setting vp of his bristles he ran away. It is reported that swine will follow a man all the day long which hath eaten the braine of a Crow in his portage: and *Nigidius* affirmeth, that Dogs will run away from him that hath pulled off a tickle from a swines backe. The people of *Mossynacum* did engender man with Woman publike like swine, and *Stobaeus* writing against women saith, that some of them are deriued from one beast, and some from another, and namely a woman descended of a Sow sitteth at home, and doth neither good nor harme: but *Simonides* writeth otherwise, and namely that a woman borne of a Sow sitteth at home suffering all things to be impure, vnclane, and out of order, without decking, dressing, or ornament, and so she groweth fat in her vnwashed garments. And there are many fictions of the transforming into swine. *Homer* saith that the companions of *Ulysses* were all by *Circes* turned into swine, which is interpreted in this manner; *Circe* to signifie vnreasonable pleasure, *Ulysses* to signifie the soule, and his companions the inferior affections thereof, and so were the companions of *Ulysses* turned into swine by *Circe*. When vnreasonable pleasures do ouercome our affections and make vs like swine in following our appetites: and therefore it was the counsell of *Socrates*, that no man should at banquet eate more then sufficient, and those which could not abstaine from them, should forbear their company that perswaded them to eat when they were not hungry, & to drinke when they were not thirsty, and therefore he supposed that it was said in iest that *Circe* turned men into swine. When as *Ulysses* by his owne abstinence and *Mercury* his counsell, was deliuered and saued from that most sauage transformation, which caused *Horace* thus to write; *Ulysses si bibisset pocula Circes — Cum socijs Vixisset canis immundus vel amica lyto sus*.

H. 114

Calagagninus
Varro
Plinius
Senatus

Xenophon

And from this came the originall prouerbe of *Porcellus Acarnanius* for a tender and delicate person, yfed so to fulnes, that al penury is death vnto him. Sweet fauours as we haue shewed already, are very hurtfull to swine, especially the sweet oyle of *Marioram*. Whereupon came the prouerb *Nil cum amaracino sui*, and *Lucretius* speaketh hereof in this sort;

*Deniq, amaracinum fugitat sus & timet omne,
Vnguentum: nam sesigeris subus acre venenum est:*

cause *Tullius Cicero* saith, *illi alabastrus putat vnguenti plena*. That is, A box of Alabastr full of oynment is displeasing to this beast, for as the *Searabee* or *Horse fly* forsaketh sweet places to light and sit vpon horse dung, euen so doth Swine. There be many of the auncients that haue deliuered merrily *Anima suis profase*, that the Swines foule is in their body but in stead of salt to keepe the flesh from stinking, euen as for no other purpose many among men seem to liue and retaine foule in body. They are very clamorous, and therefore are vsed for talking and prating fellowes, whereupon the Greeke Poet *Lucilius* translated by *Erasmus* alludeth, when he saith in this manner, vnder *Alia Meneles alia porcella loquitur*;

*Susula, bos, & capra mihi, periore Meneles,
Ac merces horum nomine pensa tibi est.
Nec mihi cum Othryade quicquam estue fust-ne negoci,
Nec fures illos huc cito Thermopylis.
Sed contra Eutychidem nobis lis: proinde quid hic mi
Aut Xerxes facit, aut quid Lacedamonij?
Ob pactum & de me loquere, aut clamanero clare,
Multo aliud dicit sus, aliud Meneles.*

And to conclude, in Latin they say *Sus minervam*, when an vnlearned dunce goeth about to teach his better or a more learned man, then doth the Hog teach *Pallas*, or as we say in English, the foule Sow teach the faire Lady to spin.

There are in Swine many presages and foretokens of foule weather, as Swine-herdes haue obserued: as first if they lye long wallowing in the mire, or if they feed more greedily then they were accustomed, or gather together in their mouths, hay, stubble, or straw, as *Aratus* writeth; or if they leap and dance, or frisk in any vnwonted sort: and for their copulation in yeares that will proue moyst, they will euer be boring, but in dryer yeares they are lesse libidinous.

The greatest harm that commeth by Swine is in rooting and turning vp of the earth, and this they do in corn fields, for which we haue shewed that the *Ciprians* made a law to beat out the teeth of such Swine, for this cause *Homer* writeth that *Irus* threatneth *Vilisses*, because his companions ate vp all his corne, to knocke out their teeth: yet sometimes the husbandmen admit them of purpose, both into their land before it be plowed, and also into their vineyards. It is said that the Egyptians forbore to sacrifice them, because they tread in their corne in their fields after it is swelled out of the earth, so as the Birds cannot gather it vp againe, as we haue shewed before. The Iewes and the Egyptians accounted this beast most vncleane. The Iewes not as the vaine gentiles imagined because they worshipped it, for that it taught men to plow the earth, but for the law of God. And the Egyptians hold it a profaine thing, and therefore they had an ancient law, that no Swineheard should come into their temple, or that any man should giue him his Daughter in marriage. It is very certaine that they were wont to be vsed in sacrifice. The said Egyptians neuer sacrificed them but to the Moone and to *Bacchus*, and at other times it was vnlawfull, either to offer them, or to eat them: but it seemeth by many Authors that their first sacrifices were of Swyne, for we read of ancient customs in *Hetruria*, that at their marriage feastes they offered and sacrificed a Sow to *Venus*, and at other times, especially in haruest they did so to *Ceres*. The Latines do hold a Swine very gratefull and sacred to *Iupiter*, because as they beleue that a Sow did first of all lend her paps to him, and therefore all of them worship a Sow, and abstaine from her flesh. Likewise in *Mysia* and *Phoenicia*, there were temples of *Iupiter*, wherein it was forbidden to sacrifice or kill Swyne by a publicke law, like as it was among the Iewes. When the Kings of *Sparta* were first of all chosen into that royall place, they were permitted to execute the priests office, and to the intent that they might neuer want sacrifices, there was a preuiledge granted them to take a pig of euery Sow, and when they sacrificed to *Iupiter* a Swine, it must be after or at a ryumph: they were also sacrificed to *Neptune*, because they were impetuous and ranging beasts; & a Boare was holy to *Mars*, according to this saying of *Pomponius* in *Attellana*. *Mars boarum*

porci, si vnquam redireo, bidente verre. And there was a custome among the *Athenians* when a man had slaine an hundred enimies, he was permitted to offer vp to *Mars*, some part of a man at *Lemnos*, and afterward they grew out of liking of this vaine custome, and in stead thereof sacrificed a barrow or gelded hog, & when they houlded their army, they did it with hogs, sheep, or Buls, and nothing else, and they compassed it about 3. times with pomp & stately procession, and at last slew and offered them to *Mars*. They were wont to sacrifice a hog for a man that had recovered his wits after he had bin mad, and also they sacred Swyne to *Siluanus*, according to these verses; *Cedere Siluano porcum quadrante lamari*:

And againe: *Tellurem porco Siluanum lacte piabant*. Their pagan God *Terminus*, had an Ewe and a young Sow offered to him (as *Ouid* writeth) although by the lawes of *Numa*, all sacrifice of liuing things were forbidden vnto him. To *Ceres* and *Bacchus*, we haue shewed already, how they were offered, and the reason of their sacrificing was, because they were hurtfull to all greene corne and vines; *Ceres auida gausa est de sanguine porci*,

*Vita suas merita cade nocentes opes,
Nam sata vere nouo teneris lactentia succis,
Eruta setigera comperis ore suis,*

And againe in another place he writeth thus:

*Prima putatur hostia Sus meruisse mori,
— quia semina pando,*

Er veris vestro, spemq, interceperis anni.

The time of their sacrificing to *Ceres* was in Aprill, wherein the priestes with Lamps and Torches, and apparelled in white garments, did first of all kill a female Swine, and then offer her, and sometime this was a Sow with farrow, because thereby in a mystery they prayed the fruitfulness and fecundity of the earth, and for these and such like causes we read of stiles put vpon them, as *Porca pracidanea*, for the sow that was slaine before the reaping, and *Porca presa*, for the sow that was offered at a funerall for the safety of all the family, wherein the dead man liued. They also sacrificed a barren sow to *Proserpina*, because shee neuer bore children, and to *Iuno* in the calends of euery month: And thus much for their sacrificing. Now we are to come to the vse of swine and their seuerall parts, first of all it is certaine that there is no beast lesse profitable being aliue then a hog, and yet at his latter end he payeth his maister for his keeping. *Cicero* said well *Sus quid habet prater e(cam, cui quidem ne putresceret, animam ipsam pro sale datam esse dicit Chrysippus)*. A hog hath nothing in him beside his meate, and that therefore the foule thereof was giuen to it in stead of salt to keepe it from stinking: for indeed in Lions, Dogs, Beares, Horsses, and Elephants, all their vertue lyeth in their minds, and their flesh is vnprofitable and good for nothing, but the Swine hath no gifts at all in the mind, but in the body, the life thereof keeping the flesh and body from putrification. And there is no beast that God hath ordained for domestical prouision of food and meate to man, except Hares & conies, that is so fruitful as Swine are, God (as we haue touched already) *Leuit. 11. Deut. 14.* forbad his people of *Israell* to eate heereof, because it was an vncleane beast not chewing the cud; and furthermore the obseruation of *Procopius* is memorable, that whereas the Egyptians did worship with diuine worship, both Oxen, Kyne, and sheep, and would not eat of their flesh or kill them in sacrifice, yet did eat, and kil, and sacrifice Swine. The Iewes were permitted and commaunded to eat Oxen & sheep, and abstaine from the flesh of Swine; thus manifesting how different his waies and thoughts are from the waies and thoughts of men. The Lord doth not this for policy, but to try the obedience of his people, placeth therein one part of his worship, and therefore by his prophets. *Esa. 65. & 66.* calleth the eating of Swines flesh abomination, and threatneth therunto a certaine vnuoydable iudgment and damnation. The woman and her seven sons which were apprehended by King *Antiochus*, and by him tempted to eat swines flesh which they refused to do, (being against the law of their God) are remembered as most worthy Martyres of his Church, that endured, cutting off their hands and feet, pulling out their tongue, and seething in a boyling caldron with other exquisite torments incident to such death, as is recorded by *Iason 2. Micab. 6.* We read that *Helioabalus* did abstaine from swines flesh, because he was a *Phoenician*, and they forbore to eate it. The women of *Bracca* in *Affricke*, do neuer tast of Cowes flesh or Swines flesh.

The *Arabian Scenites* neuer eate hereof, and Swine cannot liue in their Countries (*Tesius* and *Aelianus* affirme) that in *India* there are no Swine, either tame or wilde, and that the *Indians* do as much forbeare to eate of Swines flesh, in detestation thereof, as they do of mans flesh.

Now concerning the flesh of Swine, diuers opinions are held about the goodnesse and euill thereof, yet *Hippocrates* writeth, that *Porcina carnes praua sunt quum seruius crederes & ambusta, magis autem cholera generant, & turbationem faciunt, suilla carnes optima sunt omnium carnum*. That is, The flesh of a Boare being raw or roasted is worst of all other, because it engendereth Cholor and wilde windy matter in the stomacke; but the flesh of a Sow is the best of all flesh, with this prouiso, that it neither exceed in farnesse, lean 10

There is a merry and a witty answer of a memorable Noble Man to an old Gentleman (if not a Lady) who di praised Bacon at the Noble Mans table, and said it was a churlish, vnpleasent meate. The Lord vnderstanding a priuy Emphasis in that speech against himselfe, (for his name was written with those Letters and sillables) answered her; you say truth, if the Bacon be a piece of an old Sow, (as peraduenture she seemed to be at that time.) The best opinion about the concoctiue quality of this flesh is, that then it is best, when it is in middle age, neither a pig, nor an old Hogge, for a pigge is ouer moyst, like the Damme which is the moystest of all other earthly Beastes; and therefore cannot but engender much flegme: and for this cause the fattest are reprooued for a good diet, for that it cannot digest well through ouer much humidity. 20

And the olde Swine are most hard of concoction, (yea though they bee scorched or fenged at the fire) because therby is increased in their flesh much acrimony and sharpnesse, which in the stomacke of man turneth into Cholor: for they bite all the vessels reaching to the stomacke, making a deriuation of all those ill humours into the belly and other parts.

I do not like their opinion, which thinke that it is better cold then hot, for feare of inflammation, this rule is good in the flesh of Goates (which are exceeding whor) but in Swyne where is no predominancy but of moysture, it is better to eate them hot then cold, euen as hot Milke is more wholesome then cold. *Hippocrates* doth prescribe the eating of Swynes flesh in the sicknesse of the Spleene; and *Celius Aurelianus*, forbiddeth the same in the palsey or falling sicknesse. 30

Galen is of opinion that *Caro porcina potentissime nutrit*: nourisheth most strongly, and potently; whereof hee giueth an instance for a reason taken from Champions, Combatants, or Wrestlers, if the day before they Wrestle or fight, they feed on an equall quantity of any other flesh, they feel themselves weak and feeble, in comparison of that is gathered from Swyns flesh: and this (he saith) may be tryed in labourers, Myoners, Diggers, and Husbandmen; which retaine their strength aswell (if not better) by eating of Swynes flesh or Bacon as any other meate: For as Beeffe in thicknesse and solidity of substance to the eyes appearance, excelleth Porke or Bacon, so Porke and Bacon excelleth 40 and is preferred before Beeffe, for a clammy nourishing humour. And this comparison betwixt Pork and Beeffe, *Galen* amply fieth farther in these wordes: Of Swines flesh, those are best for men in their middle and ripe age, which are of Hogges of aunswerable age, and to other which are but growing to a ripenesse and perfection, pigges, Sheates, and young growing Swyne, are most nourishable. And on the contrary, young growing Oxen are most nourishable to men of perfect yeares and strength, because an Oxe is of a far more dry temperament then a Hog.

A Goate is lesse dry then an Oxe, and yet compared to a man or a Swyne, it excelleth both of them; for there is a great resemblance or similitude betwixt a mans flesh and Swines flesh, which some haue proued in tast, for they haue eaten of both at one Table, 50 and could find no difference in one from the other: for some euill Inn-keepers and hoasts haue so deceived men, which continued a greate while, not descryed or punished, vntill at last the finger of a man was mixed therewith, and being found the Authours receiued their reward. Swines flesh also is lesse excrementall then pigges flesh, and therefore more nutrible; for the moyster that the flesh is, the sooner it is disperfed, and the vertue of

of it auoided, and olde swine notwithstanding their primitiue and naturall moisture, yet grow very dry, and their flesh is worst of all, because in nature, humidity helpeth the concoction thereof.

All swines flesh being concocted engendereth many good humors, yet withal they containe a kind of glutinous humor, which stoppeth the liuer and reins, especially in those which by nature are apt to this infirmity: And although some are of opinion, that the wilde Boare is more nourishable then the tame swine, because of his laborous courle of life, and getting his prey; yet it appeareth that the tame swine by their resty life, and easie gathering of their meate, are made more fit for nourishment of man, for they are more moist: and swines flesh without conuenient moisture (which is many times wanting in wilde Bores) is poison to the stomacke, and yet for a man that hath propounded to himselfe a thin extenuating diet, I would wish him to forbear both the one and the other, except he vse exercise, and then he may eat the eares, or the cheekes, or the feet, or the haster, if they be well sod or dressed: provided they be not fresh, but sauced or powdred; And it is no maruell that swines flesh shoulde so well agree with ours, for it is apparant that they liue in dirt, and loue to muddle in the same.

And if any man aske how it commeth to passe, that swine which both feed and liue so filthily, should be so nourishable to the nature of man; some make answer, that by reason of their good constitution of body, they turne ill nutriment to a good flesh: for as men which be of a sounde, perfect, and healthy disposition or temperature, are not hurt by a little euill meat, which is hard of digestion; euen so is it with well constituted and tempered swine, by continuall feeding vpon euill things, they grow not onely to no harme, but also to a good estate, because nature in proceffe of time draweth good out of euill: But if men which haue moist stomacks, do eat of swines flesh, then do they suffer thereby great harme, for as water powred vpon wet ground, increaseth the dirt, so moistnes put vpon a moist stomacke, increaseth more feeblenesse: but if a man of a dry and moist stomack, do eate heereof, it is like rain falling into a dry ground, which begetteth and engendereth many wholesome frutes and hearbes. And if a swine befatted with dried figges or Nuts, it is much more wholesome. With wine all swines flesh is most nourishable, and therefore the vniuersity of *Salernum*, prescribed that in their verses to the king of England, and al- 30 so they commended their loynes and guts:

Ilia porcorum bona sunt, mala sunt refecorum.

And *Fiera* describeth the eating of Hogs-flesh in this manner:

*Sus tibi cano solo coena domesticus ore,
Grata ferat nobis mensa hyemalis aprum.
Ille licet currat de vertice montis, aquosae
Carnis erit, pluri sed tamen apta cibo est.
Hinc feritas siluag, domatus, & mania saxa,
Post melius posita rusticitate sapit.*

And whereas *Hippocrates* commended swines flesh for Champions or Combatants, it is 40 certaine, that *Bilis* the Champion thorough eating of swines flesh, fell to such a height of choller, that he cast it vpwards and downwards.

When the wombe of a woman is vlceraed, let her abstaine from all swines flesh, especially the eldest and the youngest. It is not good for any man to taste or eat this flesh in the Summer time, or any hot weather, for then onely it is allowed when extreame frostes haue tempered it for mans stomacke, and the stomacke for it: the flesh of wilde swine is most of all hurtfull to them that liue at ease, without exercise, because that they are immoderately giuen to sleepe. Some are of opinion that a sow which is killed immediately after the Boare hath couered hir, is not so wholesome as other: *Heliogabalus* obserued this custome, to eat one day nothing but Pheasant Hens, another day nothing but Pullen, and 50 the third day nothing but porke.

There was in auncient time a dish of meat called *Troianus*, the *Trojan Hog*, in imitation of the *Trojan horse*, for as that was stuffed within with many armed men, so was this with many severall meats, and whole beasts, as Lambes, Birds, Capons, and such like, to serue the appetites of the most strange belly-Goddes, and Architects of gluttony: and there- *Erasmus
Macrobijus*

therefore *Cincius* in his oration, wherein he perswaded the senators and people to the law *Fannia*, reprooveth this immoderate riot in banquets, *In apponendo mensis porcum Troianum*, and indeed it wanted not effect, for they forbad both *Percum Troianum*, and *Callum aprugnum*.

There was another (Rauen-monster-dish, (called *Pinax*) wherein were included many Beasts, Fowles, Egges, and other things which were distributed whole to the guests, and no maruell, for this Beast was as great as a Hog, and yet gilded ouer with silver. And *Hippolochus* in his Epistle to *Lyncus*, speaking of the banquet of *Caramis*, saith thus, *Alatus est nobis etiam porcus dimidia parte diligenter assus sine tostus, & dimidia altera parte barquam ex aqua molliter elixus, mira etiam coqui industria ita paratus, ut qua parte iugulatus esset, & quomodo varijs delicijs refectus eius venter non appareat*. There was brought to vs a Hog, whereof the one halfe was wel roasted, and the other halfe or side wel sod, and this was so industriously prepared by the Cook, that it did not appeare where the hog was slain or receiued his deadly wounde, nor yet how his belly came to be stuffed with diuers and sundry excellent and delicate things. The *Romans* had a fashion to deuide and distribute a Hogge, which appeareth in these verses of *Martiall*:

*Iste tibi faciet bona saturnalicia porcus,
Inter spumantes illic pastus apros.*

And of the eating of a sucking pigge, *Martiall* also writeth in this manner:

*Lacte mero pastum pigrum mihi matris alumnus
Ponat, & Aetolo de sue dines edat.*

I might adde many other things concerning the eating and dressing of Swines flesh, both young and olde, but I will passe it ouer, leauing that learning to euery Cooke, and Kitchen-boy.

Concerning Bacon, that which is cald by the Latins *Perna*, I might adde many things, neither improper, nor impertinent, & I cannot tell whether it should be a fault to omit it in this place. The word *Perna* after *Varro*, seemeth to be deriued from *Pede*, but in my opinion, it is more consonant to reason, that it is deriued from the Greek word *Pterna*, which is the ribs and hips of the hogge, hanged vp and salted, called by *Martiall* *Pessalo*, and by *Plantus* *Ophthalmia*, *Forcum*, *Scombrum*, and *Laridus*:

Quanta pecus pestis venies, quanta labe larido.

The time of the making of Bacon, is in the winter season, and all the cold weather, and of this *Martiall* writeth very much in one place:

*Misticus est, prope, charos ne differ amicos
Nam mihi cum vetulo sit pesatone nihil.
Et pulpam dubio de pesatone voras
Cretana mihi fiet, vel massa licebit
De menapis lauti, de pesatone vorant.*

And againe.

Strabo in his time commended the Bacon of the *Gauls*, or of *France*, affirming that it was not inferior to the *Asian* or *Lycian*, an old city of *Spaine* (called *Pampelon*) nere *Aquas*, was also famous for Bacon. They first of all killed their hogs, and then burned or scalded 40 of all their haire, & after a little season did slit them assunder in the middle, laying them vpon salt in some tub or deep trough, and there couering them al ouer with salt, with the skin vppermost, and so heap fitch vpon fitch, til al be salted, and then againe they often trind the same, that euery part and side, might receiue his season; that is, after 5. daies, laying them vndermost which were vppermost, and those vppermost which were vndermost. Then after 12. daies salting, they tooke al out of the tub or trough, rubbing off from it al the salt, and so hanged it vp two daies in the winde, and the third day they all to anoint it with oile, and did hange it vp two daies more in the smoke; and afterward take it downe againe, and hange it or lay it vpe in the larder, where all the meat is preferued, still looking wasily vn 50 to it, to preferue it from mice and Wormes: And thus much shall suffice at this time for the flesh of Hogges, both Porke and Bacon.

The milk of a sow is fat and thick, very apt to congeal, & needeth not any runnet to turne it; it breedeth little whay, and therefore it is not fit for the stomacke, except to procure vomiting, & because it hath bin often proued, that they which drink or eat sow milk fall into scurffes

scurffes and Leprosies, (which diseases the *Asians* hate aboue all other) therefore the *Egyptians* added this to all the residue of their reasons, to condemne a sow for an vnclean and filthy beast: And this was peculiarly the saying of *Manethon*.

With the skinnies of swine which the *Græcians* did call *Phorine*, they made shooleather, but now a daies by reason of the tendernes and loosenesse thereof, they vse it not, but leaue it to the sadlers & to them that couer bookes, for which cause it is much better then eyther sheepe or Goates skinnies, for it hath a deeper graine, and doeth not so easily fall off. Out of the parings of their skinnies they make a kind of glew, which is preferred before *Taurocolum*, and which for similitude they call *Choerocolum*. The fat of swine is very precious to lickor shoes and bootes therewithall. The amber that is in common vse 10 groweth rough, rude, impolished, and without clearenesse, but after that it is sod in the greace of a sow that giueth sucke, it getteth that nitour and shining beauty, which we find to be in it.

Some mixe the blood of Hogges with those medicines that they cast into Waters to take fishes, and the hunters in some Countries when they would take *Volues* and *Foxes* do make a traine with a Hogges liuer sodde, cut in pieces and annointed ouer with hony, and so anointing their shoes with swines grease, draw after them a dead catte, which will cause the beasts to follow after very speedily. The haire of swine, are vsed by Cobblers and Shoemakers, and also with them euery Boy knoweth how to make their nose bleede. The dung is very sharpe, and yet is it iustly condemned by *Columella* for no vse, no not to 20 fatten the earth, and Vines also are burned therewithal, except they be diligently watred, or rest five yeares without stirring.

In *Plinies* time they studied to enlarge and make their Luttuce grow broad, and not close together, which they did by flitting a little the stalke, and thrusting gently into it some Hogs dung. But for trees there is more especial vse of it, for it is vsed to ripen fruit and make the trees more plentifull. The *Pomegranats* and *Almondes* are sweetned hereby, and the Nuts easily caused to fall out of the shell: Likewise, if *Fennel* be vnseasoned, by laying to the root thereof eyther Hogs dung, or *Pigeons* dung, it may be cured; and when any Apple tree is affected and razed with wormes, by taking of Swines dung, mixed and made soft like mortar with the vine of a man layed vnto the root, it is recovered, and 30 the wormes driuen away: and if there bee any rentes or stripes visible vpon trees, so as they are endangered to be lost thereby, they are cured by applying vnto the stripes and wounds this dung of Swine.

When the Apple trees are loose, poure vpon their roots the stale of Swine, and it shall establish and settle them, and wherefoeuer there are swine kept, there it is not good to keepe or lodge horses, for their smell, breath, and voice, is hateful to all magnanimous and perfect spirited horses. And thus much in this place concerning the vse of the seuerall parts of swine, whereunto I may adde our English experiments, that if swine be suffered to come into Orchards, and digge vp and about the roots of the Apple trees, keeping the ground bare vnder them, and open with their noses, the benefit that will arise thereby 40 to your increase of frute will be verie inestimable. And heere to saue my selfe of a labor about our English Hogges, I will describe their vsage out of *Maister Tusser's* husbandry, in his own words, as followeth: and first of al for their breeding in the spring of the yeare he writeth in generall:

*Let Lent well kept offend not thee,
For March and Aprill breeders be.*

And of September he writeth thus:

*To gather some mast it shall stand thee vpon,
With seruants and children yer mast be all gone.
Some left among bushes shall pleasure thy Swine,
For feare of a mischief keepe Acornes fro kine.
For rooting of pasture ring hog ye haue neede,
Which being well ringed, the better doth feed.
Though young with their elders will lightly keepe best,
Yet spare not to ringle both great and the rest.*

Toake

The vse of their skinnies

Theophrast.

Tus. husb.

*Take sildome thy swine, while shackle time doth last,
For diuers misfortunes that happen too fast.
Or if you do fancy, whole eare of the Hogge,
Giue care to ill neighbor, and care to his Dogge.
Keepe hog I aduise thee from meddow and Corne,
For out aloud crying, that ere he was borne.
Such lawlesse haunting both often and long,
If Dog set him chaunting, he doth thee no wrong.*

And againe in Octobers husbandry he writeth:

*Though plenty of Acornes, the Porkelings to fat,
Not taken in season may perish by that.
If ratling or swelling get once in the throat,
Thou loofest thy porkling a Crowne to a great.
What euer thing fat is, againe if it fall,
Thou wentrest the thing and the fatnesse withall.
The faster, the better, to sell or to kill,
But not to continue, make prooffe if you wil. In Nouem. he writeth againe
Let hog once fat, loose none of that,
When mast is gone, Hogge falleth anon,
Still fat up some, till Shroue-tide come,
Now Porke and sowce beares taske in a house.*

Thus farre of our English husbandry about swine: Now followeth their diseases in particular.

Of the diseases of swine.

Hemlocke is the bane of Panthers, Swine, wolues, and all other beasts that liue vpon deuouring of flesh, for the hunters mix it with flesh, and so spreading or casting the flesh so poysoned abroad in bits or morsels to be deuoured by them. The root of the white Chamælion mixed with fryed Barly-floure. Water and oyle is also poison to swine. The blacke Ellebor worketh the same effect vpon horses, Oxen, and swine, and therefore when the beasts do eat the white, they forbear the blacke with all wearisomenesse. Likewise Hen-bane worketh many strange and painfull conuulsions in their bellies; therefore when they perceiue that they haue eaten thereof, they run to the waters & gather snailles or sea-crabs, by vertue whereof they escape death, and are againe restored to their health. The hearb Goose foot is venomous to swine, and also to Bees, and therefore they will neuer light vpon it, or touch it. The blacke night-shade is present destruction vnto them, and they abstaine from Harts tongue, and the great bur, by some certaine instinct of nature, if they be bitten by any Serpents, Sea-crabs, or Snailles, & the most present remedy that nature hath taught them. The swine of *Scythia* by the relation of *Pliny* & *Aristotle*, are not hurt with any poison except Scorpions, and therefore so soone as ever they are stung by a scorpion, they die if they drink: and thus much for the poison of swine. Against the cold (of which these beasts are most impatient) the best remedy is to make them warme sties, for if it be once taken, it will cleaue faster to them, then any good thing, and the nature of this beast is, neuer to eate if once he feele himselfe sicke, and therefore the diligent maister or keeper of swine, must vigilantly regard the beginnings of their diseases, which cannot be more euidently demonstrated, then by forbearing of their meat.

Of the Measils.

The Measils are called in Greeke *Chalaxa*, in Latine *Grandines*, for that they are like haile-stones spred in the flesh, and especialy in the leaner part of the hog, and this disease as *Aristotle* writeth, is proper to this beast, for no other in the world is troubled herewith: for this cause the Grecians call a Measly hog *Chaluros*, and it maketh their flesh verie loose and soft. The Germanes call this disease *Finnen*, and *Pfinnen*, the Italians *Grenone*, the French *ur fine*, because the spots appeare at the root of the tongue like white seeds, and therefore it is vsuall in the buying of hogges in all Nations to pull out their tongue and

and looke for the Measils, for if there appeare but one vpon his tongue, it is certaine that all the whole body is infected. And yet the Butchers do all affirme, that the cleanest hog of al, hath three of these, but they neuer hurt the swine or his flesh, and the swine may be full of them, and yet none appeare vpon his tongue, but then his voice will be altered and not be as it was wont.

These abound most of all in such Hogs as haue fleshy legs and shoulders very moyst, and they be not ouer plentifull, they make the flesh the sweeter, but if they abound, it tasteth like stocke-fish or meat ouer watered. If there be no appearance of these vpon their tongue, then the chap-man or buyer pulleth of a bristle from the backe, and if blood follow, it is certaine that the Beast is infected, and also such cannot well stand vpon their hinder legs. Their taile is very round. For remedy hereof diuers daies before their killing they put into their wash or swill some ashes, especialy of Hasell trees. But in France and Germany it is not lawfull to sel such a Hogge, and therefore the poore people do onely eat them. Howbeit they cannot but engender euill humours and naughty blood in the body.

The rootes of the bramble called *Ramme*, beaten to powder and cast into the holes, where swine vse to bath themselves, do keepe them cleare from many of these diseases, and for this cause also in ancient time they gaue them Horse-flesh sodden, and Toads sodden in water, to drinke the broath of them. The Burr pulled out of the earth without iron, is good also for them, if it be stamped and put into milk, and so giuen them in their wash. They giue their Hogges heere in Englande red-lead, red-Oker, and in some places red-loame or earth. And *Pliny* saith, that he or she which gathereth the aforesaid Burr, must say this charme:

*Hæc est herba argemom
Quam minerva reperit
Suis his remedium
Qui de illa gustauerint.*

At this daie there is great-praise of Maiden-haire for the recouery of swine, also holy Thistle, and the root of *Gunnhan* and Harts tongue.

Of leannesse or pyning.

Sometime the whole heard of swine falleth into leannes, and so forsake their meat, yea although they be brought forth into the field to feede, yet as if they were drunke or weary they lie downe and sleepe all the day long. For cure whereof, they must be closely shutte vp into a warme place, and made to fast one whole day from meat and water, and then giue them the roots of wilde Cucumber beaten to powder, and mixed with Water, let them drinke it, and afterward giue them beanes pulse, or any drie meat to eat, and lastly warme water to procure vomit, as in men, whereby their stomackes are empyed of all things both good and bad, and this remedy is prescribed against all incertaine diseases, the cause whereof cannot be discerned, and some in such cases doe cut off the tops of the tiales, or their eares, for there is no other vse of letting these beasts bloode in their vaines.

Of the Pestilence.

These beasts are also subiect to the Pestilence by reason of earth-quakes & sudden infections in the aire, and in such affection the beast hath sometime certaine bunches or swellings about the necke, then let them be seperated, and giue them to drinke in water the roots of Daffadill:

*Quatit agros tuissis anhele sues
Ac faucibus angit obesis tempore pestis.*

Some giue them night shade of the wood, which hath great stalkes like cherry twigg, the leaues to be eaten by them against all their hot diseases, and also burned snailles or Pepper-wort of the Garden, or *Lactuca foetida* cut in peeces, sodden in water, and put into their meate.

Of the Ague.

In ancient time (*Varro* saith) that when a man bought a Hogge, he covenanted with the seller, that it was free from sickness, from danger, that he might buy it lawfully, that it had no maunge or Ague.

The signes of an Ague in this beast are these.

When they stop suddenly, standing still, and turning their heads about, as if they were by a Megrim, then you must diligently marke their heads which way they turne them, that you may let them bloude on the contrary eare, and likewise vnder their taile, some two fingers from their buttocks, where you shall finde a large veine fitted for that purpose, which first of all we must beat with a rodde or peece of wood, that by the often striking it may be made to swell, and afterwarde open the saide veine with a knife: the blood being taken away, their taile must be bound vp with Oser or Elme twiggies, and then the swine must be kept in the house a day or two, being fed with Barly meale, and receiuing warme water to drinke as much as they will.

Of the Crampe.

Vhen swine fall from a great heat into a sudden colde, which hapneth when in their trauel they suddenly lie downe through wearinesse, they fall to haue the Crampe, by a painefull convulsion of their members, and the best remedye thereof, is for to driue them vp and downe, till they wax warme againe, and as hot as they were before, and then let them be kept warme still, and coole at great leisure, as a horse doth by walking, otherwise they perish vnrecoverably, like Calues which neuer liue after they once haue the crampe.

Of Lice.

They are many times so infested and annoied with lice, that their skinne is eaten and gnawed through thereby; for remedye whereof, some annoint them with a confection made of Cream, Butter, and a great deale of salt: Others againe, annoint them after they haue washed them all ouer with the Leaze of wine, and in England commonly the country people vse flauel-aker, red-Oaker, and greafe.

Of the Lethargy.

By reason that they are giuen much to sleepe in the summer time, they fall into Lethargies, and die of the same: the remedye whereof is, to keepe them from sleepe, and to Wake them whensoever you finde them asleepe.

Of the head-aches.

This disease is calld by the Græcians (*Scotomia*) and *Kraura*, and by *Albertus*, *Fræstis*, herewith all swine are many times infected, and their eares fall downe, their eyes are also deiected, by reason of many cold humors gathered together in their head, whereof they die in multitudes, as they do of the pestilence, and this sicknesse is fatal vnto them, if they be not holpen within three or foure daies. The remedye whereof (if their be anie al) is to hold Wine to their Nostrils, first making them to smel thereof, and then rubbing it hard with it, and some giue them also the roots of white Thistle, cut smal and beaten into their meat, but if it fall out that in this paine they loose one of their eyes, it is a signe that the beast wil die by and by after (as *Pliny* and *Aristotle* write.)

Of the gargarisme.

This disease is called by the Latins *Rauculo*, and by the Græcians *Brancas*, which is a swelling about their chaps, ioyned with Feauer and Head-ach, spreading it selfe all ouer the throat, like as the squinancy doth in a man, and many times it begetteth that also in the swine, which may be knowne by the often mooing of their feet, and then they dy within three daies, for the beast cannot eat being so affected, and the disease creepeth by little and little to the liuer, which when it hath touched it, the beast dieth, because it putrieth as it passeth. For remedye hereof, giue vnto the beast those things which a man receiueth against the squinancy, and also let him blood in the root of his tongue. (I mean in the veine vnder the tongue) bathing his throate with a great deale of hot Water mixed with Brimstone and salt.

This disease in hogges, is not knowne from that which is called *Struma*, or the Kinges euill

euill at the first appearance, as *Aristotle* and *Pliny* write: the beginning of this disease is in the Almonds, or kernels of the throate, and it is caused through the corruption of water which they drinke, for the cure whereof they let them blood, as in the former disease, and they giue them the yarrow with the broadest leaues. There is a hearbe called *Herba impta*, all hoary, and outwardly it looketh like Rosemary, some say it is so called because no beast will touch it, this being beaten in peeeces betwixt two tiles or stones, groweth marueilous hot, the iuyce thereof being mixed in milke and Wine, and so giuen vnto the Swyne to drinke, cureth them of this disease, and if they drinke it before they be affected therewith, they neuer fall into it, and the like is attributed to the hearb *Trinity*, and *Viola Martii*, likewise the blew flowers of Violets are commended for this purpose by *Dioscorides*.

Of the kernels.

These are little bunches rising in the throate, which are to be cured by letting blood in the shoulder, and vnto this disease belongeth that which the Germans cal *Rangen*, and the Italians *Sidor*, which is not contagious, but very dangerous, for within two daies the beast doth dye thereof, if it bee not prevented: this euill groweth in the lower part or chap of the swines mouth, where it doth not swell, but waxing white, hardeneth like a peece of horne, through paine whereof the beast cannot eat, for it is in the space betwixt the fore and hinder teeth, the remedye is to open the Swines mouth as wide as one can, by thrusting into it a round bar, then thrust a sharp needle through the same sore, and lifting it vp from the gum, they cut it off with a sharp knife, and this remedye helpeth many if it be taken in time, some giue vnto them the roots of a kind of Gention to drinke, as a speciall medicine, which the Germans for that cause cal *Rangen crute*, but the most sure way is the cutting it off, and like vnto this there is such another growing in the vpper chappe of the mouth, and to be cured by the same remedye; the cause of both doth arise from eating of their meate ouer hot, and therefore the good Swineheard must labour to auoid that mischiefe, the mischiefe of this is described by *Virgill*:

*Hinc canibus blandis rabies venit, & quatit agros,
Tussis anhela sues, as faucibus angit abevis.*

Of the paine in their lunges.

For all manner of pain in their lunges, which come by the most part from want of drink, are to haue lung-wort stamped, and giuen them to drinke in water, or else to haue it tyed vnder their tongues two or three daies together, or that which is more probable, because it is dangerous to take it inwardly, to make a hole in the eare, and to thrust it into the same, tying it fast for falling out, and the same vertus hath the roote of the white Helibor, but the diseases of the lunges are not very dangerous, and therefore the Butchers saith, that you shall sildome find a Swyne with sound lunges or Liuers: sometime it falleth out that in the lightes of this beast there wil be apparant certain white spots as big as halfe a Walnut, but without danger to the beast, sometimes the lightes cleaue to the ribs and sides of the beast, for remedye whereof you must giue them the same medicines, that you giue vnto Oxen in the same disease. Sometimes there appeare certaine bladders in the liuer of water, which are called water-gals, sometimes this is troubled with vomiting, and then it is good to giue them in the morning, fryed pease mingled with dust of luory, and bruised salt fasting, before they go to their pastures.

Of the diseases in the Spleene.

By reason that this is a deuouring beast, and through want of Water, it is many times sicke of the Spleene, for the cure whereof you must giue them Prewnes of *Tameriske* pressed into water, to be drunke by them when they are athirst, this disease commeth for the most part in the summer, when they eat of sweet and greene fruites, according to this verse;

Strata iacent passim, seuia quæq; sub arbore pomæ.

The vertue of these Prewnes of *Tameriske* is also very profitable agaynst the diseases of the Melte, and therefore it is to be giuen to men as well as to Beastes,

for if they do but drinke out of pots and cups made out of the wood of the tree *Tameriske*, they are easily cleared from all diseases of the Spleene: and therefore in some Countreies of this great tree they make hog-troughes and mangers, for the safeguard of their beastes, and where they grow not great, they make pots and cups. And if a Hog do eat of this *Tameriske* but nine daies together, at his death hee shall be found to bee without a Spleene, (as *Marcellus* writeth.) When they become loose in their bellies, which happeneth to them in the spring time by eating of greene Hearbes, they either fall to bee leane, or else to dye, when they cannot easily make water, by reason of some stoppage, or sharpnesse of Urin, they may be eased by giuing vnto them spurge-seed. And thus much for the diseases of Swine. For conclusion whereof I will adde heereunto the length of a Swynes life, according to *Aristotle* and *Pliny*, if it be not cut off by sicknesse or violent death; for in their daies they obserued that Swyne did liue ordinarily to fifteene yeares, and some of them to twenty: And thus much for the nature of Swyne in generall.

The medicines of the Hogge.

The best remedy for the bitings of venomous Serpents is certainly beleueed to be this, to take some little creatures, as pigs, Cocks, Kyds, or Lambes, and teare them in pieces, applying them whiles they are hot to the wound as soone as it is made, for they will not only expell away the poyson, but also make the wound both whole and sound. For the curing of Horses which are troubled with the inflammation of the lungs. Take a sucking pig and kill him neare vnto the sicke horse, that you may instantly poure the blood thereof into his iawes, and it wil proue a very quick and speedy remedy. The panch of a sucking pig being taken out and mingled with the yolke which sticketh to the inner parts of the skin, and moystned both together, doth very much ease the paine of the teeth being poured into that care, in which side the griefe shall lye.

The liquor of swines flesh being boiled, doth very much help against the *Buprestis*. The same is also a very good antidote against poyson, and very much helpeth those which are troubled with the gout. Cheefe made of Cowes milke being very old, so that it can scarce be eaten for tartnesse, being in the liquor or decoction of Swines flesh which is old and salt, and afterwarde thoroughly tempered, doth very much mollifie the stiffness of the ioynts, being well applied thereunto.

The Indians vse to wash the wounds of the Elephantes which they haue taken first with hot water, afterwards if they see them to be somewhat deepe, they annointed them with butter: then do they assuage the inflammation thereof, by rubbing of Swynes flesh vpon them, being whol and moyst with the fresh blood issuing from the same. For the healing of the wounds of Elephants, butter is chiefly commended, for it doth easily expell the iron lyrage hid therein, but for the curing of the vlcers, there is nothing comparable to the flesh of swine. The blood of swine is moyst, and not very hot, being in temper most like vnto mans blood, therefore whosoeuer saith that the blood of men is profitable for any disease, he may first approue the same in swines blood: but if it shew not the same, it may in a manner shew the like action.

For although it be somewhat inferior vnto mans blood, yet at the least it is like vnto it; by knowledge whereof, wee hope wee shall bring by the vse thereof, more full and ample profit vnto men. For although it do not fully answer to our expectation, notwithstanding there is no such great neede that we should proue mens blood. For the encouraging of a feeble or diminished Horse, *Eumelus* reporteth, the flesh of swine being hot, mingled in wine, and giuen in drinke, to be exceeding good and profitable. There also ariseth by Swyne another excellent medicine against diuers perillous diseases, which is this, to kill a young gelded Boare-pig, hauing red haire, and being of a very good strength, receiving the fresh blood in a pot, and to stir it vpp and downe a great while together with a stick made of red Iuniper, casting out the clots of the blood, being gathered while it is stirring.

Then to cast in the scrapings of the same Iuniper, and stir the berries of the Iuniper in the

the same to the quantity of seuen and twenty, but in the stirring of the same, let the clotes be still cast out. Afterwards mingle with the same these hearbs following, Agrimony, Rue, Phu, Scabious, Betony, Pimpernell, Succory, Parsly, of each a handfull. But if the measure of the blood exceed three pintes, put vnto it two ounces of Treacle: but if it shall be bigger, for the quantity of the blood you shall diminish the measure of the Treacle. But all things ought to be so prepared that they may be put to the blood coming hot from the Boare. These being mixed altogether, you must draw forth a dropping liquor, which you must dry in the sun, being diligently kept in a glasse-vessel for eight daies together, which you must do once euery yeare for it will last twenty yeares. This medicine is manifestly known to be a great preservative against these diseases following, namely the plague, impostumes in the head, sides, or ribs, as also all diseases whatsoever in the lungs, the inflammation of the melt, corrupt or putrified blood, the ague, swellings in the body, shaking of the heart, the drop sicke, heate in the body above nature, euill humors, but the principallest and chiefest vertue thereof is in curing all poisons, and such as are troubled with a noysome or pestilent seauer.

Let him therefore who is troubled with any of the aforesaid diseases, drinke euery morning a spoonfull, or foure or fise drops of the same liquor, and sweate vppon the same, and it will in very short time perfectly cure him of his paine. Some also do vse Almonds pounded or beaten in the blood against the plague, the liquor being extracted forth by the force of fire. A young pig being killed with a knife, hauing his blood put vpon that part of the body of any one which is troubled with warts, being as yet hot come from him, will presently dry them, and being after washed, will quite expell them away. The blood of a Sow which hath once pigged being annoynted vpon Women, cureth many diseases in them.

The braines of a Boare or Sow being annointed vpon the sores or Carbuncles of the priuy members, doth very effectually cure them, the same effect also hath the blood of a hog. The duges of a woman annointed round about with the blood of a sow, will decrease lesse and lesse. A young pig being cut in pieces, and the blood thereof annointed vpon a Womans duges, will make them that they shall not encrease. Concerning the grease of swine, it is tearmed diuersly of all the Authors, for the Græcians call it *Stear Coirion*, and *Oxungion*, for the imitation of the Latine word *Axungia*: but *Marcellus* also applyeth *Axungia* to the fat of other creatures, which among the auncient Authors I do not find: for in our time those which in Latine, do call that fat *Axungia*, which encreaseth more solide betwene the skinn and the flesh, in a hog, a man, a Brocke or Badger, a Dor-mouse, a Mountain-mouse, and such like. The fat of swine they commonly call Lard which groweth betwene the skin and the flesh, in expressing the vertues of this, we will first of all shew how it is to be applied to cewers outwardly, and then how it is to be received inwardly, next vnto butter, it hath the chiefest commendations among the ancients, and therefore they inuented to keepe it long, which they did by casting some salt among it, neither is the reason of the force of it obscure or vncertaine, for as it feedeth vpon many wholesome hearbes which are medicinable, so doth it yeald from them many vertuous operations, and besides the physick of it, it was a custome for new married wiues when they first of all entered into their husbands house, to annoint the postes thereof with swines greace in token of their fruitfulness while they were aliue, and remainder of their good workes when they should be dead.

The Apothecaries for preparation of certaine ointments, do geld a male sucking pig, especially such a one as is red, and take from his raines or belly certain fat, which the Germans call *Schmar*, and the French *Oing*, that is, *Vnguentum*, the husbandmen vse Swynes greace to annoint the axle trees of their carts and carriages, and for want thereof they take purified Butter, and in some countreies the gum that runneth out of pine trees, and Fer trees, with the scum of Butter mingled together, and this composition taketh away scabs and crotchets in men, but it is to be remembered that this greace must be fresh, and not salted, for of salt greace there is no vse, but to skouer those things that are not exulcerated.

The auncientes deemed that this is the best Greace which was taken from the raines

raines of the Hog washed in raine water, the vaines being pulled out of it, and afterwards boyled in a new earthen pot, and so preserved. The fat of Swine is not so hot and dry as the fat of other beastes, the cheefe vie of it is to moysten, to fasten, to purge, and to scatter, and here in it is most excellent when it hath bene washed in Wine, for the stale falk Grease so mixed with wine, is profitable to annoint those that haue the pleurisie, and mingled with ashes and Pitch, causeth inflammations, fistulaies, and tumours, and the same vertue is ascribed to the fat of Foxes, except that their fat is hotter then the Swynes, and lesse moyst: likewise ashes of Vines mingled with stale grease of Hogs, cureth the wounds of Scorpions and Dogs, and with the spume of Nitre, it hath the same vertue against the biting of Dogges. It is vsed also against the French disease, (called the French Poxe,) for they say if the kneefe of a man bee annointed therewith, and he stand gaping ouer it, it will draw a filthy matter out of his stomacke, and make him vomit.

By *Serenus* it is prescribed, to be annointed vpon the kneefe, against the stiffnesse of the Necke. Mingled with Quicksiluer and Brimstone, it is sufficient against the itch and scabs. This Lard being sod with the fat, and applyed to the body, doth mightily expell corruptions that cleaue to the skin. The fat of Swyne with Butter and Oyle of Roses, is infused into the broken skinned of the braine for the cure of them.

Likewise Buglosse plucked vp by the roote, and the rootes cut off, and curiously washed, beaten and pounded into a ball, and mixed with Swynes grease, is good to be layed to any incurable wound. It is also profitable for the wounded Nerues of the body, beaten together with Wormes of the earth, according to these verses of *Serenus*:

*Terra lumbricos inextingit,
Quis vetus & raris sociari exungia debet.*

When bones are broken, if they be annointed with the sod grease of Swine, and so bound vp fast together, after they be well set and closed, grow wonderfull fast, sure, and solide againe. *Serenus* writeth thus of it;

*Si cui forte lapis teneros violauerit artus,
Necesse adipes vetulos, & tritam chamacisson.*

By this fat, (he meaneth the fat of Swyne) because presently after he maketh mention of the dung of Swyne to be good for the same cure. Being mingled with pitch, it scattereth all bunches and fellons. The hardnesse of the breasts, ruptures, conuulsions, & Cramps, and with whit Hellibor, it closeth vp clefts and chinks, in the flesh, & maketh the hard skin to be soft againe. It is very profitable against inflammations of vlcers, especially the fat of the boare pig, mixed with liquid gum.

Women do also vse the fat of a Sow that neuer bore pig to cleare their skinne, and to mixe it with pitch, and one third part of Asse-grease against the scabs. The same mixed with white Lead, and the spume of siluer maketh the scares of the body to be of the same colour with the residue; and with Sulphur, it taketh away the spots in the Naailes, mingled with the powder of Acornes: if the grease bee salt, it softneth the hardnesse of the flesh. Rue mixed with Swines sweat or Buls-grease, taketh away spots and freckles out of the face, and it is also profitable against the Kings euell, being mixed with the powder of a sea Oyfter-shell, and being annointed in a bath, it taketh away the itch and blisters. Feather-sew and stale swines grease, is also prescribed against the Kings euell. This same alone ex with saw, causeth the paine of burnings in the flesh, and when there is an vlcere, by reason of the burning, mixe it with toasted barley and the white of an Egge, according to these verses;

*Combustis igni,
Hordea vel frigis atq; oui candida iunges,
Ad sit adeps porca mira est nam forma medela,
Iunget chelidonia ac sic line vulnera succis,
Quodq; recens vssit glacies axungia simplex,
Mulet & ex facili grata est medicamina cura.*

Fresh

Fresh grease is very profitable for those members that are surboted or riuen of their skin, and likewise to annoint them that are weary with long iournies. The ashes of womens haire burned in a shell, and mingled with the fat of Swine, are said to ease the paine of S. Anthonies fire, and to stanch blood, and to cure ring-wormes. The gall of a Swine, or of a Bore, and the lights with the fat, fillet vp the diibes, and the stalkes of Cabiges with the rootes burned, and mingled with Swines grease being applyed to the sides, doe cure the daily paines thereof: And thus far of the vse of this grease for the bodies of men. Now also it followeth in a word to touch the vse thereof for the bodies of beastes. When the hornes of Oxen or Kine are broken, they take a little Lint, Salt, Vineger, and Oyle, and lay them vpon the broken horne, pouring in the liquid, and binding the rest close on the outside, and this they renew three daies together. The fourth day they take the like quantity of swines grease, and liquid pitch, and with a smooth rind or barke of pine they binde it too close, and so it is fastened againe. When the hoofe or ancles of an Oxe are hurt with the plough share, then take hard pitch, swines grease, and Sulphur, roul them vp altogether in vnwashed wooll, and with a hot burning Iron melt them vpon the wound or horne.

The eares of Dogges in the summer time are exulcerated by flies, into the which sores it is good to instill liquid pitch sod with swines grease, and this medicine also is good to deliuer beastes from the ticks, for they fall off as many as touch it. When Lambes or Kyds are troubled with the Sheepe pox, some vse to annoint them with Swines grease and the rust of Iron, that is two partes of Swynes grease, and one part of rust, and so warme them together. Also for the scabs vpon Horses heeles, that are called the scratches, which come for the most part in the Winter time, they cure them on this manner. They take the fat of Swyne, and melt it on the fire, and poure it into cold Water, which afterwards they take it out and beate it well together, at last they mingle it with Brimstone beaten small, and so annoint the place therewith three dayes together, and the third day they open the scabs, and so continue annoynting till it be cured.

When a Horse cannot hold his Neck right, it is good to annoynt him with Oyle, wine, Honny, and Hogges grease, the manner of some Leeches is, when they haue made a suppurat by Oxen in burning, they first of all wash it with stale Vrine, and afterwards mingle an equall quantity of pitch and Hogs grease together, wherewithall they annoint and cure the sore.

Sometime the blood of Oxen falleth downe into their feete, wherein it congealeth and breaketh forth into scabbes, then must the place first of all be scraped with a knife, and the scabs cut away, afterwards with cloathes wet in Vineger, Salt, and Oyle, moystened and pressed hard, and last of all by an equall quantity of Hogs-Greace, & Goats sweat sod both together, it will be cured by laying it vnto it. And thus much for the remedies of Swines grease towards beastes. The huskes of Beanes being beaten small to powder, and mixed with swines grease, is very profitable against the paine of the hippes, and the Nerues.

Some Physitians take the grease of Swine, the fat of Geese, the sweat of Bulles, and the *Oespus* or sweat of sheepe, and annoint therewithall gouty Legges, but if the paine remove not, then doe they adde vnto it Waxe, Mirtle, Gum, and Pitch, and some vse it mixed with old Oyle, with the stone *Sarcophagus*, sinck-foyle beaten in wine with lime or ashes. This swines grease beaten in water with cumin, is prescribed by *Simeon Sethi* against the gout. It remedyeth the falling of the haire, and the paine in the beads of women, mingled with one forth part of gals, and the like vertue it hath with wilde Roses, *Lingulaca* and *Hippocampinus* with Nitre and vineger. When the corners of ones eyes are troubled with wormes, by annoynting them with the fat of a Sow with pig, beating them together both within and without, you shall draw all the Wormes out of his eyes.

When one hath paine in his eares whereby matter yssueth forth, let him beate the oldest Lard he can in a Morter, and rake the iuyce thereof in fine wooll, then let him put that wooll into his eare, making it to worke through warme water, and then infuse a little more of the iuyce of that Lard, and so shall he worke a great cure in short time. And generally the fates of Geese, Hennes, Swine, and Foxes, are prepared for all the paynes in the eares.

If there arise any bunch in the Necke or throate, seeth Lard and Wine together, and so by gargaring that Lyquor, it shall bee dispersed, according to the verses of *Serenus*:

*In rigore cervicis geminus malebitur unguine poples,
Hinc longam paritur nervos medicina sequetur.*

And it is no marvaile that the vertue of this should go from the knees to the Nerves, seeing that Pliny affirmeth, that from the anointing of the knees the fauour goeth into the stomach, there is so great affinity or operation of Rue vpon the stoues, that in ancient time they were wont to cure burstnesse by annoyning the cods with wilde Rue and Swynes Greace.

Also this Greace with rust of Iron, is good against all the imperfections in the seare. Butter, Goose-greace, and Hogges-greace, are indifferently vsed for this infirmity. Also this is vsed to keepe Women from abortementes that are subiect thereunto, being applyed like an eye-salue. In the diseases of the matrix, especially Vlcers, they first of all dip Spuuges or Wooll in warme Water, and so cleanse the places infected, and afterwards cure it with Rozen and Swynes Grease, mingled together, and often vsing it in the day and night by way of an ointment: but if the exulceration be vehement, after the washing they put Honny vnto the former confection, and some make a perfume with Goats Horne, Galles, Swynes Greace, and Gumme of Cedars. And *Ferners* saith, that Lard cut small and beate in a Morter of stone like paast, in a Limbecke of Glasse, rendereth a white Water, which maketh the haire yellow, and also the face comely. If a man be poysoned with Hemlocke hee cannot auoyde it better, then by drinking salt, Wine, and fresh Greace. A decoction hereof is good against the poyson of *Scorpions*, and against Quicke-siluer. The sewer of a Sowe fed with greene Hearbes, is profitable to them that are sicke of a consumption of the lunges, according to this verse of *Serenus*;

Porderis & veteris seuipila sumpta suilli.

This may also be giuen them in Wine, either raw or decocted, or else in pilles to be swallowed downe whole if it be not salted, and the fift day after they prescribe them to drinke out of an Egge-shell Liquid Pitch, binding their sides, breasts, and shoulder bones very hard. It is also vsed for an old Cough after it is decocted, the waight of a groat being put into three cuppes of Wine with some Hony. It is giuen also to them that haue the fluxe, especially olde Lard, Honny, & Wine, being beaten together till they bee as thicke as Hony, whereof the quantity of a Hatell-Nut, is to be drunke out of Water. Also morsels of Swynes-Grease, Butter, and Hony, being put downe into a Horse throate, cureth him of an old Cough, and finally a peece of this Greace being old, moistened in olde Wine, is profitable to a Horse that hath bene ouerheated in his journey. When Calues bee troubled with belly Wormes, take one part of Swynes-Greace, and mingle it with three partes of Ilope, afterwards thrust it downe into the throates of the Calues, and it shall expell the wormes.

When the tongue and Chappes waxe blacke by a peculiar sicknesse of the mouth, which the Physitians call *Morbus epidemicus*, it is most wholesome to rub the tongue with the inner side of the rines of Bacon, and so draw out an extreame heate: and it is said if a man be deeply infected, whose tongue is thus rubbed, the said Bacon rine being eaten by any Dog, will procure his death. The fat of Volues and the marrow of Swyne is good to anoint beare-eyes withall. By swallowing downe the marrow of Svvine, the appetite to carnall copulation is encreased.

The ashes or powder of Hogs bristles which are taken out of plaisterers pensils, wherewithall they rub Walles, and mixed with Swynes Grease, doth ease the paine of burnings, and also stayeth the bleeding of wvoundes, and the falling downe of the seare being first of all washed in Wine and dried Pitch mingled therewithall. The powder of the cheek-bones of Svvyne, is a most present remedy for broken bones, and also for vlcers in the legges and shinnes. The fat of a Boare is commended against Serpentes, and so also is the

the liuer of a Bore pigge when the Fibres are taken from it, if the weight of two pence be drunke in wine.

The braine of a Sow toasted at the fire, and laide to a Carbuncle, either disperseth or emptieth it. Likewise the blood and braines of a Bore or a sow, or Bore-pig being mixed with honey, doth cure the Carbuncles in the yard, and the braines alone, openeth the gums of children, to let out their teeth, as *Serenus* writeth,

Aucteneris cerebris gingivis illine porci.

There are naturally in the head of a Hoggetwo little bones that haue holes in them, one in the right part, and another in the left. Now if it happen that a man find these bones by chance, either one or both of them, let him lay them vp safe, and whensoever he is troubled with the Head-ach, let him vse them, hanging them about his necke by a silken thrid, that is to say, if his head ake on the right side, let him hange the right bone, and if on the left, the left bone: These things I report vpon the credit of *Marcellus*. *Galen* also writeth, that if the pole of the swines eare be hanged about ones necke, it will preferue him from all cough afterwards.

They were wont as *Dioscorides* writeth, to seeth a Gudgeon in a swines belly, by the eating whereof, they staied the falling downe of the sear. If a man eat the lunges of a Boare, and a sow sodden and fasting, they will preferue him from drunkennesse all that daye, and likewise the sayed lunges doth keepe the soles of the feete from inflammation which are caused by streight shooes. It also healeth the piles, clifts, and breaking of the skinne, and kibes of the feet, by laying to it a Bores gall, and a swines lungs. If a man drinke the liuer of a sow in wine, it saue his life from the biting of venomous beastes. Also the liuer of a Bore burned with Iuniper-wood, cureth all the faults in the secrets, and drunke in Wine without salt after it is sod, stayeth the loosnesse of the belly. The gall of wine is not verye vehement, for as the whole body is waterish, so also is that, neither is there any beast heer-in comparable vnto it, (except the wild) & that is enemy to Vlcers, ripening the sore, scattering the euill humors, and resisting the bitings of venomous Beastes. Also the gall of Bores layed to brused Articles, doth procure vnto them wonderfull ease. One shall take away an old scurffe very easily by the gall of a sow, which farrow if it be mingled with the iuyce of the hearbe *Siclamine*, and therewithall to rub the heade wel in a Bath. To keepe haire from growing vpon the browes when it is once plucked off. Take the gall and fatte of a Bore, and put them into a smooth-thicke earthen-pot, and of the sharpest Vineger and oyle of Almonds, foure ounces a peece, poure that into it, and then bind the mouth of the pot close with a thicke linnen cloath, so letting them stand seuen daies together, afterwards open them againe, and you shall finde vpon the top a certaine scum like Gold, wherewithal annoint those places, which you woulde haue remaine balde, after that you haue beaten it together in a mortar: likewise the gall of a Barrow hogge or Bore pigge, doth scatter Apostumes and bunches in any part of the body. The gall of a Hog dried in an Ouen, and layed vpon a Carbuncle, as much as will couer it, it cleaueth fast to the fore, and draweth out the root and core thereof.

It is likewise good against the vlcers of the eares, except the Vlcer be of long continuance, and then it is good to vse a sharper gall, such as is a sheepes, an Oxes, a Beares, or a Goats, they mingle herewithall sometimes oyle of roses, but for olde wounds in the eares, It is good to take one part of the best hony, and two parts of the sharpest Vineger, and so let them boile on the fire three walmes, afterwards set them farre off from the fire, vntill it leaue seething or boiling, and then put Nitre vnto it, so long til you know by the Vapor that the Niter is settled, then seeth it againe vpon a gentle fire, so as it boyleth not ouer, and lastlye put into the eares of this gal of a Bore, or of a Goate, and then seeth it the third time, taking it from the fire, when it is Luke-warme, infuse it into the eares, and this gall must not be the gall of a sow, except of such as neuer bare pig. Also this gall being dried doth cure the Hæmorrhods and kibes.

There are also certaine slifters or clifts in the boones of horses, which are cured in one nights space, by applying vnto them the gal of a Barrow-hog, mingled with the yolkes of Egges. The blather of swine will prouoke vrine, and of a Boare pig sod, roasted or boyled, and

and so eaten and drunke, causeth a man to containe his vrine, which neuer could before. When the head of a man is exulcerated and runneth, take the bladder of a Barrow-hog, with the Vrine, and cast the same into the fat cut small, afterwards mingle it so with salt, that it may appeare all white, then binde it vp fast, and digge a hole in the Garden about a cubit deepe, wherein bury and couer the sayde gall, and so let it rest forty or fifty daies in the earth, till the matter therein contained be putrified, then take it out and meke it in a dish, and keepe the ointment that ariseth of it. Then wash the head all ouer with lye, vnto the intent that it may not be offended thorough the Acrimony thereof, mingle it with new wine or with water, and then when it is dry after such washing, annoint it with the sayde ointment, and so will the noxious and vncleane haire fall euery one off, and new pure ones arise in their place, and you must be very carefull to keepe the head from colde.

They were wont to giue the stones of swine against the fauling sicknesse, but then they were first dryed, and afterwards beaten to powder, and giuen to the sicke party in swines milke, so he was commaunded to abstaine from wine many daies before, and after hereceiued it for many daies together. In *Savoye* they take the stones out of a yong hog when they geld him, and seorch them at the fire so long, till they may bee crushed to peeces, and this they prescribe to be drunke in wine against the Collicke.

Some giue the powder of Bore stones to men and women, to increase copulation and conception. The *Magicians* or wise men of the East, prescribed to be drunke for the incontinency of vrine, the powder of a Bore pigs stones out of sweete Wine, and then to make water in a Dogs kennell, which while he is doing, to speake to himselfe these words: *Ne ipse urinam faciam ut canis in suo cubile*, but I will leaue this superstition, as not worthy to be Englished. Some take the bladder of a Sow burned to powder, and drunke for this infirmity, and some a certaine liquerish poison, which droppeth from the Nauell of a Bore pig, immediately after it is farrowed.

Bacon beaten together, and made like meale, is good against a continuall cough, or staeth bleeding at the mouth. Bacon broath is also mingled with other medicines against the gout, and they make an impleister of Bacon to scatter grauelly matter in the bladder. The bones of Bacon about the hippes, are kept to cleanse and rubbe teeth, and by burning 30 of them, not onely the loose teeth in men are fastened, but also the wormes in the teeth of beasts are killed. If a horse bee troubled with the Glaunders or any such liquid matter running out at his mouth and nose, then let the broath wherein Bacon and swines feces hath bin sod, be mixed with hony, and so strained afterward, let it be beaten well together with Egges, and so infused into the left Nostrill of the horse. *Gagnerius* prescribeth an empleister to be made of cheefe, and the feet of swine against the shrinking vp of the sinewes.

The ancle bone of a sow being burned vntil it be white, and brused and taken in drink, doeth cure the swellings of the necke, and paines of long continuance. The Ankle bone of a Sow burned and brused, and giuen to drinke onely in VVater, is a remedy against the collicke and stone. The ancle bone of a sow doth driue away those swellings which arise 40 in the stomacke, and doth ease the paines of the head.

The ashes of the ancle bone of a sow or Bore, doeth cure Cornes, cleftes, or other rifts in the skin, and the hardnesse of the skin that is in the bottome of the feet. It is also shewed, that if the bone shall be hung about the necke of those that are troubled with quarterne agues, that then they shall be farre better, but of what bone he speaketh, it is vncertaine, but as he remembreth it is the next bone before the fat of the ancle bone.

The bones that are taken from the hooves of sowes, burned and beaten to powder are very good to rub and cleanse the teeth: Also the bones next to the ribbes of Bacon, being burned, are very good to fasten the teeth. The bones that are taken from the hooves of hogs, and burned to powder, are vsed to cleanse the teeth, and it is very good also to fasten 50 the teeth. The ashes which are made of a Harts horne, or of the hoofe of a hog, are verie good to cleanse or rub the teeth. The bones which are taken from the hoof of a hog burned and beaten to powder and sifted, and a little spicknard added thereto, doth make the teeth very white, by often rubbing them therewith. The ashes of the hoofs of a Bore or sow, pue in

in drinke, doth stay the incontinency of vrine, and also the bloody fluxe. Take as much Mercurial sodden, as ones hand can hold, sod in two pintes of water vnto one pinte, and drinke the same with hony and salt, and the powder of a Hogges hoofe, and it shall loose the belly. The milke of a Sow drunke with sweet wine, helpeth women in trauell, and the same being drunke alone, restoreth milke in Women's breasts. It is also good against the bloody flux and Tiffick. The stones of swine beaten to powder, and drunke in swines milke, are good against the fauling sicknesse. The wise men were wont to prescribe the left fore or legge of a Camelion to be bound vnto the feet against the gowt.

There are also many vses of the dung of swine, and first of al it being mixed with Vineger, is good against the bittings of venomous beastes, and *Aetius* maketh an emplaister thereof, against the biting of a Crocodile. It is to be applyed single against the stinging 10 of Scorpions and also the biting of any other reptile creature. If a Serpent bite an Oxe or a Horse, or any other Four-footed-Beast, take the stalk of *Nigella*, and beat into a pinte of olde wine, so as all the iuice may goe out thereof, then infuse it into the Nostril of the beast, and lay swines dunge to the sore, so also it may bee applyed vnto men, whereunto some do ad Hony Atticke, and the vrine of a man, and so it is to be applyed warme, it being allow armed in a shell, and dried to powder, mixed with oyle, and layed to the bodie, causeth outward paines. It is likewise profitable against burnings, itch, scabs, and blisters, and trembling of the body, according to these verses of *Serenus*:

Stercoris ex porco cinerem confundit olimphis

Sic paulum corpus, dextra pulsante soneto.

20 This is also commended against hard bunches in the body, hardnes of the skinne, cliftes and chuncks in the flesh, freckles, lice, and nits, and also the breaking of the sinewes:

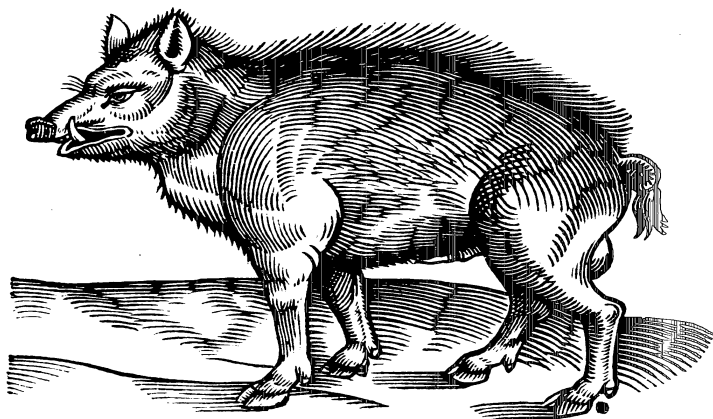
Sic cui forti lapis teneros violauerit artus

Non pudeat lutea, stercus perducere possie.

It is also good to stay bleedings at the nose, if it belayed to the Nostrils warme, and to stay the bleedings of beasts, if it be giuen them in wine, the same being mixed and couered with hony, is annointed vpon horses for the Quinsy or swellings of the throat. If the breastes of a woman do swell after her deliuey of childe, it is good to annoint them with 30 water, and the dung of Hogges, also the powder thereof mixed with oile, is profitable for the secrets of men and women. If a man haue receiued any hurt by bruses, so as his blood staeth in his body, or suffer convulsion of the Nerves through Crampes, those euils are cured by the dung of a Bore gathered in the spring time, dried and sod in Vineger, and some of the later Physitians prescribe it to be drunke in water, and they say that *Nero* the Emperor was wont to vse that medicine, when he would try the strength of his body, in a running Chariot: also the powder of the same being drunk in Vineger, is profitable for the rupture and inward bruses, and warmed in VVine against al manner of fluxes and Tizzicks For the paines of the loines and al other thinges which need mollifying rub them first of all with Deeres greace, and then sprinkle them with old Wine mixed with the pou 40 der of Swines dung.

The vrine of a Swine is also good against al bunches and apostemation being layed to in wool. The vrine of a Bore pig dryed in the smoke, and drunke with sweet VVine, the quantity of a beane, is profitable against the fauling euil. Against the white-nes of the eyes, and the stone in the reynes and bladder.

And thus much for the story of swine in generall.



His beast is termed by no other name then the common swine among the Hebrewes, namely, *Chasir*, as you may see in Psal. 80. wher the prophet speaketh of *Chasir de sylva*, That is; the Bore out of the wood. The Græcians call him *Capros* and *Syngros*, and *Clunis*, although some take *Clunis* for a Bore of an exceeding great stature. *Aristophanes* saith, that there are some of this kind which are called *Montj*, which worde by *S. Cyril* vpon the prophet *Osey* is interpreted a wilde Assie, but I rather incline to their opinion which saie, that *Chlunis Montjos*, and *Chauliodon* are poetically words for

cruell Bores. *Aristotle* is of opinion, these bores being gelt when they are young, growe greater and more fierce, whereunto *Homer* also yeeldeth as he is thus translated:

*Natijst exetum, sylvis horrentibus aprum
Inlar non bruti sed dorsi monti opaci.*

But this is to be vnderstoode of such Bores, as by accident geld themselves by rubbing vpon any tree. The French call this Beast, *Sanglier* and *pore Sanglier*; the Italians *Cinghiale* and *Cinghiare*, and *Porco*. The Spaniards *Puerco Syluestre*, and *Puerco montes*, and *l'aciale*, the Germans *Wild Schuwein*. The Illyrians *Worpes*, and the Latines *Aper*, for *Poreus* signifieth the tame swine, and *Aper* the wilde. The reason of this Latine name *Aper*, is deriued from *Aper*, because he liueth among the sharp thorns and woods, but I rather think that *Aper* is deriued from *Capros* the Greeke word, or else *Aper à feritate*, from his fiercenesse and wildenes. by chaunging one letter into another.

The Epithites of this beast are many, both in Greeke and Latine, such as these are; sharpe, wilde, *Arcadian*, *Attalantean*, troubler, bloody, toothed, hard, *Erymanthean*, cruell, outrageous, fierce, strong gnashing, lightning, yellowe, raging, *Acorne-gatherer*, quicke, rough, rough-haired, horrible, *Menalian*, *Mercean*, *Meleagron*, threatening, wood-wanderer, cruell, *Sabelican*, bristle-bearer, foaming, strict, filthy, *Tegean*, *Thusean*, fearfull, wry-faced, truculent, deuourer, violent, *Vmbrian*, wound-maker, impetuous, moun-

But of all these Epithites there are onely three, *Erymanthean*, *Calidonean*, and *Mysssean*, which do offer vnto vs peculiar stories, according as we find them in the poets, which wee will prefix by way of morall discourse before we enter into the natural story of this beast. First of all, *Erymanthus* was a hill of *Arcadia*, wherein was a wilde bore, that continually did descend downe & depopulate their Corn-fields, *Hercules* comming that way, and hearing of that mischiefe did kill the said Bore, and carryed him vpon his backe to *Eurytheus*, whereat *Eurytheus* was so much affraid, that he went and hid himselfe in a brazen vessel, whereof *Virgill* speaketh thus:

Erymanthus

Erymanthi placaret syluam, & Iernam tremefecerit arcu

And of this *Erymanthean* bore *Martiall* speaketh:

Quantus erat calidon, & Erymanthus.

Of the *Calidonian* Bore there is this story in *Homer*. When *Oeneus* the Prince of *Aetolia* sacrificed the first fruits of his country to the Goddess, he forgot *Diana*, wherewithall the was very angry, and so sent among the people a sauage Boare, which destroyed both the Countrey and Inhabitants: against whom the *Calidonians* and *Pleuronians* went forth in hunting; and the first of all that wounded the wilde Beast was *Meleager* the sonne of *Oeneus*, for reward wherof, he received his head and his skin, which he bestowed on *Atalanta* a virgin of *Arcadia*, with whom hee was in loue, and which did accompany him in hunting: wherewithall the sonnes of *Thyestius*, which were the Vncles of *Meleager*, were greatly offended, for they were the brothers to his mother *Althea*, those men lay in waite to destroy him, whereof when hee was aduertised, he killed some of them, and putte the residue to flight; For which cause the *Pleuronians* made warre against the *Calidonians*: in the beginning of which warre *Meleager* fell out with his mother, because she did not help his country: At last when the City was almost taken, by the perswasion of his wife *Cleopatra*, hee went out to fight with his enemies, where, in valiant maner he slew many of them, others he put to flight, who in their chase running away, fell downe vpon steepe rockes and perished. Then *Althea* the mother of *Meleager*, began to rage against her sonne, and flunge into the fire the torch which the fates had giuen vnto her to lengthen his daies, so when she saw her sonne was dead, she repented and flue her selfe, and afterwards was cast into the very selfe same burning fire with him. In the hunting of this Bore *Ancaus* the companion of *Iason* to *Colchis* was slaine. This Bore is also called a *Meliagran* and *Attalantean* Bore, of whom *Martiall* writeth thus:

*Qui diomideis metuendus Setiger agris
Actola cecidit cuspide talis erat.*

And againe in another place:

*Lacte mero pastum pigre mihi mortis alumnus
Ponat & Actolo de sue diues edas.*

It is said that this Bore had teeth of a cubit long, & the maner of his hunting was expressed in the pinnacle of the Temple of *Tegea*, for which cause he is called the *Tegean* Bore. Vpon the one side of the Bore against his middle, were painted *Atalanta*, *Meleager*, *Theseus*, *Telamon*, *Peleus*, *Pollux*, and *Iolaus* the companion of al *Hercules* trauels. *Prothus* and *Cometes*, the sonnes of *Thyestius* and brethren of *Althea*, on the other side of the Bore stood *Ancaus* wounded, and *Epeus* sustaining his hunting speare; next vnto him stood *Castor* and *Amphiaraus*, the sonne of *Oicleus*. After them *Hippothus*, the sonne of *Cercion*, *Agamodes*, the sonne of *Symphelus*, and lastly *Pirithous*. The teeth of this Bore were taken away by *Angostus* after the time that he had ouercome *Anthony*, which he hung vp in the Temple of *Bacchus*, standing in the Gardens of the Emperour. And thus much for the *Calidonian* Bore.

Now concerning the *Mysssean* bore, I find this story recorded of him. When *Adrastus* the *Phrygian*, who was of the kings blood, had vnawares killed his brother, he fled to *Sardes*, and after his expiation dwelt with *Cresus*. It hapned at that time that there was a wilde Bore came out of *Olimpus*, and wasted a great part of the countrey of *Mysssea*: the people oppressed with many losses, and terrified with the presence of such a beast, besought the king to send his owne sonne *Attys* with much company to hunt and kil the Bore. The king was affraide thereof, because in his dreame he saw a vision, his sonne perishing by an iron speare; yet at last he was perswaded, & committed the safeguard of his body to *Adrastus*. When they came to the wilde beast, *Adrastus* bent his speare at the Bore, and while hee cast to kill him, the sonne of *Cresus* came betwixt them, and so was slaine with the speare, according to the dreame of his Father. *Adrastus* seeing this misfortune, (that his handes which should haue defended the young prince, had taken away his life) fell into extreame passion and sorrow for the same, and although the king, knowing his innocency, forgave him the fact, yet hee flue himselfe at the Funerall of *Attys*, and so was burned vwith him in the same fire. And thus much for the *Mysssean* Bore.

Novv

Of the wilde
bores parts &
other acci-
dents.

Now we will proceed to the particular story of the wilde Bore, and first of all of the countries breeding Bores. The Spaniards say, that in the new found world, there are wilde Bores much lesse then ours, which haue tailes so short, that one would thinke they had bin cut off, they differ also in their feet, for their hinder feet are not clouen, but stand vpon one claw, and their forefeet are clouen like common swines.

Their flesh also is more sweet and wholesome then common swines flesh, whereof *Peter Martir* giueth reason in his *Ocean Decads*, because they feed vnder palme Trees, neer the Sea-shore, and in Marshes. *Olaus Magnus* writeth, that in diuers places of *Scandinavia*, they hunt wilde Bores which are twelue foot long. The wilde Bores of *India* according to *Pliny* haue teeth, which in their compaſſe containe a cubit, and besides their teeth growing out of their chaps, they haue two hornes on their head like Calues hornes. In the Islands *Madera*, there are abundance of wilde Bores likewise in *Heluetia*, and especially in those parts that ioine vpon the *Alpes*, where they would much more abound, but the Magistrates giue liberty to euery man to kill and destroy them. There are no Bores in *Affricke*, except in *Aethiopia*, where their Bores haue all hornes, and of those it was that *Lycotas* the Countreman saw in a publicke spectacle at *Rome*:

Niueos lepores & non sue cornibus apros.

That is, Hares white like swine, and Bores that haue hornes. It is a wonderfull thinge that there are no Boares in *Creet*, and no lesse admirable that the Bores of *Macedonia* are dum and haue no voice: And thus much concerning the Countries of Bores.

Now concerning their colour, it is obserued, that wilde Bores for the most part are of a blacke and browne colour, especially at the top of their haire, and somewhat yellow vnderneath, and yet *Panſanias* writeth, that he hath seene Boares all white; howbeit that is not ordinary. Their blood is sharpe and blacke like blacke wine, and such as wil neuer bee thicke, their eies like to the eies of wrathfull beasts, as *Volues*, and *Lyons*. Their tuskes are most admirable, for with them while they are aliuie, they cut like sharpe kniues, but when they are dead, they haue lost that cutting property, the reason of it is in the heat of the tooth, for it is certainly affirmed by hunters of wilde Bores, that when the Beast falleth first on the earth downe before the Dogges and hunters, if one pull off a bristle from his backe, and lay it vpon the tuske, the heat thereof wil make it shrinke vp and turne together like a hot yron, and if Dogges doe chauce to touch them, they burne their haire from their backe, whereby the ardent and fiery nature of this beast is manifest, as an euermourning monument of the work of God, and yet notwithstanding all their wrath they haue no gall, as *Pliny* writeth; their head and face are their strongest parts, and therefore vpon them they receiue the hunters blowes as vpon a buckler.

Their teares which they send forth of their eies are verie sweet, and of all other things they cannot abide their owne vrine, for it is thought to be so hotte, that it burneth them, and they can neuer runne away in flight, till they haue emptied their bellies thereof. The place of their abode is for the most part in the marshes and woods, for the *Scythians* did hunt Harts and wilde Bores in the Marshes, but *Roes* and wilde *Asses* in the plaine fields. Sometimes they hide themselves among Fern, which they haue gathered together in the fields, and they dig holes and ditches for themselves, wherein they rest, and this is obserued, that they loue not so much to wallow in the mire, as the tame and Domestical swine, although they be of a hotte and fiery nature. Their voice is like to the voice of common swine, but the females is somewhat more shrill. They liue for the most part solitary and alone, and not in heards as the other do, and feede vpon such meates as the vulgar swine. *Tragus* saith, that there is a kind of greene corne in Germany, which is armed with verie sharpe stalkes and pointes at both ends like Barley, this the people do seeke and eate like pease.

Now forasmuch as wilde Bores are destroyers of their Corne, they sowe that graine neer the woods sides where the Bores abide, whereby they defend and safeguard their better corne. Bores do also eat the wormes of the earth, which they dig out with their noses, and in *Pamphilia* and the mountaines of *Cylicia*, they do eat Salamanders without danger,

danger to themselves, and yet if men chauce to eat of their flesh which haue so deuoured them, they die afterwards through the poison: whereby it manifestly appeareth, that there is danger in eating wilde hogs flesh. Hemlock and Henbane is also poison to swine, which they neuer eat but vnawares, and hauing eaten it presently they loose their strength in their hinder parts, whereby they are faine to draw them after them, and in that manner they crawl to the water sides, where they gather together *Snailes* & sea-crabs, by eating whereof they are restored to their former health. Iuy is also a medicine for the diseases of Boares, and old age maketh them altogether vnfit to be preferred. Therefore in auncient time when they kept Bores in parks, whereof *Fuluius Hirpinus* was the first beginner, *Lucius Lucullus*, and *Quintus Hortentius*, the immediate followers, I say they neuer kept bores past 4. year old, because after that time they waxed leane and pined away. Now concerning their generation or copulation to engender, it is certain that they do not couple often in the year as the tame swine, but only once, and that in the beginning of Winter, or the middle, so that they may bring forth in the spring time of the yeare, and they chuse the most vnused, narrowe, hollowe, and steepe places to couple in. The male abideth with the female thirty daies together, and the female beareth her young ones, both for the number and the time answerable to the vulgar swine. When the Boare is in copulation before hand, while he worketh the sow, he carrieth a mouth as white as any horse, which as in the horse it riseth through vehement stirring, so in the bore it riseth through vehement heate and fear. In the time of their lust they are very sharpe, eager, and cruell, fighting with all males that come in their presence, and therefore they arme their bodies by rowling in the durt, and also by rubbing them againſt trees, that so they may be hard to withstand one another. This sight of bores is thus described of *Virgill*:

*Per syluas tum ſauus aper, tum peſſima Tigris,
Ipſe nit denteſq; ſabelicus exacuit ſus,
Et pedibus ſubegit terram, ſtricit arbore coſtas,
Atq; hinc atq; illinc humeros ad vulnera durat.*

Being inflamed with venereal rage, he so setteth vp right the bristles of his neck, that you would take them to be the sharp fins of Dolphins; then champeth he with his mouth, grath and gnaweth his teeth one against another, and breathing forth his boyling spirit, not only at his eies, but at his foaming white mouth, he desireth nothing but copulation, and if his female endure him quietly, then doth thee satisfie his lust, and kill all his anger; but if she refuse, then doth he either conſtraine her against her will, or else layeth hir dead vpon the earth. Sometime they force a tame Sow, and then the pigs so begotten, are cald *Hybride*, that is, by way of contumely, bastards: And it is to be obserued, that neuer any wilde beast being tamed doth engender copulation, except they bee tamed very young, onely wilde Bores do quickly mingle with vulgar swine. The female of this kinde hath no teeth standing out of her mouth like the male, except very short ones, and therefore the residue are more like a ſaw then the teeth of a Boare, for it is a generall rule;

Nulli dentes exorti quibus ferrati.

Concerning the disposition of Bores in generall, it is brutish, stubborne, and yet courageous; wrathfull, and furious, because their blood is full of fibres, and ministreth vnto them sudden matter of anger, neither are ther any beasts so clothed with haire, as *Lyons* and Bores; wherefore both of them are of like fierce and angry nature, yet we haue shewed in the story of the Hart, how they were drawne from their meat and dens by the voice of musick. It is said that they are not capable of any discipline or instruction, and yet *Sealiger* affirmeth, that he saw a Bore that belonged to the Lord of *Saluimont*, of an exceeding great stature, tamed by his maister, who at the founding of the hornes, would come running like a dog to hunting, and go abroad with his maister among the Dogs, contending with the most swift in race to attaine the prey.

They naturally desire to bury their owne footsteps in wet miry places, that they may not bee found out by the hunters; and as the rage of the Boares is greatest in the time of their lust, so it is in the Sows after their farrowing, and therefore it was an excellent speech of *Cyaxares* vnto *Syrus*, that Swyne when they see the Hunter, although they be many, yet run away with their pigs; but if the Hunter follow one of the young ones, then doth the

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dam turne againe, and withall her force endeouore to destroy him that would deprive hir of her yong ones. Before the Bores do fight they go and whet their teeth, but while they are in contention, if it happen that a Wolfe commeth in sight, then they forsake their mutuall combats, and all of them ioyne together to drine away the Wolfe. The Beare dareth not to enter vpon the wilde Bore, except behind him and vnawares. *Hesiod* saith, that *Vulcan* pictured vpon the shield of *Hercules*, the images and shapes of many wilde beasts fighting one with another, neither of both yealding to other, till both of them fell downe dead, which caused *Aleuius* to make this Embleme of a vulture standing by to see their contention, and suffered them to kill one another without parting, whereby afterwarde the enjoyed their dead carcases,

*Dum sanis ruerent in mutua vulnera telis,
Vngue leana: serox dente timendus aper,
Accurrit vultus spectatum, & prandia captat,
Gloria victoris prada futura sua est.*

Swimming
of Boares.

It is reported that Bores will swim single and alone like fishes, and some of them two together like Wolves, and many times in flocks and herds like Roes, for such is their ardent nature and desire of meat, that they feare not the highest Mountains, nor the deepest waters. Now concerning the flesh of wilde Bores, although we haue spoken abundantly in the former discourse of Swyne, yet must we adde something in this place; for although generally the flesh of tame swine is viscus and colde, yet the flesh of the wilde is more temperate and nourishable, and therefore of lighter concoction and stronger nourishment. Therefore those which had a Timpany were prescribed to cate Bores flesh and wilde Sowes, for it dryeth, strengthneth, and moueth; and men that are vexed with Saint Anthonies fire, are forbidden to cate all salt meates and leauened bread, yet permitted to cate of Bores flesh. It is reported that *Publius Serrillius Rullus*, was the very first among all the Romans that did set at his table a whole Boare, most delicately dressed and stuffed with variety of diuers costly dishes, which Bore by *Varro* is cald *Aper Millianum*, that is, *Milli-
librarum*, of a thousand pound worth; against which intollerable gluttony and cost, *Jansen* made these verses;

*Quanta est gula que sibi totos,
Ponit Apros animal propter conuiuia natum.*

Apitius in the beginning of his eight booke, prescribeth the maner how to dresse the flesh of wilde Bores, wherewithall if any be delighted let him reade that booke, for it is not my purpose in this Treatise, to blot any paper with any long instruction for Cooks and Belligods, neither were it any part of this naturall History, nor yet agreeable to my calling or enterprise, and therefore I will onely adde this obseruation of *Misaldus*, that Bores flesh salted in poudring tubs, doth change both colour and tast, at that time of yeare, wherein the liuing Bores do rage vpon their females: And thus much shall suffice to haue spoken of Bores flesh.

Of the hun-
ting of wilde
Boares.

Now in the next place wee will proceede to talke, concerning the hunting of Boares which is not onely a pastime for Lords and Princes, but also a necessary labour for meener men; for as the harme that commeth by bores is exceeding great, and so much the greater by how much he is poorer that doth sustaine it, so the vility to learne the meanes of destroying this beast is more commodious, because the common prouerb is more true in this then in the vulgar swine, that they neuer do good till they are dead.

It is reported of *Dioclesian* when he was agent for the Romans in France, there came an olde Woman called *Dryas* vnto him, and reproued him for his couerousnesse, telling him that he was ouer-sparing, and persimonious; to whom he answered in iest, when I am Empe. I will be more liberal: *Dryas* replied vnto him, *Noli locare Dioclesiane, nã imperator eris cum apri occideris*. That is, Iest not O *Dioclesian*, for thou shalt be Emp. when thou hast killed *Aper*, (that was a Bore as he thought,) and therefore he gaue himselfe to the hunting of Bores, neuer sparing any time that was offred vnto him, alwaies expecting the event of that speech,

speech, whereof he was frustrated vntill he killed *Arius Aper*, the gouernor of the iudgement hall, and then afterwards being Emperor he knew that the women did not meane a Boare, but a man. Now therefore the hunting of Boares, and the manner of their taking is many waies, either by violence in chase, or by pollicie in ditches and traps, or else by im-
poysoned baites. The best time of their hunting is in the midst of winter as some say, but I thinke the Winter is the worst time, because then they are strongest, and seeing all Swine are impacient of heate, the Summer will quickly end their life, if then they bee chased. It behooueth therefore the hunter of Boares to be very wary, and therefore the auncientes ordaind that such a one should weare a rough garment of a broune colour, and likewise that his Horse should be of a yellow and fry colour, and that the Boare spear should be strong and sharp, for this beast is armed with a very strong head and skin, and besides they couer themselves with dried durt, as it were with a coate of male to blunt the Weapon, and therefore he runneth willingly either without dread or feare vpon the hunters. In which encounter if he receiueh not a deadly wound, hee ouerthroweth his aduersary, except he fall flat on the ground, for the Boares teeth cannot cut vpward, but downeward; therefore if the Hunter be a foote-man, he must seate himselfe neere some tree, and then also provide that if he misse the Boare, he may easily climbe into the boughes, and so saue himselfe; but if the Swyne that is raised be a female, she will all to teare and bite the Hunter with her teeth if she get him within hir clutches: wherefore for the more speedy ending of the hunting, it is good to raise the beast early in the morning before he hath made water, for the burning of his bladder doth quickly make him weary.

But if the boare haue either made water before, or got liberty and rest in the chase to ease himselfe, then will his taking be very difficulte and tedious, such is the nature of this couragious beast, that he neuer ceaseth running till he bee weary, and being wearied desembleth the same by sitting vpon his buttocks, and offereth combat to his Hunter, and yet he is not wont to strike a man vntill he be wounded first by him. When the Boare is first raised out of the Wood, he snuffeth in the winde, lifting vp his Nose to smell what is with him, and what is against him.

The hunting speare must be very sharp and broad, branching forth into certain forkes or hornes, so as by no meanes the Boare shall breake through them vpon the Hunter, and when he bendeth the same before the beast, hee must stand with one leg before another like a wrestler, holding his left hand vpon the middle of the speare to direct the same, and the right hand behind, to thrust it forward with violence, hauing his eye intent vpon the beast, and if it be a boare to wound him in the middle of his forehead betwixt his eyelids, or else vpon the shoulder, for in both those places the wound is deadly; but if hee chance to hit him on the cheek, the greatest harme that hee doth him, is that he maketh him vnfit to vse his tuskes: of this he must be very careful that if the boare leap vpon him, he likewise must giue backe and draw out his sword; and if he chaunce to bee ouerturned, then to lye downe in some hollow place where the boare cannot come at him with his teeth.

Now concerning the instruction of dogs, and the choyce of such hounds as are appointed for the hunting of boares, you must note, that euery Dog is not fit for the same, but great mastiues, such as are vsed for the baiting of beares. For the boare first of all terrifyeth the Dog with his voice, and if he bee not ready to fight but to run away, then are the Hunters in worse case then at the beginning. Therefore they must be sure to haue them well instructed before they giue the onset, and bee likewise at hand to encourage them. When they come fyrst of all to the place wherein they coniecture the boare is lodged, if there be no appearance either by his footsteps, or by the woundes of his teeth vpon the trees and boughes, then let them let loose one of the best houndes, and casting about the wood follow with the residue weather the cry goeth.

The Dogge presseth into the thickest buthes where commonly the boare lodgeth, and when he hath found the beast he standeth still and bayeth, then must the Hunter come and take vp that Dogge, for the Boare will not stir very easie out of his lodging, and goe and set vp his nets and toyles in all the by places, whereby it is likely the beast will passe, and these must he hang to some trees, for postes in the earth will not suffice, alwaies make

king the inside of them very light, that the beast may suspect no harme. The nets being thus set vp, let him returne againe to his dogs, loosing them all; and euery hunter arming himselfe with darts and a boares speare, so let the most skilfull followe the dogs close to exhort them & set them on, the residue followe one after another a good distance, scattering themselves into sundry angles, for their better safegard and end of their sport: for if they should come all together, the Boare might light vpon them and wound some of them, for vpon whosoever he falleth in his rage hee hurteth them: furthermore when the dogs beginne to come neere to his lodging, then must they bee set on more eagerly, and so hartened that they be no waies appalled at the raising of the Boare, for his manner is to make force at the forme dogge that is nearest to him, so must hee bee followed in chase euen vnto the nets, but if the nets stand vpon a side hill, or a steepe Rocke, then when he is insnared he will get out with no difficulty; but if it stand vpon plaine ground, the toiles will hold him till the hunters come, who must presently take care, to wound him with darts and speares before they meddle with him, compassing him round about very warily, so that he nor they hurt any of the dogges, and especially they must wound him in the face or shoulders, where the wounds are mortall as I haue sayd before: but if it happen that the beast getteth loose when hee feeleth the blowes, the hunters must not start away, but the strongest of them to meete him with his speare, setting his body as vve haue formerly expressed, haue an especiall eye to the beasts head, which way soeuer he windeth and turneth the same, for such is the nature of the Boare, sometimes he snatcheth the speare out of the Hunters hands, or else recoyleth the force backe againe vpon the smiter, for by both these meanes the hunter is ouercome and ouerthrowne: when soeuer this happeneth, then is there but one meanes to saue the hunters life, which is this, another of his companions must come and charge the Boare, making as though hee would wound him with his dart, but not casting it for feare of hurting the hunter vnder his feete.

When the Boare seeth this, he forsaketh the first man and rushest vpon the second, who must looke to defend himselfe with all dexterity, composing his body, and ordering his weapons according to artificiall Boare-hunting, & in the meane season the vanquished hunter must arise againe, taking fresh hold on his speare, and with all courage setting vpon the aduersarie beast, to wound him either in the shoulders or in the head, for it is no credit to escape with life, except he kill and ouercome the Boare.

When hee feeleth himselfe thus wounded that hee cannot liue, if it were not for the crosses and forkes vpon the Boare-speare, hee would presse in vpon the vanquisher to take reuenge for his death; For so great is the feruent wrath of this beast, that he spareth not to kill and wound, although he feel vpon him the pangs of death: and what place soeuer he biteth either vpon dog or man, the heate of his teeth inflicteth a dangerous inflaming wound: and for this cause if he doth but touch the haire of dogs, he burneth it off, but if it be a female that is raised, (for there is as great a rage in females as in males though not so great power) then must the hunter take heede he neuer fall to the ground, for as the male hurteth not but when a man standeth or lyeth high, so the female hurteth not but when a man falleth or lyeth low: therefore if the hunter chance to fall, he must rayse himselfe with all speede, vsing no lesse dexterity and courage against the female, then hee doth against the male.

There is also another manner of hunting wilde Swyne, which is this: first of all they set vp their nets in all passages, through which it is likely the beast will goe, then do the men and dogs with a gallant cry, filling the woods and fieldes, raise them out of their lodgings. In the meane season, setting some valiant hunters to keepe the nets. When the beast perceiueth that he is sought after, vp he starteth, looking about him like an euill spirit where he may deuoure, but being terrified with the cry of men, and pursued by a multitude of greedy Dogs, forth he runneth in some of his vsuall waies, carefully looking behind him to auoide the traine that followeth, vntill he fall fast enclosed into the Hunters nets, then commeth the keeper of the nets, and woundeth him with his Boare-Speare, as I sayde before: but if it fortune that hee fall out of the Nettes, or neuer commeth to them, then must they prosecute him, both Men and Dogges, vntill they haue wearied him, for such is the heate of his body, that he cannot long stand, and although he shall lodge himselfe in some marish or woodes where the hunters can haue no vse of their nets, yet must

they not be afraid to approach vnto him, and with such hunting instruments as they haue, shew the magnitude and courage of their mind, by attaining their game by the strength of hand, when they are deprived from the help of Art: And to conclude, the same deuises, diligence, labour, prosecution, and obseruations, are to be vsed in the hunting of the Boare, which are prescribed for the hunting of the Hart. It sildome falleth out that the pigs of wilde swine are taken, for they run and hide themselves among the leaues, and in the woods, sildome parting from their parents vntill their death, and as we haue said already, the dams fight for their young ones most irefully. For it is not with these as with the vulgar Swine, that they beate away their young ones for following them, but because they conceiue but sildome, they suffer their pigges to accompany them a whole yeare:

And thus much for the violent and forceable hunting of Boares. Now followeth the artificiall deuises and pollicies which haue bin inuented for the same purpose, whereby to take them without purlure of Dogs, and first of all the same engins which we haue prescribed for taking of the Hart, are also in vse for taking of the Boare, and *Petrus Crescentinus* sheweth how a multitude of Boares may be taken together in one ditch; and first of all (he saith) neere to the place where Boares make their abode, they fow in some plain fields a kind of fatting corne which hogs loue, and about that field they make a high and strong hedge of the boughs of trees in the one part, whereof they leaue a great gap, yet not altogether down to the ground. At the time of the yeare when the graine waxeth ripe, the Boars gather thereinto in great number: now right ouer against the said gap on the other side, there is another little low place of the hedge left, ouer which the swine may easily leape.

When the watch-man hunter seeth the field full, he commeth alone and vnarmed to the first gap, and therein he standeth lewring and making a terrible noise to affright the swine; now on the other side where the hedge is left low, there is also made a vast and deepe ditch, the hogs being terrified with the presence and noise of the hunter, and seeing him stand in the place of their entrance, run too and fro to seeke another escape, and finding none, but that low place of the hedge before the ditch, ouer they presse headlong as fast as they can, and so fall into the trench one vpon another. Again, neere Rome there be diuers that watch in the woods, and in the night time when the Moone shineth, let vp certaine Iron instruments through which there glistereth fire, vnto which the Boares and wilde swine will approach, or at the least wise stand still and gaze vpon them, and in the meane season the hunters which stand in secret come and kill them with their darts: and to conclude, in *Armenia*, there are certaine black venomous fishes, which the inhabitants take and mixe with meale and cast them abroad where bores and wild Swine did hunt, by eating wherof as also *Hemlock* and *Henbane*, they are quickly poisoned and dye: And thus much we haue shewed out of *Xenophon* and other Authors, the several waies of hunting and taking of wild Swyne.

Now forasmuch as the hunting thereof hath bin often shewed to be dangerous both to men and dogs, I wil a little adde some histories concerning the death of them, which haue bin killed by Boares. For if that commeth not to passe which *Martiall* writeth;

*Thusſea glandis aper populator, & ilice multa,
Impiger Aetola ſuma ſecunda ſere,
Quem meus intravit ſplendenti cuſpide culter,
Prada iacet noſtris inuidioſa focis.*

I say if the Boare be not killed by men, the hunter is constrained many times to say with the *Lydis* in the same Poet; *Fulminio ſpurnantis apri ſum dente perempta.*

Apulianus reporteth, of one *Leopolemus*, that he loued the wife of *Thraſillus*; now to the intent that he might poſſeſſe hir, he tooke hir husband abroad with him to the hunting of a boare, that vnder colour thereof he might kill him, and say the boare ſlew him: Being abroad, the nets raised, & the dogs loosed, there appeared vnto the boare of a monstrous ſhape, wonderfull far, with horrible haire, a skin ſet with ſtanding bristles, rough vpon the back, & his mouth continually foaming out abundance of froath, & the ſound of his gnaſhing teeth ringing like the rattling of armor; hauing fire-burning eyes, a deſpightfull looke, a violent force, and euen way feruent: he ſaw the nobleſt Dogs which fyrſt ſet vpon him, not ſtaying till they came to him, but he ſought out for them, breaking their cheeks & legs aſunder, euen as a dog will do ſome ſmall bones; then he trod downe the nets in diſdaine, paſſing by them

Thou ſhould
meane to
take Boares.

Men that
haue perished
by Boares in
hunting.

that offered him the first encounter, and yet remembering his owne vigor and strength, turning backe againe vpon them, first ouerthrowing them, and grinding them betwix his teeth like Apples, at length he meetes with *Thrasillus*, and first teareth his cloth from his backe, and then likewise tore his body in peeces, and this man I remember in the first place to be killed by this monster-Boare, wheather he was a beaster or a man. *Martiall* in his booke of spectacles remembreth a story of *Diana*, who killing of a wilde Sow with pigge, the young ones leaped out of her belly, and this I thought good to remember here, although it be somewhat out of place;

*Inter caesura discrimina sua Diana,
Fixisset gravidam cum leuis haec tua sem,
Exiliis partus misere de vulnere matris,
O lucina ferax hoc peperisset fuit?*

Anseus the father of *Agapener* was killed by the *Calidonian* Boare, as we haue said already. *Caimon* was slain by a boare in the Mountaine *Tmolus*. There was one *Attus* a *Syrian*, and another an *Arcadian*, and both these were slaine by Boares, as *Platarch* writeth in the life of *Sextorius*. It is reported of one *Attes* a *Phrygian*, that as he kept his Sheepe he did continually sing songes in commendation of the mother of the Gods, for which cause she loued him, honored him, and often appeared vnto him; wherin *Iupiter* fell to be offended, and therefore sent a Boare to kill *Attes*. *Rea* after his death lamented him, and caused him to be buried honorably. The *Phrygians* in his remembrance did euery yeare in the Spring time lament and bewaile him.

Adonis also, the *Lemon* of *Venus* is fayned of the Poets to be killed by a Boare: and yet *Macrobius* saith, that it is an alegory of the sunne & the Winter, for *Adonis* signifieth the Sunne, and the Boare, the Winter: for as the Boare is a roughe and sharpe beaste, lying in moyst cold, & places couered with frost, & doth properly liue vpon winter fruits, as *Acornes*, so he is the fitter emblem for Winter, that is, a deuourer of the Sunnes heat, and warmth, both which fall away by death from all liuing creatures. When *Troilus* a King of *Mysia* went to hunt in the Mountaine *Thrasillus*, he started a huge great Boare, which he and his gaurd followed and hunted vnto the Temple of *Diana Orthosia*, wherin to the Boare entered for sanctuary.

The poore Beast seeing the Hunters at hand, cryed out with the voyce of a man: *Perce ô rex pecudi dea*. O King spare *Dianayes* Boare: but the King being nothing at all moued therewith, slew him in the Temple; which wickednesse the Gods could not endure, and therefore first of all the restored the Boare to life, and afterwards afflicted the King with madnesse, who was therefore driuen into the Mountaines, and there liued like a beaft.

When *Lysippe* his mother knew heereof, she went to him into the Wooder, and carried *Cyranus* the prophet, who instructed him to pacifie the Gods by a sacrifice of Oxen, which when it was performed the King recovered againe his right minde; and so his mother in remembrance thereof, built there a Chappell to *Diana*, and set thereupon the picture of a Boare in Gold, with a mans mouth. There was also a custome in ancient time for champions and their fathers brethren and kindred, to sweare by a Boare cut in peeces. And thus much for the naturall and morrall story of the Boare, which I will conclude with those verses of *Horace*, describing the prodigious habitation of Boares in the waters, and *Dolphins* in the woods, as if one had changed with another;

*Dolphinum syluis appingit, fluctibus aprum,
Qui variare cupit rem prodigialiter unum.*

The medicines of the wilde swine.

There are declared a M. things concerning the remedies of Goats, but a larger and more ample power shalbe shewn of a wild beaft of the same kind. Also the same regard shalbe had concerning the remedies of a tame Sow and a wild Boare, yea of all other tame and wilde beastes

beasts, that is, that the same or things like to either of them may be ended, differing onely according to more or lesse, because the same parts of wilde beasts liuing, are lesse moist & colde then those that are tame. That which we repeat heere concerning the common remedies of a bore and sow tamed, in some of the parts of them, to wit the blood, the braine, the cheeke bone, the lungs or lights, the liuer, the gall, the ankle bone, the hoofe, the dung and vrine, is not in the sow repeated before.

The braines of a bore taken with blood, is very much commended against the bitings of serpents. Again, the braines and blood of a boare, doeth helpe those that feare the coming of carbuncles. The lard and fat of a bore being sodden and bound fast together, doth with a wonderfull celerity make firme those bones that are broken. The fat of a bore mingled with hony and Rozin, is very much commended against the bitings of Serpents.

The fat of a wild Bore mingled with the fat of the lungs or lights, doth very much profit those which haue their feet broken or brused by any mischance. The fat of a Bore being mixed with oile of Roses, is very good for those that are troubled with blisters or pufes, it being annointed thereupon. The braines of a Bore is very profitable for carbuncles, and the paines of a mans yard. The braines of a Boare being brused very small in hony, and put thereto, doth wonderfully make it sound. The braines of a Bore sodden & drunke in Wvine, doth ease all the paines and greeses. There are more things spoken concerning the remedies of the braine in the medicines of the sow. The ashes of the cheeke-bone of a Boare, doeth cure those vlcers which doe encrease bigger by little and little.

Also the same thing doth make firme those bones that are broken. The lungs or lights of a Bore mixed with hony, and put vpon the feet after the manner of a mollyfieng emplaster, they shall bee freed from all exulcerations. *Dioscorides* also doth commend the lungs or lightes of Sows, lambes, and Beares. The liuer of a Bore being new killed and scorched by a fire, and bearen to powder, and so being taken in wine, is an especiall remedie against the bitings of Serpents and Dogges. The liuer of a Bore being olde and druncken in wine with rue, it is very much commended against the bitings of serpents. The Fibres of the liuer of a bore, and those especially which are nearest to the enterance of the gall and liuer, being taken in Vineger or rather wine, is much profitable against the bitings of Serpents.

The liuer of a bore is good to reuiue those whose spirits are drouisie. The liuer of a bore doth much profit, being stopped in the eares, for those that are trobled with Apostumes or any running sores therein. The liuer of a bore being new killed and druncken in wine, is very effectuall against the loosenesse of the belly. There are certaine little stones in the liuer of a bore, as there is in a common or vulgar sow, or at leastwise like vnto little stones, and they are also white, which being sodden and taken in wine are very effectuall against the disease of the stone. Thou shalt read many more things concerning the remedies of the liuer of a bore in the medicines of the sow. The gall of a bore is very much commended for Vvenues or swellings in the necke.

The gall of a bore being mingled with Rosin and Waxe, doth cure those vlcers which doe encrease bigger and bigger. The gall of a bore, and Lambes milke, being mingled together, and dropped in the eares, is very profitable for all paines therein. The body of a man being annointed with the gall of a bore, doth stirre him vp to carnal copulation. The gall of a bore being mingled with suet, and applyed vpon euery ioynt of the body, doeth immediately cure all paines of the gout. We haue declared also many things in the medicines of the Sow, concerning the remedies of the gall of a bore. The stones of a boare being eaten, is very good against the fauling sicknesse, or the stones of a bore being taken in Mares milke or water, is also very effectuall against the same disease. The hoofes of a bore being burned to ashes, and sprinkled vpon drinke, and so taken, doeth very much helpe those that cannot easily make water.

The hooues of a bore being burned, and bearen to powder, and giuen in drinke, is very effectuall against the stopping of vrine. The hooues of a bore or sow being burned and giuen to drinke in wine, is very much commended for those that cannot holde their vrine in

in their sleepe. The dung of a sow (which liueth in the woods) being dried and drunke in water and wine, doth stay the voiding of blood, and doth ease also old paines of the sides. And againe being taken in Vineger, it doth stay al ruptures and convulsion, and also being mingled with the sirrup of roses, it doth remedy or helpe those places which are out of ioynt.

The dung of a Bore being new made and hot, is a speciall remedy against the flux of blood which y^e flush forth of the Nostrils. The dung of a Bore being mingled in Wine, and applyed after the forme of an emplaster, do presently draw away and make sound any thing which cleaueth to the Body. It being also bruised and sodden with hony, and afterwards kneaded like Dow, and so applyed to the ioynts, doth ease all paines that arise therein.

An emplaster made of the dung of a Bore, is very profitable against all venomous bitings, for it draweth forth the poison. All other vlcers are filled vpp and clenfed with the dung of a Bore, except those which arise in the thighs. The dung of a bore dried and beaten to powder, and sprinkled vpon drinke, doth cure all paines of the sides. Again, it being dried and beaten to powder, and administered in wine, doth not only cure the paine in the Spleene, but also the paine in the kidneys. The dung of a bore being burned to the ashes, and giuen to drinke in wine, doth ease all paines in the knees and legges. The dung of a bore new made and annointed vpon those places that are out of ioynt, is verie profitable for them. The dung of a field-bore, mixed with brimstone, and taken in Wine, and strained Pitch, is very commendable for paines in the Hips. The dunge of a bore being mingled with wine, and afterwarde strained, and giuen to drinke, about the measure of two litle cuppesfull at a time, doth speedily helpe those which are troubled with the *septica*.

It also being sodden in Vineger and Honey, doeth mitigate all paines that rise in the feet or ankles. The dung of a Bore burned to ashes, and sprinkled vpon wine luke-warm, and so giuen to drinke, doth helpe all those that are troubled with the bloody fluxe. The rest of the remedies which concerne the dung of a Bore, thou shalt finde in the medicines of the sow. The vrine of a Bore mingled with hony and Water, and so taken, is a speciall remedy for those that are troubled with the fauling sicknesse.

Again, the vrine of a Bore being taken in sweet Vineger, doth driue out those things which are dried in the bladder. The vrine of a Bore being kept in a glasse, doeth cure all diseases and paines in the eares, but it is especially profitable for those which cannot hear. The vrine of a Bore being kept in a glasse, and made luke-warme, and dropped into the eares is a speciall remedy for all Apostumes that are therein. The vrine of a Bore which is kept long, is farre more profitable, if so be, that it bee kept in a vessell of glasse. Again, the vrine of a Bore being dried in smoake, and moistened with hony, and so poured into the eares, doth cure the deafenesse of the eares. The vrine of a Bore and oile of Cypress, each of them being equally mingled and made Luke warme, is also good for the same disease.

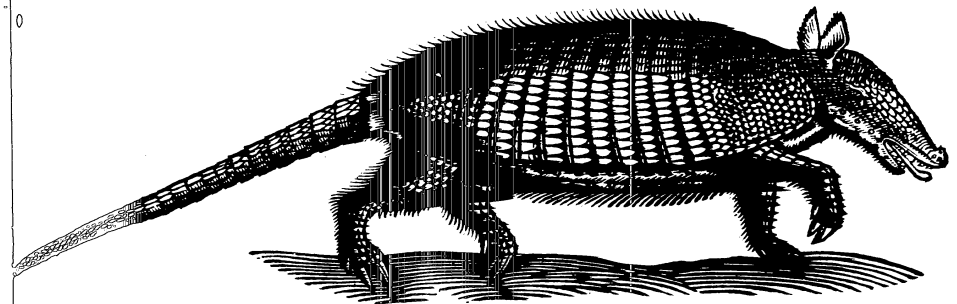
The vrine of a wilde Bore also is of the same force and vertue. The bladder of a wilde Bore doth stay the incontinency of the vrine, if it be eaten, roasted, or boiled. The bladder of a Goate being burned to powder, and giuen to drinke in water and wine, is very good and profitable for those which cannot make water easily. The vrine of a Bore being drunken, doth helpe those that are troubled with the stone in the bladder, but it is more effectual if it be first of all mingled with the dung. The bladder of a Bore, moistned with the vrine, and hung vp vntill the waterish humor commeth forth, and then boiled and giuen to those which are Truculent with the *Strangury*, is verie profitable and good for them.

The bladder of a boare being dried and giuen in drinke, is very profitable for those which are troubled with paines in the bladder and wringinges of the guts. The vrine of a tame Bore hung vp in the smoake in the bladder of a sow, and mixed with drinke, is verie profitable for those that are troubled with the Strangury. The vrine of a Bore or at least wifethe bladder being giuen in drinke, hath cured those which haue bin troubled with the Hidropsey as some do say. The vrine of a Bore being taken in drinke, is very good for those that are troubled with the stone.

Now forasmuch also as hunters are hurt by some, I thought it good to set down what remedies is fit for them. Therefore the woundes made of them are dangerous, because they are not only deepe, but also large and great, and it is also impossible to bring them to aglutination with medicines, for the lips of the wounds which is made by contusion, are cut off, and burned. They vse a mutuall gnashing and striking of their teeth together, as it were against a whetstone, to take reueng vpon those which pursue and followe them. Therefore they cause a certaine scab to grow vpon the lips of the wound, wherefore it is meet to vse a suppuratiue and not a glutinatiue maner of cure in them. It is meet to vse in running and moist vlcers, not hot things but cold, both in Winter and Summer. For it is an easie matter for a Boare to hurt a Horffe in the inside of his knee in the time of his hunting, which doth breed to a waterish vicer, and there doth also follow a swelling. To this cold things is to be applyed, and it is to be cured by anointing it with a medicin which is called *Diachalcantes*, or the head of a Dog, being burned without the tongue, and beaten into powder, and so to be applyed after the manner of a *Cataplasme*. And thus much concerning the medicines of the Bore.

OF THE TATVS, OR GVINEAN

BEAST.



His is a foure-footed strange Beast, which *Bellonius* saith, he found in *Turchia*, among the mounte-bankes and Apothecaries. It is brought for the most part out of the new-found world, and out of *Guinia*, and may therefore be safely conueyed into these parts, because it is naturally couered with a harde shell, deuided and interlined like the fins of fishes, outwardly seeming buckled to the backe like coat-armor, within which, the beast draweth vp his body, as a Hedghog doth within his prickled skin; and therefore I take it to be a *Brasilian Hedghog*. It is not much greater then a little pig, and by the snout, ears, legs, and feet thereof, it seemeth to be of that kind, sauing that the snout is a litle broader, & shorter then a pigs, and the tail very long like a Lizards or rats, and the same couered al ouer with a crust or snel. The gaping of the mouth is wider then a swines; and one of these being brought into *France*, did liue vpon the eating of seeds, and frutes of the Gardens, but it appeareth by that picture, or rather the skinned stuffed, which *Adrianus Marcellinus* the Apothecary of *Rimes*, sent vnto *Gesner*, from whence this picture here expresse was taken, that the feet thereof are not clouen into two partes like Swine,

swine, but rather into many like Dogges, for vpon the hinder feete there are five toes, and vpon the forefeete foure, whereof two are so smal that they are scarce visible. The breadth of that same skin was about seuen fingers, and the length of it two spans, the shell or crust vpon the backe of it did not reach downe vnto the rumpe or taile, but broke off as it were vpon the hips, some foure fingers from the taile. The Merchants as I haue herd and Cittizens of London keepe of these with their Garden wormes.

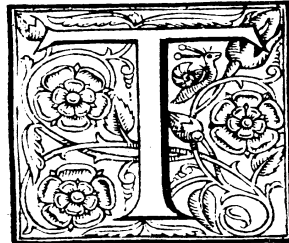
Of the Aiochtochth.



Here is another beast that may bee compared to this, (whereof *Cardanus* writeth,) and hee calleth the name of it *Aiochtochth*. It is a strange creature, found in *Hispania noua*, neare the riuer *Aluaradus*, being not greater then a Cat, hauing the bilor snout of a Mallard, the feet of a Hedge-hog, and a very long necke. It is couered al ouer with a shell like the trappings of a horse, diuided as in a Lobster and not continued as in an Oyster; and so couered heere with, that neither the necke nor head appeare plainely, but onely the eares; and the Spaniards for this cause call it *Armato* and *Contexto*: There be some doe affirme that it hath a voice like swine, but the feet thereof are not indeed so clouen, that they remaine vnequal, but are like to a horses, I meane the fenerall cloues. There are of these as I haue heard to be seene in Gardens in London, which are kept to destroy the Garden wormes.

OF THE TIGER.

The names of Tigers.



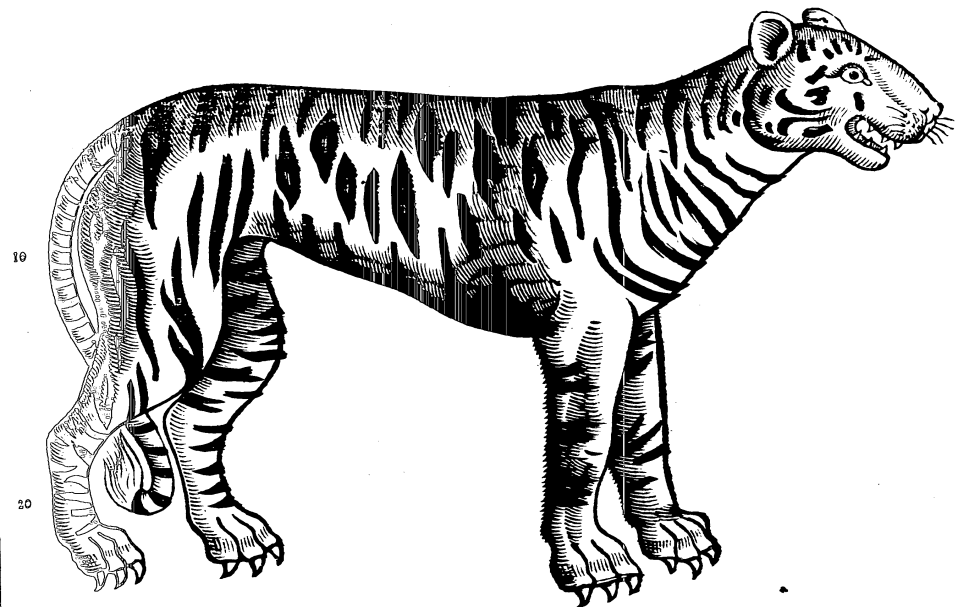
He worde *Tigris* is an *Armenian* worde, which significeth both a swift Arrow, and a great riuer, and it should seeme that the name of the riuer *Tigris* was therefore so called, because of the swiftnes thereof, and it seemeth to be deriued from the Hæbrev word *Gir* and *Griera*, which signifie a dart. *Munster* also in his Dictionary of three languages doth interpret *Tigros* for a Tiger, and *Alai*. In the 4. of *Job*, the word *Laisk* by the Septuagints is translated *Murmelon*, and by *S. Ierom* *Tigris*. The Iewes call the same beast *Phoradei*, which the Græcians call *Tigridis* and all the people of Europe to whom this beast is a stranger, call it after the

Greeke name, as the Italians *Tigre* and *Tigra*, the French *Vn Tigre*, and the Germanes *Tigerthier*.

Of the riuer Tigris.

Now, concerning the name of the riuer *Tigris*, which because it ioyneth in affinity with this beast, it is necessary that I should say something in this place, because that wee finde in holy scripture that it is one of the foure riuers which runneth through Paradise, which according to *Iosephus*, maketh many compasses and windings in the world, and at last tauerth into the redde sea, and they further say that there is no riuer of the world that runneth so swiftly as this: And therefore *Tigris vocatur, id est Sagitta, quod iaculum vel Sagittam velocitate aquet*: That is, It is called a Tiger, a Dart, or Arrow, because it runneth as fast as an Arrow flyeth: and for this cause wee finde in *Theocritus*, that a riuer in *Sicilia* was called *Asis*, thrt is: *Spiculum*, a dart.

Some of the poets doe deriue the name of the riuer *Tigris* from this Tiger the wilde beast, whereupon these Histories are told. They say, that when *Bacchus* was distracted & put out of his wits by *Iuno*, as he wandered too and fro in the world, he came to the riuer *Sylax* (which was the first name of this water) and being there desirous to passe over, but founde no means to accomplish it, Iupiter in commiseration of his estate did send vnto him a Tiger, who did willingly take him vpon his backe, and carry him over; Afterwarde *Bacchus* called that swift riuer by the name of that swift beast, *Tiger*. Others do report the tale thus. When *Dionisius* fell in loue with the Nymph *Alpheisiboea* whom by no means either by promises, intreaties, or rewards he could allure vnto him, at last he turned him-
selfe



selfe into a Tiger, and so oppressing the Nymph through feare, did carry her ouer that riuer, and there begot vpon her his sonne *Medus*, who when he came to age, remembring the fact of his father and mother, called the name of the riuer *Tigris*, because of his Father's transformation. But to leaue this matter as not woorth the standing vpon, whether the riuer was called after the name of the beast, or the beast after the name of the riuer, or rather both of them after the name of the dart or swift Arrow, we wil proceed to the naturall story of the Tiger, commending that to the Readers iudgement which is essentiall to this story, containing in it necessary learning, and garnished with all probabilitie.

First of these therefore Tigers like Lyons are bred in the East, South, and hot countries, because their generation desireth abouondance of heate, such as are in *India* and neare the red Sea, and the people called *Asunge* or *Besingi* which dwell beyond the riuer *Ganges*, are much troubled and anoyed with Tigers. Likewise the *Persians*, the *Hercanians* and the *Armenians*. *Apolonius* with his companions traueling betwixt *Hiphasis* and *Ganges*, saw many Tigers. In *Barigaza* and *Dachinabades*, which is beyond the *Mediterranean* region of the East, there are abouondance of Tigers and all other wilde beastes, as *Arrianus* writeth. In *Hispaniola*, *Ciamba*, and *Guanassa*, *Peter Martyr* saith, by the relation of a Spaniard inhabiting there, that there are many Lyons and Tigers.

The *Indians* say, that a Tiger is bigger then the greatest horse, and that for strength and swiftnesse they excell all other beastes. There be some which haue taken them for Tigers, which are called *Thoes*, greater then Lions, and lesser then the Indian Tigers, as it were twice so bigge as Lyons; but I rather agree to the relation of *Arrianus*, *Strabo*, *Me-gasthenes*, & *Meareus*, for they say that a Tyger feareth not an Elephant, & that one of them hath bene seene to flye vpon the head of an Elephant and deuour it: and that among the *Persians* when foure men led one of these Tigers tamed, by the way they met with a Mule, and that the Tiger tooke the Mule by the hinder legge, drawing him after him in his teeth, notwithstanding all the force of the Mule and his toure leaders; which is vnto me a sufficient argument not onely of his strength, but of his stature also: and if any haue beene seene of lesser stature, they haue been mistaken either for the *Limex*, or for the *Thoes*.
The

Countries breeding Tigers.

Quantitie of Tigers.

The feuerall parts.

The similitude of the body of this Beast is like to a Lionesses, for so is the face and mouth; the lower part of the foreheade, and gnashing or grinning teeth, and all kinde of creatures which are rauening, are footed like a cat, their necke short, and their skins full of spots, not round like a Panthers, nor yet diuers coloured, but altogether of one colour and square, and sometimes long, and therefore this beast and the Panther are of singular note among all the foure-footed: yet *Solinus* and *Seneca* seeme to bee of opinion that their spots are sometimes of diuers colours both yellow and blacke, and those long like rods in these sayings:

Tibidant varispectora Tigres.

And againe:

Vbera uirgata a fara caspia.

And *Cilius* saith:

Corporis uirgato Tigris.

Opprimus.

It were needlesse to speake of their crooked clawes, their sharpe teeth, and denided feet, their long taile, agilitye of body, and wildenesse of nature which getteth all their foode by hunting. It hath bene falsely beleueed, that all Tigers be females, and that there are no males among them, and that they engender in copulation with the wind, whereupon *Camerarius* made this witty riddle in his Rhetorical exercises:

*A fluuio dicor, fluuius uel dicitur ex me
Iun Et ag, sum vento, vento uelotior ipso
Et mihi dat uentus natos, nec quaro maritos.*

The Epithites.

The Epithites of this beastes are these: *Armenian* Tigers, sharpe, *Ganietican*, *Herceanian*, fierce, cruell, and wicked, vntamed, spotted, diuers-coloured, straked, bitter, rauenous, *Affrican*, greedy, *Caspian*, *Carcesian*, *Caucaasian*, *Indean*, *Parthean*, *Marsian*, straight-footed, madde, stiffe, fearefull, strong, foaming, and violent, with many such others, as are easie to be found in euery Author. The voice of this beast is cald *Ranking*, according to this verse:

Tigrides indomitæ rancant, rugiuntq, leones.

Their food.

Now because that they are strangers in *Europe* as we haue saide already, neuer breeding in that part of the world, and as sildome seen, we must be constrained to make but a short story of it, because there are not many diuers thinges concerning the nature of it, and in the physike none at all. For the manner of their foode, they prey vpon all the greatest beastes, and sildome vpon the smaller, as Oxen, Harts, and Sheepe, but Hares and Conies they let alone.

A history

It is reported by *Plutarch*, of a tame Tiger that was brought vp with a Kid. the said kid was killed and laide before him to eat, but he refused it two daies together the third day oppressed with extremity of hunger, by her ranking and crying voice made signes to her keeper for other meate, who cast vnto her a cat, which presently it pulled in peeces and deuoured it. The like story vnto this we haue shewed already in the Panther. Generally the nature of this beast, is according to the Epithites of it, sharpe, vntamed, cruell, and rauenous, neuer so tamed, but sometimes they returne to their former natures, yet the *Indians* do euery year giue vnto their king tamed Tigers and Panthers, and so it cometh to passe, that sometimes the Tiger kisseth his keeper as *Seneca* writeth.

In the time of their lust they are very raging and furious, according to these verses of *Virgill*:

*per syluas sum saeuus ater, sum pestima Tigris
Hen male cum libys, solis erratur in agris.*

Their copulation and generation.

They engender as Lyons do, and therefore I maruell how the fable first came vppe, that they were all females and had no males amongst them, and that the females conceiued with young by the West wind, we haue shewed already in the story of the Dogs, that the *Indian* Dogge is engendered of a Tiger and a Dogge, and so also the *Herceanian* dogs: Whereby it is apparant, that they do not onely conceiue among themselves, but also in a mingled race. The male is sildome taken, because at the sight of a man hee runneth away, & leaueth the female alone with her young ones, for he hath no care of the Whelpes, and

and for this occasion I thinke that the fables first came vp that there were no males among the Tigers. The female bringeth forth many at once like a Bitch, which she nourisheth in her den very carefully, louing them, and defending them like a Lionesse from the Hunters, whereby she is many times ensnared and taken. It is reported by *Aelianus*, that when they heare the sound of Bells and Timbrils, they grow into such a rage and madnesse, that they reate their owne flesh from their backes.

For the taking of Tigers, the Indians neare the River *Ganges* haue a certaine Hearb growing like Buglosse, which they take and presse the iuyce out of it, this they presse beside them, and in still silent calmed nights, they poure the same down at the mouth of the Tigers den, by vertue whereof it is said the Tigers are continually enclosed, not daring to come out ouer it through some secret opposition in nature, but famish and dye, howling in their caues through intollerable hunger, so great is the swiftnesse of this beast, as we haue shewed already, that some haue dreamed it was conceiued by the wind. For as the swiftest horses and namely the horses of *Dardanus*, are likewise fabled to be begotten by the Northern wind, so the Tigers by the West wind.

Therefore they are neuer taken but in defence of their young ones, neither is there any beast that lieth vpon preying so swift as they: *Solam Tigrim Indis in superabilem esse dicunt, quoniam fugiendi celeritate, qua uentos equare dicitur, e conspectu aufugit.* Onely the Tiger, the Indians say can neuer bee conquered, because when he is hunted he runneth away out of sight as fast as the wind. For this cause they diligently seeke out the caues and dens of the Tigers where there young ones are lodged, and then vpon some swift Horses they take them and carry them away: when the female Tiger returneth and findeth her den empty, in rage she followeth after them by the foot, whom she quickly ouertaketh, by reason of her celerity.

The Hunter seeing her at hand, casteth downe one of her Whelpes: the distressed angry beast knowing that shee can carry but one at once, first taketh vp that in her mouth, without setting vpon the Hunter, contented with that one, returneth with it to her lodgings: hauing layd it vp safe, backe againe she returned like the wind to pursue the Hunter for the residue, who must likewise set her downe another if hee haue not got into his ship, for except the Hunter be neare the Water side, and haue a ship ready, she will fetch them all from him, one by one, or else it wil cost him his life: therefore that enterprise is vndertaken in vaine vpon the swiftest Horses in the World, except the Waters come betwixt the hunter and the Tiger: And the manner of this beast is, when she seeth that her young ones are shipped away, and shee for euer depriued of seeing or hauing them againe, she maketh so great lamentation vpon the Sea shoare howling, braying, and ranking, that many times she dyeth in the same place, but if shee recover all her young ones againe from the hunters, shee departeth with vnspokeable ioy, without taking any reuenge for their offered iniury.

For this occasion, the hunters do deuise certaine round spheares of glasse, wherein they picture their young ones very apparant to be seene by the damme, one of these they cast downe before her at her approach, she looking vpon it, is deluded, and thinketh that her young ones are enclosed therein, and the rather, because through the roundnesse thereof it is apt to rowle and stir at euery touch, this she driueth along backwards to her den, and there breaketh it with her feete and nailes, and so seeing that she is deceiued, returneth backe againe after the hunters for her true Whelpes; whilst they in the meane season are safely harbored in some house, or else gone on shipboard. It is reported by *Iohannes Ledesma* a Spaniard this excellent story of a male & female Tiger. In the Iland *Dariene*, standing in the oxidental Ocean of the new found world, some 8. daies saile fro *Hispaniola*, it fell out (saith he) in the yeare of our Lord 1514. that the said Iland was annoyed with two Tigers, a male and a female, for halfe a year together, so that there was no night free, but they lost some of their cattell, either a Horse, or an Oxe, or a Cowe, or a Mare, or a Hog, and swine, and in the time that there young ones did suck, it was not safe for men to go abroad in the day time, much lesse in the night, but they deuoured a Man, if they did not first of almeete with another Beast: At length the countrey thus oppressed, necessity constrained them to deuise a remedy, & to try some meanes to mitigate their calamities,

S f i

where.

The taking and killing of tigers.
Plutarch
*Calistines**Philobrotus*

wherefore they sought out all the waies and pathes of the Tigers to and from their dens, that so they might take vengeance vpon the raueners for the losse of so much blood: At the last they found a common beaten way, this they cut asunder and digged deep into a large dungeone having made the dungeon, they strewed vpon the top of it little sticks and leaues to couering it to diffensible that which was vnderneath, then came the heedlesse Tiger that way, and fell downe into the ditch vpon such sharp irons stakes and pointed instruments as they had there set, with his roaring he filled all the places thereabout, and the Mountaine sounded with the echo of his roaring voice.

The people came vpon him, and casting great & huge stones vpon his back killed him, but first of all, he broke into a thousand pieces, both the stones, Weapons, and Speares, that were cast again him, and so great was his fury, that when he was halfe dead, and the blood run out of his body, he terrified the standers by beholding and looking vpon him. The male Tiger being thus killed, they followed the footsteps into the Mountaines where the female was lodged, and there in her absence tooke away two of her young ones, yet afterwards changing their minds, carried them backe againe, putting vpon them two brazen chollers and chaines, and making them fast in the same den, that so when they had sucked till they were greater, they might bee with pleasure and safety conuained into Spain. At last when the time appointed was come that they should be taken forth to be sent away, the people went to the den, wherein they found neither young nor olde, but their chollers fastened in the same place that they had left them, whereby it was conceiued that the enuious mother had killed and torne her young ones in pieces, rather then they should fall into the hands of the hunters; so that this beastly loue of hers, ended in horrible cruelty, and for this occasion is it that *Medea* thus speaketh in *Onid*;

*Hoc ego si patiar tum me de Tigride natam,
Tum ferrum & scopulos gestare in corde videbor.*

And for this cause it was fained, not without singular wit by the Poets, that such persons as satisfie the fulnesse of their wrath in extremity of reuenge, are transformed into Tigers. The same Poet compareth the wrath of *Perseus* standing betwixt two aduantages vnto a Tiger, betwixt two preies or heardes of cattell, being in doubt whether of them to deuoure, in this manner;

*Tigris ut auditis diuersa valle duorum,
Extimulata fama mugitibus armentorum,
Nescit utro potius ruat, & rueret ardet utroq;
Sic dubius Perseus dextra laeuæ feratur.*

In ancient time these Tigers were dedicated to *Bacchus*, as all spotted beasts were, and that the said Tygers did draw his Charriot whilest he did hold the raines; therefore *Onid* saith thus;

*Bacchus in curru quem summum texerat vnus,
Tigribus adiunctis aurea lora dabat.*

And *Horace* in this manner;

*Hæc te merentem Bacchi pater tua,
Vexere Tigres in docili iugum collo trahentes.*

Tigers, notwithstanding their great minds and vntamable wildnesse haue been taken and brought in publike spectacle by men, and the first of all that euer brought them to Rome was *Augustus*, when *Quintus Tubero*, and *Fabius Maximus* were Consuls, at the dedication of the Theater of *Marcellus*; the which Tigers were sent vnto him out of India, for presentes (as *Dion* writeth.) Afterwards *Claudius* presented foure to the people; and lastly *Heleogabalus* caused his chariots to be dravne vvith Tigers, whereunto *Martiall* alluded vvhen he saide;

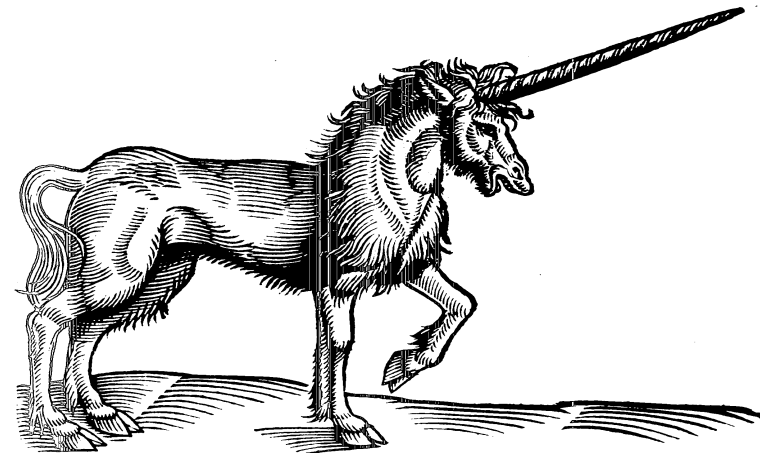
*Picco quod inga delicata collo,
Pardus sustinet improbeq; Tigres,
Indulgent patientiam flagello.*

Ledeſma

Ledeſma of whom we spake before affirmeth, that he did eat of the Tigers flesh that was taken in the ditch in the Island *Dariene*, and that the flesh thereof was nothing inferior to the flesh of an Oxe, but the *Indeans* are forbidden by the lawes of their Countrey, to eat any part of the Tigers flesh, except the haunches. And thus I will conclude this story of the Tiger, with the Epigram that *Martiall* made of a Tiger, deuouring of a Lyon.

*Lambere securi dextram & consueta magistri,
Tigris ab Hyrcano gloria rara iugo.
Sana ferum rabido laceravit dente Leonem
Res noua non ullis cognita temporibus.
Ansa est tale nihil syluis dum vixit in altis.
Post quam inter nos est, plus feritatis habet.*

OF THE VNICORNE.



WE are now come to the history of a beast, whereof diuers people in euery age of the worlde haue made great question, because of the rare Vertues thereof; therefore it behooueth vs to vse some dilligence in comparing together the seuerall testimonies that are spoken of this beast, for the better satisfaction of such as are now aliue, and clearing of the point for them that shall be borne heereafter, whether there bee a Vnicorne; for that is the maine question to be resolved.

Now the vertues of the horne, of which we will make a particular discourse by it selfe, haue bin the occasion of this question, and that which doeth giue the most euident testimony vnto all men that haue euer seene it or vsed it, hath bred all the contentions; and if there had not bin discouered in it any extraordinary powers and vertues, we should as easily beleue that there was a Vnicorne in the worlde, as we do beleue there is an Elephant although not bred in Europe. To begin therefore with this discourse, by the Vnicorne we doe vnderstand a peculiar beast, which hath naturally but one horne, and that a very rich one, that groweth out of the middle of the forehead, for wee haue shewed in other parts of the history, that there are diuers beasts, that haue but one horne, and namely some Oxen in *India* haue but one horne, and some haue three, and whole hooones. Likewise the Bulls of *Aonia*, are saide to haue whole hooones and one horne, growing out of the middle of their foreheads.

Many beasts with hornes, improperly called Vnicornes.

*Solimus.
Aelium.
Oppianus.*

Likewise in the City *Zeila* of *Ethiopia*, there are Kine of a purple colour, as *Ludouicus Romanus* writeth, which haue but one horne growing out of their heads, and that turneth vp towards their backs. *Cæsar* was of opinion that the *Elke* hadde but one horne, but we haue shewed the contrary. It is said that *Pericles* had a ram with one horn, but that was bred by way of prodigy, and not naturally. *Simeon Sethi* writeth, that the Muskeat hath also one horne growing out of the forehead, but we haue shewed already that no man is of that opinion beside himselfe. *Aelianus* writeth, that there be Birds in *Ethiopia* hauing one horn on their foreheads, and therefore are cald *Vnicornus*: and *Albertus* saith, there is a fish cald *Monoceros*, and hath also one horne. Now our discourse of the Vnicorne is of none of these beasts, for there is not any vertue attributed to their hornes, and therefore the vulgar sort of insidell people which scarcely beleene any hearbe but such as they see in their owne Gardens, or any beast but such as is in their own flocks, or any knowledge but such as is bred in their owne braines, or any birds which are not hatched in their owne Nests, haue neuer made question of these, but of the true Vnicorne, whereof there were more proofes in the world, because of the noblenesse of his horn, they haue euer bin in doubt: by which distraction, it appeareth vnto me that there is some secret enemy in the inward degenerate nature of man, which continually blindeth the eyes of God his people, from beholding and beleueing the greatnesse of God his workes.

But to the purpose that there is such a beast, the Scripture it selfe witnesseth, for *Dauid* thus speaketh in the 92. Psalm: *Et erigetur cornu meum tanquam Monocerotis*. That is, my horne shall be lifted vp like the horne of a Vnicorne; whereupon all Diuines that euer wrote haue not onely collected that there is a Vnicorne, but also affirme the similitude to be betwixt the kingdome of *Dauid* and the horne of the Vnicorne, that as the horne of the Vnicorne is wholesome to all beasts and creatures, so should the kingdome of *Dauid* be in the generation of *Christ*; And do we think that *Dauid* would compare the vertue of his kingdom, & the powerful redemption of the world vnto a thing that is not, or is vncertain and fantastical, God forbid that euer any wise man should so dispight the holy ghost. For this cause also we read in *Suidas*, that good men which worship God and follow his lawes, are compared to Vnicornes, whose greater parts as their whole bodies are vnprofitable and vnstable, yet their horne maketh them excellent: so in good men, although their fleshly partes be good for nothing, and fall downe to the earth, yet their grace and piety exalteth their foules to the heauens.

We haue shewed already in the story of the Rhinocerot, that *Reem* in Hebrew signifieth a Vnicorne, although *Munster* be of another opinion, yet the Septuagints in the translation of Deut. 33. do translate it a Vnicorn, for the Rhinocerot hath not one horne, but two. *Rabbi Salomon*, *Dauid Kimbi*, and *Saadius* do alwaies take *Reem* & *Kiras* for a Vnicorn, and they deriue *Reem* from *Rom*, which signifieth *Altitudinem* height, because the Horn of the Vnicorne is lifted vpon high. Hereunto the Arabians agree which call it *Barkeron*, and the Persians *Bark*. The Chaldeans *Remana*. In the 39. of *Iob*, the Lord speaketh in this manner to *Iob*: *Numquid acquiescet Monoceros ut seruiat tibi, aut ut moretur iuxta præsepia tua? Numquid ligabis Monocerotem fune suo pro sulco faciendo, aut complanabis glebas vallis? aut post te*. That is to say, will the Vnicorne rest and serue thee, or tarry beside thy cratches? canst thou bind the Vnicorn with a halter to thy plough to make furrows, or will he make plaine the clots of the vallies? Likewise in the prophecy of *Esay* the 34. chap. and in many other places of Scripture, whereby God himselfe must needs be traduced, if there be no Vnicorne in the world.

Besides the Arabians, as *And. Bellun.* writeth, call this beast *Alcherceden*, and say that it hath one horne in the forehead which is good against poysons. The *Græcians* call it *Monokeros*, from whence *Pliny* and all the ancient *Grammarians* doe call it *Monoceros*, yet the diuines both elder and later do name it by a more learned proper Latin word *Vnicornis*. The Italians *Alicorno*, *Vnicorno*, *Liocorno*, *Leocorno* the French *Licorne*, the Spaniards *Vnicornio*, the Germans *Einhorne*, and the Illirians *Gednorozecz*: and thus much for the name. All our European Authors which write of beasts, do make of the Vnicorne diuers kindes, especially *Pliny*, *Ludouicus Romanus*, *Paulus Venetus*, *Nicholaus Peretus*, *Aeneas Sylvius*, *Albertus Magnus*, out of whose words we must gather the best description that we can

can of the Vnicorne. The *Aræan* Indians (saith *Pliny*) do hunt a certaine wild beast which is very curst vnstable, hauing one horne, which in the head resembleth a Hart, in the feet an Elephant, in the taile a Bore, and in the residue of the body a Horse: the horne he saith, is about two cubits long, and the voicelike the howling of of an Oxe, somewhat more shrill, and they deny that this beast is ever taken alive. *Aelianus* writeth herof in this manner, there are (saith he) certaine Mountaines in the middest of India, vnto the which the passage is very difficult, where are abundance of wild beasts, & among other Vnicornes, which the Indians call *Chytazomors*, who in their ripe age are as big as a Horse, and their mane and haire are yellow, excelling in the celerity of their feet and bodies, hauing feet clowen like an Elephants, the taile of a Boate, and one blacke horne growing out betwixt their eye-browes, not smooth, but rough allouer with wrinkles, and the same groweth to a most sharp point, these thinges (saith *Aelianus*,) by comparing of whose wordes with *Pliny*, it is apparant they describe in these words but one and the same beast, and so also doth *Phylis*; wherby I gather, that it is no other beast then the wilde Ass, or at the least the wilde Ass commeth nearest to the Vnicorne of all others; for they agree in these thinges, first, in that both of them haue one horn in the middle of the forehead, secondly, in that both of them are bred in India, thirdly, in that they are both about the bignesse of a Horse, fourthly in their celerity and solitary life, fifthly and lastly in their exceeding strength and vnstable natures; but herein they differ both in their feet and colours, for the feet of the wilde Asses are whole and not clowen like the Vnicornes, and their colour white in their body, and purple on their head; and *Aelianus* saith, that the horne also differeth in colour from the Vnicornes, for the middle of it is onely blacke, the roote of it white, and the top of it purple, which *Bellonius* doth interpret, that the superficies or vpperface of the Horne is all purple, the inner parte white, and the inward part or middle blacke; but of this Indian wilde Ass we haue spoken already, and therefore I will adde nothing in this place but the words of *Philostratus* in the life of *Apollonius*, who writeth in this manner.

There are many wilde Asses which are taken in the Fens, neare the riuer *Hiphsis*, in whose forehead there is one horne, wherewith they fight like Bulls, and the Indians of that horne make pots, affirming that who soeuer drinketh in one of those pots, shall neuer take disease that day, and if they bee wounded shall feele no paine, or safely passe through the fire without burning, nor yet be poysoned in their drinke, and therefore such cuppes are only in the possession of their Kings, neither is it lawfull for any man except the King, to hunt that beast, and therefore they say that *Appollonius* looked vpon one of these beastes, and considered his nature with singular admiration.

Now there was one *Damis* in his company, who asked him whether he did beleue that the vulgar report of the Vnicornes hornes were true or no, *Appollonius* made him this answer: *Ad hibeo si huius regionis immortalem regem esse intellexero, qui enim mihi aut alteri cuiquam poculum ita salubre potest dare, nonne verisimile est ipsum quotidie illo uti, & ex eo coram frequenter vel ad crapulam usque bibere, nemo enim ut puto illum calumniabitur qui in tali poculo etiam inebrietur*. That is to say, I would beleue that report if I found in this country a king that were immortall and could neuer dye, for if a man would giue me such a cup or any other man, do not you thinke that I would beleue he drunke in the same cup? and who would blame a man if he drunke in such a cup till he were drunk, for it were lawful to vse that horne vnto surfetting, whereby we may gather the mind of that wise man concerning the Asses horn, and the Vnicornes, namely, that they may giue one some ease against accidental diseases, although they cannot prolong a mans life the space of one day: these things said he. There be beastes (saith *Aristotle*) as the Oryx and Indian Ass, which are armed vvith one horne, and the clowen footed Orix is no other then the vvhole footed Ass, for in the middle of their forehead they haue one horn, by which both sides of their head are armed, *Cum mediū pariter comune vtriq; extremo sit*. Because the middle is equally distant from both the extreames, and the hoofe of this beast may wel be said to be clowen and vvhole, because the horne is of the substance of the hoofe, and the hoofe of the substance of the Horne, and therefore the horne is vvhole, and the Hoofe clowen; for the cleauing either of the horne or of the hoofe commeth through the defect of nature,

The use of
a Vnicornes
horne.

and therefore God hath giuen to Horses and Asses whole hooues, because there is great use of their Legges, but vnto Vnicornes a whole and entire Horne, that as the ease of men is procured by the helpes of Horses, so the health of them is procured by the horne of the Vnicorne. These things (saith Aristotle,) And Strabo also writeth, that there are Horses in India, which haue Harts heades, with one horne, of which horne their Princes make Cups, out of which they drinke their drinke against poyson, and therefore by this which hath bene sayd it appeareth vnto me, that either the Indian Ass is a Vnicorne, or differeth from it only in colour; and the obiection of the hooues is answered by Aristotle. Vnto this discourse I will add the traualles of Ludovicus Roman, wherein he saw two Vnicornes at Mecha in Arabia, where Maushometts Temple and Sepulcher is. There are preserved (saith he) within the walles and Cloysters of that Temple two Vnicornes, which by way of miracle they bring forth to the people, and truly not without cause for the sight is worthy of admiration.

Now their description is on this sort: one of them and the elder was about the stature of a Colt of two yeares and a halfe olde, hauing a horne growing out of his forehead of two cubits length, and the other was much lesse, for it was but a year old, and like a Colt of that age, whose Horne was some foure spans long, or there abouts. The colour of them was like a Weasleled-coloured-horse, the head like the head of a Hart, the neck not long, and the mane growing all on one side.

The Legges slender and leane, like the Legges of a Hinde, the hooues of the forefeet were clouen like a Goates feete, and the hinder Legges are all hairy and shaggy with the outside; the Beastes although they were wilde, yet by Art or superstition, they seemed to be tempered with no great wildnesse, and it was saide that the King of Ethiopia, did send them to the Sultan of Mecha, with whom he is constrained, to obserue perpetuall amity. Now these Vnicornes are of another kinde then the Vnicornes of Pliny and Aelianus, because their Vnicorn hath a whole Hoofe, and this clouen, but this obiection was answered before: and although Pliny & Aristotle do acknowledge no other Vnicorne then the Onis, whose Horne is blacke, as hard as Iron, and sharp at the point, yet it is cleare that there is another Vnicorne besides that.

Now Paulus Venetus saith, that in the kingdome of Basman, which is subiect to the great Cham, that there are Vnicornes somewhat lesser then Elephants, hauing haire like Oxen, heads, like Boares, feet like Elephantes, one Horne in the middle of their foreheads, and a sharp thorny tongue, wherewith they destroy both man and Beast, and besides head-deth, that they muddle in the dirt like Swine. Now if it were not for the Horne in the middle of the forehead, I would take this Beast for a Rhinocerot, but because the Horn of the Rhinocerot groweth out of the Nose, I deeme this to be a second kinde of Vnicorne, for there is no man that shall read this story, but will thinke that the learned Authour had reason to discern betwixt the eies and the forehead, and therefore there can be no exception taken to my obseruation.

Nicolaus Venetus an Earle saith, that in Masinum or Serica, that is, the Mountaines betwixt India and Cathay, (as Aeneas Syluius writeth) there is a certain Beast hauing a Serpents head, an Oxes taile, the body of an Elephant (whom it doth not onely equal in stature, but also it liueth in continuall variance vwith them) and one horne in the forehead: now this if the Reader shall thinke it different from the former, I doe make the third kinde of a Vnicorn, and I trust there is no Wise-man that wil be offended at it: for as we haue shewed already in many stories, that sundry Beastes haue not onely their diuisions, but subdiuisions, into subaltern kinds, as many Dogges, many Deere, many Horses, many Mice, many Panthers, and such like, why should there not also bee many Vnicorns. And if the Reader be not pleased vwith this, let him either shew me better reason, (which I know hee shall neuer be able to do) or else beside least the vttering of his dislike, bewray enuy and ignorance.

Other discourses of
the horne.

Now although the parts of the Vnicorne be in some measure described, and also their Countreys, namely, India and Ethiopia, yet for as much as al is not said as may be said, I will add the residue in this place: And first of al there are two kingdomes, in India one called Niem, and the other Lamber or Lambri; both these are stored vwith Vnicornes: And

And Aloisius Cadamustus in his fifty Chapter of his booke of nauigation, writeth that there is a certaine region of the new found world, wherein are found liue Vnicornes; and toward the East, and South, vnder the Equinoctiall there is a lining creature (with one horne which is crooked, and not great) hauing the head of a Dragon, and a beard vpon his chin, his necke long, and stretched out like a Serpents, the residue of his body like to a Harts, sauing that his feete, colour, and mouth are like a Lyons: and this also (if not a fable or rather a monster) may be a fourth kinde of Vnicorne; And concerning the homes of Vnicornes, now we must performe our promise, which is to relate the true historie of them, as it is found in the best writers. This therefore growing out of the forehead betwixt the eyelids is neither light nor hollow, nor yet smooth like other hornes, but hard as Iron (rough as any file) reuolued into many plights, sharper than any darte, straight and not crooked, and euery where blacke except at the point.

Philes.

There are two of these at Venice in the Treasure of S. Markes Church, as Brasavolus writeth, one at Argentarat, which is wreathed about with diuers sphires. There are also two in the Treasure of the King of Polonia, all of them as long as a man in his stature. In the yeare 1520. there was found the horne of a Vnicorne in the river Arrula, neare Bruga in Heluesia, the vpper face or out-side whereof was a darke yellow, it was two cubites in length, but had vpon it no plights or wreathing versus. It was very odoriferous (especially when any part of it was set on fire) so that it smelled like nauske: as soone as it was found, it was carried to a Nunnery called Campus regius, but afterwards, by the Gouernor of Heluetia it was recovered backe againe, because it was found within his teritorie. Now the vertues of this horne are already recited before, and yet I will for the better iustifying of that which I haue said concerning the Vnicornes horne, adde the testimony of our learned men which did write thereof to Gesner, whose letters according as I find them recorded in his worke, so I haue here inserted and translated word for word. And first of all the answer of Nicholas Gerbellius vnto his Epistle, concerning the Vnicornes horne at Argentarat, is this which followeth, for, saith he, The horne which those Noble men haue in the secrets of the great Temple, I haue often scene and handled with my hands: It is of the length of a tall man, if so be that you shall thereunto adde the point thereof: for there was a certaine euill disposed person among est them, who had learned (I know not of whom) that the point or top of the same horne would be a present remedy both against all poyson, and also against the plague or pestilence: Wherefore that sacrilegious theefe, plucked off the higher part or top from the residue, being in length three or foure fingers.

For which wicked offence, both he himselfe was cast out of that company, and not any euill afterwards of that family might be receaued into this society by an ordinance grauely and maturely ratified. This pulling off of the top brought a notable deformitie to that most splendunt gift. The whole horne from that part which sticketh to the forehead of this beast, euen vnto the top of the horne is altogether firme or solide, not gaping with chops, chinks or creuises, with a litle greater thicknes then a tile is vsually amongst vs. For I haue often times comprehended almost the whole horne in my right hand. From the roote vnto the point it is euen as wax candles are rowled together most elegantly seuered and raised vp in little lines.

The waight of this horne is of so great a massinesse, that a man would hardly beleue it, and it hath bene often wondred at, that a beast of so litle a stature could beare so heauy and weighty a burden. I could neuer smell any sweetnesse at all therein. The colour thereof is like vnto old yuory, in the midst betwixt white and yellow. But you shall neuer haue a better patterne of this, then where it is told in litle peeces or fragments by the oil-men. For the colour of our horne is life vnto them. But by whom this was given vnto that same temple I am altogether ignorant.

Another certaine friend of mine, being a man worthy to be beleued, declared vnto me, that he saw at Paris with the Chancellor, being Lord of Pratum, a peece of a Vnicornes horne, to the quantity of a cubit, wreathed in tops or spires, about the thicknesse of an indifferent staffe (the compasse thereof extending to the quantity of six fingers) being within and without of a muddy colour, with a solide substance, the fragments whereof would be

Gerbellius
A second history of a Vnicornes horn

boile in the Wine although they were neuer burned, hauing very little or no smell at all therein.

When *Ioannes Ferrerius* of *Piemont* had read these things, he wrote vnto me, that in the Temple of *Dennis*, neare vnto *Paris*, that there was a Vnicornes horne six foot long, wherein all those things which are written by *Gerbilius* in our chronicles were verified both the weight and the colour: but that in bignesse it exceeded the horne at the City of *Aggentor*, being also holow almost a foot from that part which sticketh vnto the forehead of the Beast, this he saw himselfe in the Temple of *S. Dennis*, and handled the horne with his handes as long as he would. I heare that in the former yeare (which was from the yeare of our Lord 1553. when *Vercella* was ouerthrowen by the French, there was brought from that treasure vnto the King of France, a very great Vnicornes horne, the price whereof was valued at fourscore thousand Duckets. *Paulus Pocius*, describeth an Vnicorne in this manner; That he is a beast, in shape much like a young Horse, of a dusky colour, with a maned necke, a hayry beard, and a forehead armed with a horne of the quantity of two cubits, being seperated with pale tops or spires, which is reported by the *smoothnes* and yuorie whitenesse thereof, to haue the wonderfull power of dissoluing and speedy expelling of all venome or poison whatsoeuer.

For his horne being put into the water, driueth away the poison, that hee may drinke without harme, if any venomous beast shall drinke therein before him. This cannot be taken from the Beast being aliue, forasmuch as he cannot possible be taken by any decie: yet it is vsually seene that the horne is found in the deserts, as it happeneth in *Flaris*, who cast off their olde horne thorough the inconueniences of old age, which they leaue vnto the Hunters, Nature renewing an other vnto them.

The horne of this beast being put vpon the Table of Kinges, and set amongst their iunkets and bankets, doeth bewray the venome if there be any suche therein, by a certaine sweat which commeth ouer it. Concerning these hornes, there were two seene, which were two cubits in length, of the thicknesse of a mans Arme, the first at *Venise*, which the Senate afterwards sent for a gift vnto *Solyman* the Turkish Emperour: the other being almost of the same quantity, and placed in a Syluer piller, with a shorke or cured peinte, which *Clement* the Pope or Bishop of *Rome*, being come vnto *Murssels*, brought vnto *Frdric* the King for an excellent gift. Furthermore concerning the vertue of such a gifte, I will not speake more of this beast, then that which diuulged fame doeth perswade the beleeuers.

Petrus Bellonius writeth, that he knewe the tooth of some certaine Beast in time past, sold for the horne of a Vnicorne, (what beast may be signified by this speech I know not, neither any of the French men which do liue amongst vs) and so a smal peece of the same being adulterated sold sometimes for 300. Duckets. But if the horne shalbe true and not counterfeit, it doth notwithstanding seeme to be of that creature which the Auncientes called by the name of an Vnicorne, especially *Aelianus*, who only ascribeth to the same this wonderfull force against payson and most grieuous diseases, for he maketh not this horne white as ours doth seeme, but outwardly red, inwardly white, and in the middlest or secrettest part only blacke.

But it cannot bee denied, that this our Vnicornes horne was taken from some liuing wilde Beast. For their are found in Europe to the number of twenty of these hornes pure, and so many broken; two of the which are showne in the treasury of Saint *Markes* church at *Venice* (I heard that the other was of late sent vnto the Emperour of the Turkes for a gift by the *Venetians*) both of them about the length of six cubits: the one part which is lowest being thicker, and the other thinner, that which is thicker, exceedeth not the thicknesse of three inches iust, which is also attributed vnto the horne of the Indian Assie, but the other notes of the same are wanting.

I doe also know, that which the King of England possesseth to be wreathed in spires, euen as that is accounted in the Church of *S. Dennis*, then which they suppose none greater in the world, and I neuer saw any thing in any creatures more worthy praise then this horn. The substance is made by nature, not Art, wherein all the marks are found which the true horne requireth. And forsomuch as it is somewhat hollowe (about the measure of a foot which goeth out of the head, & the bone growing from the same is comprehended)

A third History of a Vnicornes horne.

Another description of the Vnicorne.

Of adulterated Vnicornes hornes.

I coniecture that it neuer falleth, as neither the hornes of a Muskear, a wilde Goat, and an Ibex do: but the hornes of these beasts do yearely fall off, namely, the Bucke, the Hart, Field-goat, and Camelopardall. It is of so great a length, that the tallest man can scarcely touch the top thereof, for it doth fully equal seven great feet. It weigheth thirteen pounds with their assize, being only weighed by the gesse of the hande, it seemeth much heavier. The figure doth plainly signifie a wax candle, (being folded and wreathed within it selfe) being farre more thicker from one part, and making it selfe by little and little lesse towards the point, the thickest part thereof cannot be shut within ones hand, it is the compasse of fower fingers, by the circumference, if it bee measured with a thred, it is three fingers and a span.

That part, which is next vnto the heade hath no sharpenesse, the other are of a polished smoothnes. The splents of the spire are smooth and not deep, being for the most part like vnto the wreathing turnings of Snailles, or the reuolutions or windings of Wood-bine about any wood. But they proceed from the right hande toward the left, from the beginning of the horne, euen vnto the very ende. The colour is not altogether white, being a long time somewhat obscured. But by the weight it is an easie thing to coniecture, that this beast which can beare so great burden in his head, in the quantity of his body can bee little lesse then a great Oxe.

There are found oftentimes in *Polonia* certaine hornes which some men gesse to be of the Vnicorns, by a double Argument. First, because they are found severall, neuer by twaines which as yet is heard, although sometimes they may be found with the scull and bones of the rest of the body: further more because their strength or vertue is approued against great and most grieuous diseases: concerning which thing *Antonius Schnebergerus* a Philisitian of great learning amongst the *Sarmatians*, and an excellent obseruer of nature, writ vnto me some fower yeare past, to see some of these hornes, hauing sent them by the labour of my very good friend *Ioachim Rhatius*, a most excellent philisitian in *Sarmatia*, and incomparable in the mathematick Artes in this age.

The first of these hornes (saith hee) I sawe being of the length of my fadome, with a dusky the or darkish colour: the point thereof being exceeding sharpe and smooth. The compasse about the roote of the horne did exceed six spans. The outside was plaine, with no turnings of spires: the substance easie to be crummed, the figure crooked, the colour exceeding white within, which if it be drunk in wine, doth draw ouer it selfe a dark colour. Eight such diuisions were ioyned to the same, as you shall see in the greater part which I send, but that part is not of the horn, but either the entrance of the pallat, or some other things as I coniecture.

This horne was found vnder the earth, (not deeper then a foote, in a solitary and high place, as betweene two hills, through which a riuer runneth,) by Countrymen that were digging to lay the foundation of a house. But the horne was smitten with an Axe, and fowered into very smal peeces: but that Noble and excellent man *Ioannes Frikasz* (in whose field the horne was founde, being distant from *Craconia* two miles) by all diligence he could, least that the small peeces should be cast abroad, tooke deliberate heed, that they should be taken out of the earth. From the roote to the top it was all round and smooth, but touching it with ones tongue, it cleaueth fast vnto it, the tooth was as big as a man could gripe in his hand, being in the vpper or outward part bony or hollow within, white in the middle, and toward the end somewhat reddish.

But there was found all the beast, as by the greatnesse of his bones might easily be perceived, being bigger in quantity then a horse. It is most certaine that it was a Foure-footed-beast, by the bones of the shoulders, thighes and ribs. But if this Horne were the tooth of an Elephant, as some doe suppose, you would maruaile why two (which I haue heard) were neuer found together. But the teeth or rather hornes of Elephants are neither so crooked that they might come almost to halfe a circle as they did. The strength of this horne a penny weight thereof being put in wine or water of Borrage, healeth old Feuers, as also Tertian or quarterne Agues of three yeares continuance, and cureth many diseases in mens bodies, as asswaging the paine of the belly, and making of those to vomit, who can by no meanes ease their stomackes. Hitherto shal suffice to haue spoken

Of the Vnicornes hornes found in Polonia.

concer-

concerning one of those foure hornes which I saw. The other was like vnto this, but lesse pure; for the colour was outwardly most blacke, inwardly most white, being found in the River. The third, and fourth most hard, so that a man would thinke it were by the touching thereof stone or iron, being solide euen vnto the point, for I haue not seene them wholly, but the part of one, to the length of a cubit; for the other, to the length of halfe a cubit with a darke colour, being almost of the same thicknesse as the two former: But for as much as the two former haue no rifes or chinkes in them, these haue by their length, being like herbes bending or wreathing in their stalkes.

There was another found in a certaine field, so much appearing out of the earth, that the rude or country folt did thinke it to be some pile or stake. Many also are cured and freed from shaking feaues by the medicinall force of these, the cause whereof I suppose to be this, because the former are softer, for as much as one of them will lie in the Water for so long a time, but the other vnder the earth being scarce well hid. I afterwarde saw a fist like vnto the first, none of them being straight or direct vpper, but also crooked some almost vnto a halfe a circle: Hitherto *Schnebergerus*, who also adde this. That there are more of these to be found in *Polonia*, and therefore for the most part to be contemned.

There are moreouer found in *Heluesia* some of these hornes: one in the river *Arula* against the Towne of *Bruga*, the other in the last yeare, in the river of *Birsa*, but it was broken, euen as the third with that famous Earle of the *Cymbrians*, *William Warner* in a tower neare vnto the City *Rottauit*, who gaue vnto *Gesner* a good peece thereof, who found another peece as he was fishing at *Birsa* in the river. And it is no great maruaile that they are found there, where through length of time they are broken into small pieces, and carried by the force of the waters into diuers places.

But it is most diligently to be obserued, whether they are found in the earth, as also to be knowne whether that great horne be of this beast, which hangs alone in the great temple at *Argentaur*, by the pillar, for it hath hangd there many yeares before, as now it appeareth, for that doth plainly seeme the same magnitude, thicknesse, and figure which *Schnebergerus* hath described in his own horne that we haue allowed before for wild oxen. The ancients haue attributed singuler hornes to the Vnicorne, whom some haue cald by other names as it is said: and furthermore to the Orix (a wilde beast vnkowne in our age except I be deceived) which *Aristotle* and *Pliny* call a Vnicorne, *Aelianus* a *Quadrucorne*. *Oppianus* doth not expresse it, but he seemeth to make it a two horned beast. *Simon Sethi* doth also write that the Musk-cat or Goat which bringeth forth Muske, hath one horne. Certaine later writers (as *Scaliger* reporteth) say, that there is a certaine Ox in *Ethiopia* which hath one Horne coming out in the midst of his forehead, greater then the length of a foot, bending vpperwardes, the point being wreathed ouerthwart, and they haue red haire, whereby we gather that the horne of all Vnicornes is not pure. But the reason why these hornes are more found in *Polonia* then in any other place, I cannot well ghesse, whether from thence we shall suspect them to be of certaine *Vries*, which at this day abide in the woods of *Sarmatia*; in times past, there were many more, which haue liued both in greater and larger woods, neither were they killed with so often Hunting: some whereof it is most like haue come to great age, as appeareth by their great & stately hornes, which things we leaue to be considered of others. I suppose that the Apothecaries neuer haue the true horne of a Vnicorne, but that some doe sell a kinde of false adulterated Horne, either the fragments of this great and vnkowne Horne, of which we haue spoken, and not onely of the horne, but also of the bones of the head; some of which are so affected by longantuity of time, that you may take a threefold substance in them, although it be broken by a certain distance, one being for the most part whitish and pale, the other whiter and softer, the third stony and most white.

I heare that in the new Ilands there was a Horne bought in the name of a Vnicorne's horne, being much praised for expelling of poyson: which what it is I haue not as yet examined, but it is to be inquired, whether it be a Rhynoceros or not, for both the ancient and late Writers doe mingle this with the Vnicorne. I doe verily coniecture that the same strength is pertinent to both the Hornes.

And

And thus much shall suffice concerning the true Vnicorne's horne, and the Vertues arising there from. In this place now we will proceed to the residue of the history, referuig other vses of this horne to the proper medicines.

These Beasts are very swift, and their legges haue no Articles. They keep for the most part in the deserts, and liue solitary in the tops of the Mountaines. There was nothing more horrible than the voice or braying of it, for the voice is strained aboue measure. It fighteth both with the mouth and with the heeles, with the mouth biting like a Lyon, and with the heeles kicking like a Horse. It is a beast of an vntamable nature, and therefore the Lord himselfe in *Iob* saith that he cannot bee tyed with any halter, nor yet accustomed to any cratch or stable. Hee feareth not Iron or any yron Instrument, (as *Isidorus* writeth) and that which is most strange of all other, it fighteth with his owne kinde, yea euen with the females vnto death, except when it burneth in lust for procreation; but vnto strauing Beasts, with whom he hath no affinity in nature, he is more sociable and familiar, delighting in their company when they come willing vnto him, neuer rising against them, but proud of their dependance and retinue, keepeth with them all quarters of league & truce, but with his female, when once his flesh is tickled with lust, he groweth tame, gregall and louing, and so continueth till she is filled and great with young, and then returneth to his former hostility. He is an enemy to the Lyons, wherefore as soone as euer a Lyon seeth a Vnicorne, he runneth to a tree for succor, that so when the Vnicorne maketh force at him, hee may not onely auoide his horne, but also destroy him; for the Vnicorne in the swiftnesse of his course runneth against the tree wherein his sharpe horne sticketh fast, then when the Lyon seeth the Vnicorne fastned by the horne without all danger, he fauleth vpon him and killeth him. These things are reported by the king of *Aethiopia*, in an Hebrew Epistle vnto the Bishop of *Rome*.

It is sayd that Vnicorns aboue all other creatures, doe reuerence Virgines and young Maides, and that many times at the sight of them they growe tame, and come and sleepe beside them, for there is in their nature a certaine fauor, wherewithall the Vnicornes are allured and delighted: for which occasion the Indian and *Ethiopian* hunters vse this stratagem to take the beast. They take a goodly strong and beautifull young man, whom they dresse in the apparrell of a woman, besetting him with diuers odoriferous flowers and spices.

The man so adorned, they set in the Mountaines or Woods where the Vnicorne hunteth, so as the wind may carrie the fauor to the beast, and in the meane season the other hunters hide themselves: the Vnicorne decaued with the outward shape of a woman and sweete smells, cometh vnto the young man without feare, and so suffereth his head to be couered and wrapped within his large sleeues, neuer stirring but lying still and a sleepe, as in his most acceptable repose. Then when the hunters by the signe of the young man perceaued him fast and secrete, they come vpon him, and by force cut off his horne and send him away aliue: but concerning this opinion wee haue no elder authoritie then *Tzetzes*, who did not liue aboue five hundred yeares agoe, and therefore I leaue the reader to the freedome of his owne iudgment, to beleue or refuse this relation; neither was it fit that I should omit it, seeing that all writers since the time of *Tzetzes*, doe most constantly beleue it.

It is sayd by *Aelianus* and *Albertus*, that except they bee taken before they bee two yeares old they will neuer bee tamed; and that the *Thrasians* doe yeerely take some of their Colts, and bring them to their King, which he keepeth for combat, & to fight with one another: for when they are old, they differ nothing at all from the most barborous, bloodie, and rauinous beasts. Their flesh is not good for meate, but is bitter and vnnourishable: And thus much shall suffice for the naturall storie of the Vnicorne, now followeth the medicinall.

The medicine arising from the Vnicorne.

Concerning the hornes of the Vnicorne, I haue sufficiently already written, as the ancients haue deliuered in their remedies: but in this place I will handle the remedies which

The naturall properties of Vnicornes

Philos.
Aelianus.

The taking of Vnicornes

Albertus.
Aelianus.
Tzetzes.

which late writers haue attributed thereunto, as also our owne obseruations of the same. I remember that in times past, I saw a peece of this horn of the weight of nine inches with a certaine Merchant in the market, being blacke and plaine, and not wreathed in circles or turnings, but at that time I did not so much obserue it. Now amongst our Apothecaries I do not onely find smal or little fragments, out of which there yssued (as they say) some certaine marrow, which are rounder, whiter, and softer.

But both the same colour, as also the substance being put too much, and eaten, if it be easily crummed, and not kist as other hornes, doeth signifie the same not to be good or perfect, but counterfettred and corrupted: as perhaps the horn of some other beast brent in the fire, some certaine sweet odors being thereunto added, and also imbrued in some delicious or aromaticall perfume; peradventure also Bay by this means, first burned, and afterward quenched or put out with certaine sweet smelling liquors. There is great care to be had, that it be taken new, and while it smelleth sweete, not either abolished by age, nor the vertue thereof deminished by often or frequent cups. For rich men do vually cast little peeces of this horn in their drinking cups, either for the preuenting or curing of some certaine disease. There are also some which enclose it in gold or siluer, and so cast it in their drinke, as though the force thereof could remaine many yeares, notwithstanding the continuall soking in wine.

But that which is so vsed and drunke in wine doth bring vpon it a certaine dark or obscure colour, the whitenesse which before remained vpon the same being quite lost, expelled, and vterly abolished. Most men for the remedies arising from the same commaund to vse the horn simply by it selfe: Others prefer the marrow therein. It being cast in wine doth boyle, which some men either through ignorance or deceipt, impure to be a signe of the true horn, when as contrarily any other hornes being brent, do in water or wine cause bubbles to arise. There are some wicked persons which do make a mingle mangle thereof, as I saw amongst the *Venetians* (being as I heare say, compounded with lime and sope) or peradventure with earth or some stone: (which things are wont to make bubbles arise) and afterwards sell it for the Vnicornes horn.

Wherefore it shall be more safe to buy it out of the whole horn if it may be done, or of greater crums, and which may well describe the figure of a horn, then smal fragments where you may receiue lesse deceit. A certaine Apothecary which was at *Noramburg*, in a stately mart towne amongst the Germans, declared the way vnto me how to deface the colour of an adulterated Vnicornes horn, being made by some with Iuory, either macerated or boyled with certaine medicines (by Set-foile as I suppose, and other things) by which meanes hauing scraped it, I found within the true substance to be yuory. *Antonius Brasauolus* writeth, that all men for the most part doe sell a certaine stone for Vnicornes horn, which truly I deny not to be done, who haue no certainty there in my selfe: notwithstanding also it may come to passe, that a very hard and solid horn, about the point of a sword especially (which part is preferred to inferior, as also in Harts horns) to which either stones or yron may yeild, such as authors attribut to the *Rhinocerot*. And other Vnicornes may bear the shape of a stone before it selfe. For if *Orpheus* concerning Harts horns rightly doubted, whether the same or stones were of greatest strength: I think it more to be doubted in the kind of Vnicornes, for the hornes of Harts are not onely solide (as Aristotle supposed) but also the hornes of Vnicornes, as heere I haue said.

The horn of an Vnicorne is at this day vsed, although age or longinquity of time hath quite abolished it from the nature of a horn. There are some which mingle the *Rhinoceros* with the Vnicorne, for that which is named the *Rhinoceros* horn, is at this day in phisical vse, of which notwithstanding the Authours haue declared no effectual force. Some say that the Vnicornes horn doth sweat, hauing any poison comming ouer it, which is false; it doth perhaps sometimes sweat, euen as some solide, hard, and light substance, (as also stones and glasse) some external vapor being about them, but this doeth nothing appertaine to poison.

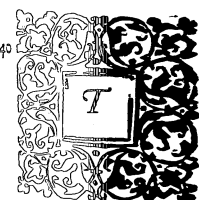
It is in like manner reported, that a kind of stone called the serpents toong doth sweat hauing poison come ouer it. I haue heard and read in a certaine booke written with ones hands, that the true horn of a Vnicorne is to be proued in this maner. To giue to two Pi-

geons poyson (red Arsnick or Orpin) the one which drinketh a litle of the true Vnicornes horn will be healed, the other will die, I do leaue this manner of tryall vnto rich men. For the price of that which is true, is reported this day to bee of no lesse value then Gold. Some do sel the waight thereof for a floren, or eight pence: some for a crowne, or twelue pence. But the marrow thereof is certainly of a greater price, then that which is of harder substance. Some likewise do sel a dram thereof, for two pence halfe penny, so great is the diuersity thereof. For experience of the Vnicornes horn to know whether it be right or not: put silke vpon a burning cole, and vpon the silke the aforesaid horn, and if so be that it be true the silke will not be a whit consumed.

The hornes of Vnicornes, especially that which is brought from new Illands, being beaten and drunke in water, doth wonderfully help against poyson: as of late experience doth manifest vnto vs a man, who hauing taken poison and beginning to swell was preferred by this remedy. I my selfe haue herd of a man worthy to be beleueed, that hauing eaten a poisond cherry, and perceiuing his belly to swell, he cured himself by the marrow of this horn being drunke in wine in very short space.

The same is also praised at this day for the curing of the falling sicknes, and affirmed by *Delianus*, who called this disease cursed. The ancient writers did attribute the force of healing to cups made of this horn, wine being drunke out of them: but because we cannot haue cups, we drinke the substance of the horn, either by it selfe or with other medicines. I happily sometime made this Sugar of the horn, as they call it, mingling with the same Amber, Iuory dust, leaues of gold, Corall, and certaine other things, the horn being included in silke, and beaten in the decoction of razens and Cinamon, I cast them in water, the rest of the reason of healing in the mean time not being neglected. It is morouer commended of Physitians of our time against the pestilent seauer, (as *Aloisius Mundella* writeth) against the bitings of rauinous Dogs, and the strokes or poysonsome stings of other creatures: and priuately in rich mens houses against the belly or mawe wormes; to conclude, it is giuen against all poyson whatsoever, as also against many most grievous diseases. The King of the Indians drinking out of a cuppe made of an Indian Vnicornes horn, and being asked wherefore he did it, whether it were for the loue of drunkennesse, made answer, that by that drinke drunkenesse was both expelled and resisted, and worse things cured, meaning that it cleane abolished all poyson whatsoever. The horn of an Vnicorn, doth heale that detestable disease in men called *S. Johns euill*, otherwise the cursed disease. The horn of an Vnicorne being beaten and boyled in wine, hath a wonderful effect in making the teeth white or cleare, the mouth being well clenched therewith. And thus much shall suffice for the medicines and vertues arising from the Vnicorne.

OF THE VRE-OXE.



His Beast is called by the Latins *Vrus*, by the Germans *Aurox*, and *Vrox*, and *Grosse vesent*, by the Lithuanians *Thur*, the Scythians *Babri*, and these beastes were not knowne to the Græcians, (as Pliny writeth) of whom *Seneca* writeth in this manner;

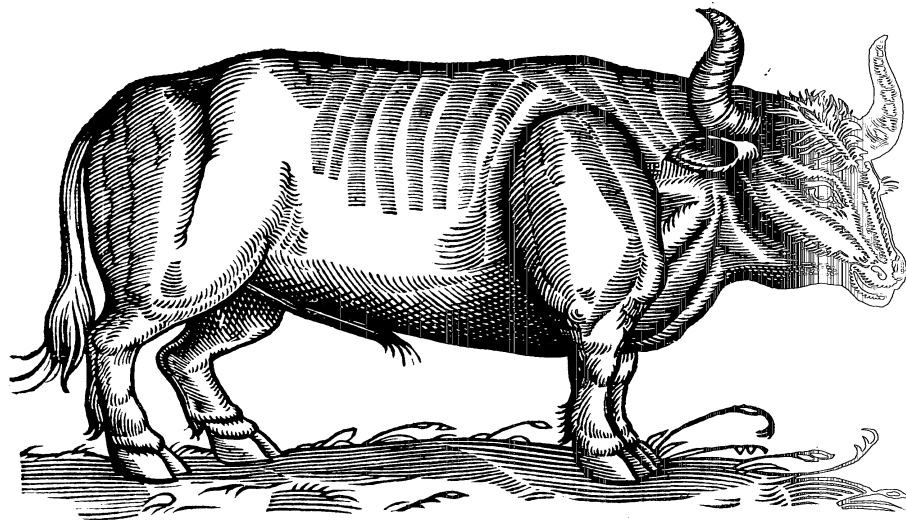
*Tibi dant varia pectora tigres,
Tibi villosa terga Bisontes,
Latifq; feri cornibus vri.*

And *Virgill* also maketh mention of them in this *Georgike*, writing of the culture or tilling of vines; *Texenda sapes etiam & pecus omne tenendum:*

*Precipue cum fons tenera, imprudensq; laborum,
Cui semper indignas hyemes, solemq; potentem,
Siluestres vri assidue, capreaq; sequaces,
Illudunt.*

These wilde beasts or Vre-oxes are wilde Oxen, differing from all other kindes already rehearsed in the story of Oxen, Bugles, Bisons, or any other, although some haue vnskilfully taken them for Bisons, and *Sir Thomas Eliot* in his Dictionary, doth English *Vrus* a Bugil, but beside him no body, that I know, and for this cause he is reprehended by other.

The several names.



ther. Now although there be nothing in this beast but ordinary, yet seeing it is a creature so well knowne, we haue the lesse reason to omit his shape and story, least we should iustly be condemned of negligence and carelesnesse.

In outward proportion of the body it differeth little from the Bull, It is very thick, and his back somewhat bunched vp, and his length from the head to the taile is short, no waies answerable to the proportion of his stature and sides: the horns (as some say) are but short, yet blacke, broad, and thicke, his eies red, a broad mouth, and a great broad head, his temples hairy, a beard vpon his chin, but short, and the colour thereof blacke, his other parts, as namely in the face, sides, legs, and taile, of a reddish colour.

These are in the wood *Hercynia*, in the *Pyrenay* Mountaines, and in *Mazonia* neare *Lithuania*. They are cald *Vri* of *Oron*, that is the Mountaines, because their sauage wildnes is so great, that they sildome discend from those sauagardes. They far excell Buls, and other wild Oxen, comming neerer to the quantity or stature of Elephants, then to the Bull. In resemblance a man would thinke them to be compounded of a Mule and a Hart, for their outward resemblance so seem. It is said they could neuer be tamed by men, although they were taken when they were young, yet they loue other herdes of cattel, and will not forsake them easily after they haue once ioyned themselues vnto them, whereby many times they are deceiued and killed, 20. 30. or forty at a time. *Caligula Caesar* brought of these a liue to Rome, and did shew them in publike spectacle to the people, and at that time they were taken for wilde Buls. Some affirme that there are of these in *Prussia*, and that they are so wild, cruel, and vntamable, as they feare or spare neither man nor beast; and when they are set vpon and wounded by the hunters in the woods among the trees, feeling their hurts and perceiving their bloude issuing out of their body, they rage aboue measure, for hauing no meanes to take reuenge vpon the hunter, by reason that he standeth behind some great tree, for very wrath and fury they kill themselues with their owne headlong force vpon the same tree. It is said that their foreheades are so broad and large, that two men may easily sit betwixt their hornes. They are able to take vp an Armed man and his horse, and to toss him into the aire like a Bull, and the heads of these or such like beasts are to be seene publicly fixed vp in common places at *Mentz* and *Wormes*, which are worth the obseruation, because in all proportion they are twice so big as the vulgar Bull or Ox.

Now although their large bodies and manes doe also appertaine to the Bisons, yet it is not vsfit to attribute the same also to the Vre-Oxe. For if it be in the pleasure of any man to make it also a kind of Bison, I will not deny that this must be remembered, that both the body of this beast is much larger, and also the aspect not so grism or fierce as is the Bison.

There

There are many of these found also in *Angremannia*, and the Confines of *Lapponia*, and other Northerne parts of the world, where they are cald by the Illirian terme *Zubrones*, and these are so high as a tall man can hardly lay his hand vpon the top of their backes, although he straine himselfe very much.

And some of them are fifteen cubits in length, of whom besides their admirable strength, their velocity and nimblenesse is also remarkable, for it is said of them, that when they empty their bellies, they can turn about to take their dung or excrement vpon their hornes before it fall to the ground, which they cast vpon the hunters or pursuers, Dogs or men, whereby they blind and burne them. They which accustome or practise to kill and hunt these beasts, are greatly commended and rewarded when they haue killed many of them, whereof they make prooffe, by bringing the hornes of them that they haue killed ipto the common Market place.

In ancient time before the inuention of iron weapons, they did take them in those countries in ditches, and great caues of the earth, wherunto the strongest and most active young men did apply themselues, hauing both Dogs and all other needfull instruments to take away the life of this beast; and if it did not happen that hee fastened his hornes into some tree, then was all the labour lost, for they could neuer come neere to touch him, onely when in his speedy swift fury among the woods, he ran his hornes into the body of some Oke or such like, whereby hee was stayed, for it is not so easie to pull them forth, as to fixe them, because they are rugged, crooked, and stand vpward, then hee was overtaken and killed by some hunter or other. And if at any time he met with a hunter, it was fatal and deadly to the man, except hee could auoyde the Beast by getting vnto some tree.

Sigismundus Baro, that honorable man writeth thus hereof, that in *Masonia* neare *Lithuania* it is bred, and called *Thur*, & they are a kind of wilde Oxen, not differing from the vulgar, (except as afore said) but in their colour, and a spotted strake or line which goeth al along their backs. And those Vre-oxen are kept as it were in parkes and chases, hauing a peculiar assignment by the King, and the inhabitants of certaine villages to keepe and watch them. Sometimes when they meet with a common or vulgar tame Cow, they leape vpon her and fill her, but such a Calfe liueth not long, but dyeth as if it were not perfect, and if it do chance to liue, it neuer resembleth the fire, nor yet is admitted into their society and heard, but are refused for bastards and ignoble breed. And when he was Ambassador to *Sigismundus* the Empe. he receiued for a gift one of these killed, and bowelled, hauing the skin of the forehead cut off and taken away, wherewith hee wondered much, but durst not aske the question or reason thereof, yet afterward he vnderstood that there were girdles made of that part of the hide, whereby the women in that Country were perswaded that they should be made apt to conceiue & bring forth children: & *Bona* the mother of *Sigismund* gaue vnto him 2. girdles for that purpose, wherof he said he bestowed one vpon the Queene of *Romaines*, who did take the same at his hand very gratiofully and thankfully. And it is certain, that out of the hides of these beasts are made girdles, which are two fingers thicke, and strong, and yet the haire vpon them is soft and gentle like any wooll.

The flesh of these beasts is ranke and heauy, and if it be eaten fresh it causeth loosenesse, but if be salted a day or two it is nothing inferiour to Beeffe, for so the humidity is taken away. With the hornes are made drinking Cups, and for that purpose the richer sort of people do edge or lip them ouer with siluer and gold: they hold or containe as much as two ordinary pitchers of water. Other take off the points and fasten them to speares, being very sharp, and not easily blunted or broken, and other make of them cut into slices or panes the best Lanthornes in the world. And thus much for the Vre-Oxe, vnto whose Historie it is needefull for me to adde the story of diuers other wilde Oxen not yet described.

Strabo saith, that there are Oxen cald *Rhizes*, among the *Hesperian Aethiopians*, who in outward proportion are much like the vulgar buls, but in other parts, as quantity, strength, and vigour, comparable to the Elephants.

Theophrastus writeth, that betwixt *Florida* and *Palma*, in the new found Worlde, there are very many strange shaped Beastes, and amonge other a kynde of Wilde Bull, whose

Historie of other wilde Oxen.

whose hornes are a foot long, but on his backe he hath a tumour or bunch like a Camel, and is therefore called *Bos Camelita*, his haire all ouer his body is very long, but especially vnder his chin, and his colour like a yellow Mule, and this beast is a continuall enemy to a Horse. Like vnto these are the tame *Scythian Oxen*, and some other in Asia, who carry packes vpon the bunches of their backs, and also bend their knees like Camels.

OF THE LYBIAN OXE.



Here is so great an innumerability of Libian Oxen, of so great swiftness and celerity, that the hunters are many times deceived in hunting them, and so doe certainly chance or fall vpon other wilde beastes for the same they raised, and he in the meane while doth hide himselfe in a place of brambles and briars, keeping himselfe there safe, while other wilde beastes doth appeare like vnto them, and so doe deceive the eyes of the hunters: therefore if any man doth begin to follow after either of them, it will be but labour lost, for hee is not able to comprehend or attaine them with a horse, except he may take them being wearied by longitudo of time. But if any hunters shall find a young calfe, spare the life thereof, and shall not presently kill it, he shall reape a double profit by it: and first it doth bring profit to it selfe, and dooth induce or lead his dam into captivity. For after that the hunter hath bound the calfe with a rope, she being enflamed by the loue or affection which she beareth to hir calfe, returneth backe againe vnto it, conuening with an ardent desire to loosen and take away her Calfe out of the bond or halter, therefore she thrusteth in hir horne that she may loosen the cord, and pluck hir young one away, whereby she is kept fast bound with hir Calfe, her hornes being entangled in the rope. Then commeth the hunter and killeth her, and taketh forth her liuer, and also cureth off her dugs or vdder, and doth likewise pluck off hir skin, & leaueth her flesh for the Birds and wild beastes to feed vpon. There is another kind of Oxe in Libia, whose Hornes doth bend downward, and for that cause they are faine to feed going backwards. Of the sayings of *Herodotus* and *Aelianus*, I haue spoken before. *Philes* doth write that they are cald Oxen going backward, because the broadnes of their hornes doth couer their eye-sight, so that it standeth them in no vse to go forward, but is very commodious to go backward. There is an Oxe which liueth in the woods of *Affrick*, which doth resemble a domesticall Oxe, yet lesse in stature, of a browne or russet colour, and also most swift of foote. This beast is found in the deserts, or in the Marches or limits of the deserts. Their flesh is also of a perfect or absolute sauour and tast, good for the nourishment of men.

OF THE INDIAN WILD OXEN.



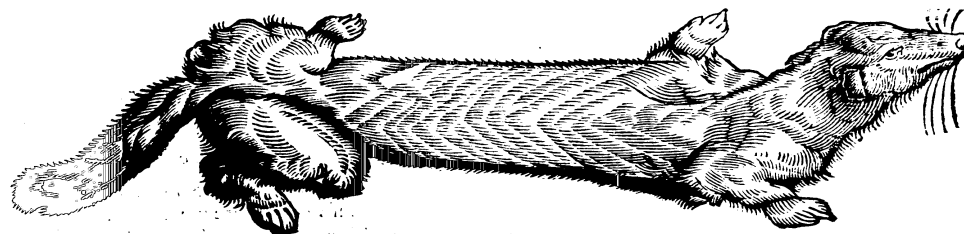
He hornes of the Oxen of the *Garamantons* do grow downwards toward the earth, and therefore when they feede they bow the hinder part of the necke, (as *Solinus* writeth) and as we haue spoken before in the diuersities of wilde Oxen. The woods also in India are filled with wild Oxen. In the prouince of India where the *Gymnitis* inhabit, are great multitudes of Oxen which liue in the Forrests or woods. In the kingdomes which are vpon the borders or Confines of India, (in the mid of the day) are many faire and great Oxen which liue in the woods. There are Mountains in the inmost regions of India, which are very hard to come vnto, where they say liue those beastes wilde, which are among vs domesticall and tame, as sheepe, Goates, Oxen, and so forth. The great King of India doth cleet or choise a day euery yeare for the runnings and combats of men, and also fightings of beastes, who setting their hornes one against another, do fight irefully with admirable rage, vntill they ouercome their aduersaries. They do also labour, and strue withall their nerues and sinewes, euen as if they were champions, or fought for some great reward, or should get honor by their battell.

Wilde bulles, tame Rams, Asses with one horne, Hyænaes, and lastly Elephanes, as if they were capable of reason, they wound them among themselues, and the one doth oftentimes ouercome and kill the other, and sometimes fall downe together being both wounded. I haue also recited before in another place of the intreaty of Oxen, those *Indian Oxen* which are said to be most swift in their ioynts in running too and fro, when they are at combate, because there we had not distinguished whether these were wilde Oxen or not: but it doth appeare in this place, that they are wholly taken for wilde Oxen: and the thing it selfe doth manifest that domesticall Oxen are not so swift nor so strong.

The Oxen in *India* haue altogether whole hoofes, and also but one horne. *Aethiopia* also doth breed *Indian Oxen*, that is to say, Oxen that are like to those of *India*, for some haue but one horn, & other some 3. *Solinus* saith, that there are found in *India* some Oxen which haue but one horn, & other some which haue 3. horns with whole hoofes, & not clouen. The *Indian Oxen* are said to be as high as a Cammell, and their horne foure foote broad. *Ptolomeus* doth report, that he saw a horne of an *Indian Oxe* which did hold in the bredth of it thirty gallons.

There are also Oxen which are bred in *India*, which in greatnes are no bigger then a Bucke, or Goat, they do run yoaked together very swift, nor do end their race with lesse speed then the Goat-land horses, and I did not take them to be Oxen liuing in the woods, for our *Rangifer* and Oxen which liue in the woods, are the swiftest of all beastes in this kind, and most apt to combats and runnings, and they may partly be called Oxen hauing one horne, and partly Oxen hauing three hornes, neither are they found in *Scandinavia*, but also in other Regions and Dominions of *Asia*, as we beleue that *Indian Oxen* are of the same kind. *Solinus* doth not rightly call those *Indian Oxen*, which *Aelianus* calleth *Aethiopian*, as I haue declared aboue in the storie of the *Aethiopian Oxen*, for their hornes are moouable. *Ctesias* doth write, that there are sprung vp among the same beastes, that beast which is called *Mantichora*: which is manifested by *Aristotle* in his Historie of Foure-footed beastes. *Hermolaus* also and others haue not considered this error. Among the *Arachotus* there are Oxen which liue in the woodes, which do differ from those that are bred in the City, as much as wilde swine from tame. Their colour is blacke, bending a litle downwards, and their hornes broad and vpright. There is a City in *India* called *Arachotus*, taking the name from the riuier *Arachotus*, which do flow out of *Causacus*, what those beastes are which bend their hornes vpright, I haue declared in the story of the *Bison*, for as there may be spoken something concerning the difference of the plantes of the woods, so also concerning the beastes that are bred in the City, and those that are bred in the woods.

OF THE WEASELL.



Here are diuers kinds of Weasels, but in this place we do intreat of the least kind whose forme and shape we haue also here set downe. It is likewise properly named of the Latines *Mustela*, a weasel, for so we were wont plainly to name those which wer common and domesticall. and to adde names to those which are more seldome seene, or liue in the woods for difference sake.

The word *Choled* in *Leuit.* 11. is translated a Weasel of all interpreters. The Rabbins do call them *Chuldah*, and commonly *Mustela*, as *Daud Kimbi* writeth. The Chaldeans do translate it *Chulda*, the Arabians *Caldah*, the Persians *Gurba*, and *Hieron Mustela*. *Oach* is an Hebrew word, whereupon it was once translated *Ochim*, plurally in *Esay.* 13. *Babylon subuertetur, & implebunt domos eorum ochim, Munsterus cer copithecos vertit.* That is to say, *Babylon shall be overthrowne, and their houses shall be filled with Ochim*, that is, *Weasels*, but *Munsterus* doth call them *Munkeys*. *Daud Kimbi*, and the Maister of *Thalmud*, do callie *Nemiah*, that is, like to a Cat, but commonly they call it a *Martin*, or *Firum*, and *Feyon*. The Authors of the *Concordances* of the Hebrewes doth interpret *Keph*, *Circopithesum*, or *Cephum*, and *Culdah*, that is to say *Mustela*; a Weasill, as the *Iewes* do thinke. The Chalde hath translated a *Martin Ochijn*. *Symmachus* also hath left or forsaken the Hebrew word. *Aquila* doth translate it *Typhones*, that is, a Whirle-winde, *Hieronimus* doeth translate it *Draco*, that is, a Dragon.

Koth is truly interpreted to be a kind of *Lizard*, or a *Chamalion*. In *Leuiticus* 11. We also read in *Albertus*, *Hu*, and *Hyrzys*, (two Barbarous words) for a Weasell, which hee himselfe doth not vnderstand: but I haue discerned or taken this signification out of the words of *Aristotle*: for *Albertus* doth most vnlearnedly expound *Hyrcum* a Hare, being deceived, because both the liuing beasts do oftentimes remoue their young ones from one place to another in their mouths. *Fethis* also doth seeme to be according to *Aristotle*, no other thing then *Gale*, that is to say; a Weasell. For *Feyton* (saith he) it hath wit like a Fox, that is to say, in setting vpon Hens or Chickins, and the other shape and forme of it is *Katiz*, that is to say *Ictis*, a Ferret. *Nim fitza* also is euen to this day called a Weasella among the Græcians. *Ibanuge* is also called a Weasell, *Ibinuers* is a little foure-footed beast. *Bellula* also doth seeme to signifie a Weasell, by a feigned worde proceeding from the French or Italians, which do call also *Belettam*, *Balottam pro mustela* for a Weasell, but some of the later Græcians do abuse it in terming it a *Catte*, as I haue spoken before in the History of the Cat.

Theodorus Gaza in *Aristotle* doeth interpret it sometimes a Weasell, and other sometimes a Cat; neither can I sufficiently gather wherefore he doth so change it, seeing that the Græcians call *Cattum*, for a Cat *Acluron*, and the Latines *Felem*. Some say, that *Mustela* for a Weasell hath bin interpreted or declared of late daies, being onely led (if I be not deceived) with the affinity of the German word, for the Germans do call *Mustela* a *Wiesel*. The Græcians do usually take to this day *Mustela* for a Weasell, as I haue read in the Oration of *Snidas*. A Weasell is called in Italy *Donnola*, or *Balottula*. It is apparant by the words of *Auicen* that *Donnula*, and otherwife *Dannula* is Barbarously vsed *Pro mustela* for a Weasell: *Albertus* and *Niphus* doe write *Damula* for a Weasell, by the which word the later writers do very obscurely vnderstand *Dama* for a VVasell, which is of the kind of Goats liuing in the woods. *Damma* or *Dammula*, is a small and weake beast, (as *Isidorus* writeth) speaking of those that are wilde and will not come to hand. VVhen it doth bring forth young, it doth presently deuoure the seconds or those that come after byrth before they touch the earth, and yet it is a prey it selfe to other Four-footed-beastes. You may also seeme to take a little Deare, or a kinde of young Goate, or a VVasell, for that kind of Beast which doth deuour her seconds: But we read that neither of these do it.

The Lizard is sayed to deuoure her first litter which she littereth in her oldage. VVo also call Domesticall VVeasels *Foinos*. A weasell is called in France, *Belotte* or *Belette*, and *Albalotte*. Some as I do heare which do inhabite about the townes of *Meta*, do in *Idem* *Bacal*. *Carolus Figuli* doth interpret a weasell in French *Fouinum*, or *Marturellum*, of which I haue shewed before that there is two kinds, and also that there is weasels liuing in the woods. In Spaine also they are called *Comadreia*. The people of *Rhetia* which speake Latine, do keepe the Latine name. The Germans do call them *Wiesel* or *Wisele*. *Georgius Agricola* saith, that it is called a weasell by reason of the noise that it maketh. Other some dwelling in *Heluetia* do call it *Hermelin*, and some doe call it by a corrupt worde *Hemlin*, but those ought onely to be named so which are altogether white, and are found in winter time. But heere in England it is called a *Weasell*, and some do write it *Wesyll*, or *Weasfyll*: but the white weasell is called *Mineuer*, by the transposition of the letters of the French word, it is called *Hermine*; and among the Illyrians *Kolezanna*.

Some doe thinke at this day that the beast whose shape and forme we haue giuen for a Weasell, is the Shrew-mouse, but not rightly, for their onely reason is, that the bitings of it doth poyson and harme almost in like manner. *Albertus* also doth write, that the Sea Weasell is called the fildie-Shrew, which is utterly false and vntrue: For the Shrevv is called among the Græcians *Mygale*, Male or Female. They doe now also commonly call *Chamæleon* the Indian Mouse, and other some the fallow Deere; But *Damula*, or *Dammula*, is of the Italians and some later Barborous Writers, altogether called a common Weasell, and not *Chamæleon*, which is a peculiar Beast to the Egyptians.

Now the reason of the Latine name *Mustela*, *Carolus Figulus* is of opinion, that it is deriued of *Mys* and *Stelia*, two Greeke wordes, because it deuoureth Mice, and both the Germans and the English deriue their word *Steale*, or *Stellen*, to rob or filch, from the Greeke worde *Stelkein*; so that it is so called, because this Weasell is a still, and secret, stealing, and deuouring Beast. *Calepin* saith, that *Mustela* is *Quasi longior mus*. This Beast is also called by *Aristotle* *Habeninum*, and it is sayd that it hunteth Moles or blinde Mice.

The epithets hercof are, fearefull, In-creeper, and swift, and beside these I finde not any materiall or worthy to be rehearsed. Now concerning their outward proportion, it is as we haue heere described, a long and thinne body, but the colour thereof varieth, for some of them are browne and branded, some blacke, and some cleane white, which we haue shewed already to be the *Ermyn*: for in some places of Germany, *Heluetia*, and the Alpes, the Weasels in the Winter become all white. But for as much as there are two kinds of Weasels, one vulgar and domesticall, liuing in Houses and Citties, and the other wild liuing in the Woods & Mountains: we find also that they differ in colour, neither of both being constant in the same, for the domesticall Weasell is vpon the backe and side sandy, red, and sometime yellowish, and alwaies white on the throat, yea, sometimes as *Geor. Agricola* writeth, they are all white, whereas no man ought to wonder, seeing the Hares of *Heluetia* do in the VVinter time turne white, and of these white Weasels, or *Armins* there are abundance in the Northern partes of Europe, where their Summers are short, and their Winters long: and these white Weasels differ nothing from the common vulgar Weaselles of other colours, except that their haire sticketh faster to their backs; and it is obserued, that in *Russia* the Noblest Women are apparailled with these skinnies: And there is a VVoode in *Scandinauia* (called *Lanzermeca*) which is fourescore Mile long, wherein are abundance of white VVeasels, and the Kings tentes among the *Tartars* are said to be couered allouer with the skinnies of Lyons without, and the wals to be hung with these *Armins* or white VVeasels within; and although the price of these skinnies be very deere among them (for sometimes so many as are vsed in one Garment will cost two thousand Crowns) yet do the people earnestly seeke after them, accounting it no small honor, to weare so much wealth vpon their backs.

Now the reason why these beasts came to be called *Armilli*, is from *Armilla* a chaine, because they did weare them in fringes about their Garments like chaines; and although that some of the Alpine Mice be all white, and likewise the Pontique Mouse, yet there must be a difference obserued betwixt these VVeasels which are properly called *Armins* and those Mice which are so called, onely by way of resemblance, as we haue shewed already in their stories. And of the Pontique Mouse, I may adde thus much more, that they liue in the winter time in hollow trees, wherein they become as white as Snow all ouer, except their tailes, and are in quantity like Squirrels, but in the end of May they turn somewhat red, because that then they giue themselves to copulation and generation of young ones, when they lay aside their whitenesse, and liue many dayes together in carnall copulation, among the greene and fresh Hearbs, leauing behinde them such rancke and valoury smells, as are very odious to a good scent: And it is said that euery three yeare their skins through abundance of foode grow greater and greater, to the exceeding commodity of Marchants and skinner in Norway, and *Helsingia*.

There are certaine little Four-footed-beastes called *Lemmar*, or *Lemmus*, which in tempestuous and rainy weather, do seeme to fall downe from the cloudes, and it was neuer yet found, whether their beginning arose first from heauen or earth, but this is certain

Niphus
The etymology of Weasels.

The epithits
colour and
seuerall parts

Of the Lem-
mars.

taine that as soone as euer they haue fallen to the ground, some of them haue bin opened, and in their bowels haue bin found greene hearbes, and therefore I maruaile why euer it should be beleued that these beasts are bred of some feculent matter in the cloudes; but if any man aske me from whence then haue they their beginning, I answer from the earth, euen as *Locusts* and *Caterpillers*, who are said in holy scripture to be carried to and fro with the winds, and so these beasts being destitute of naturall food in their places of generation, do aduance themselves into the wind, and so are carried into other strange and vknown countries, where they fall like *Locusts* vpon euery greene thing, liuing vntill they haue deuoured all, but when once they tast of new grown Hearbs, they perish and dy, by 10 means whereof they encrease great pestilence and corruption, but the *Armins* or *Armins*, do eate and deuoure them.

Now the skins of these beasts are exceeding delicate hauing in them diuers colours, and therefore the people flea them off from their bodies, and sel them by thirty or forty in bundles for great price, but of these skins I haue sayd enough, both here and else where. The wild weasels differ not from the vulgar domesticall weasell, their foreteeth are short, and not long like a Mouses, the face broad, their genital part like a foxes, their taile short, their legs and clawes short, strong and sharp, and it is reported by *Strabo*, that the Weasels of *Mauritania* are as big as Cats, but their gaping and opening of their mouth much longer and wider. There is an Island called *Dardaneles*, on the one side whereof (as *Pliny* writeth) there are weasels, and through the middle there is a way ouer which they neuer passe, and 20 on the other side there are not onely not any bred, but also if they be brought into it they die and perish, and so likewise it is reported of *Beotia*.

They make themselves caues and holes in the earth, rocks, and wals, wherein they lodge, into the which they frame two passages or doores, one into the South, the other into the North (resembling herein the *Squirrels*) that so they may be free from the wind on which side so euer it bloweth, sometimes they get into stacks of Hay and straw, and there they lodge: those weasels which liue neare houses sleep not much, for they haue bin seen abroad all the winter time, not onely the vulgar but the *Armins*, neither are they vnthankfull vnto the country men in whose houses they lodge, for they kill, eat, and deuoure all manner of Mice, Rats, and Molds, for because of their long slender bodies, they are apt to creep into the holes of the earth and narrow passages, fetching their prey from those places, whether cats cannot come, therefore in *Heluetia* the country men nourish them more then 30 Cats, because they destroy more vermin then Cats. The harme they do is to Hens, chickens, and Egges, and yet some say they eat the Egges and let the hens alone: they are likewise enemies to geese, and deuoure their Egges, and *Aelianus* writeth, that if they come vnto dead men, they will pull out their eyes in such manner as they do Egges, and therefore such carcases are to be watched against them. *Amyntas* writeth, that the Shrew-mouse is conceiued betwixt a mouse and a weasell, which opinion is not only ridiculous but impossible, for how is it likely that a mouse will engender with that beast which lyeth in waite to destroy her. It is also said that a weasell fighteth with those serpents that hunt after Mice, for no other cause, but to gaine the prey from him. 40

There is nothing in this beast more strange, then their conception and generation, for they do not engender nor couple in their hinder parts, like other foure-footed beasts, but at their eares, and bring forth their young ones at their mouth, and for this cause *Aristeas* writeth, the Iewes were forbidden to eat them, for this their action was an emblem of folly, and of foolish men, which can keep no secrets but utter all that they hear (thus saith he) but we that are christians knew other reasons, vwhy the Iewes were forbid to eate them. The Egyptians make of it another sign, for they say that their copulation at the eare, and generation at the mouth, are emblems of speech which is first taught to the eare, and then uttered by the tongue: there be other againe that hold this to be a fable: And Pope Clement writeth, that they conceiue at the mouth, and bring forth at the eare, many say it is true of the weasell of the Sea, but not of the Weasell of the earth, vvhich is therefore called *Collipara*, and this they would confirme by another fable of *Medusa*, vvhose head after it was cut off, it is said to bring forth *Chrysaor* and *Pegasus*; some do alledge for this opinion, that the Crovves and the *Ibis* do conceiue at their mouthes, but this is certaine, that 50

Places of
their abode

Their copu-
lation and
conception.

that they haue places of conception vnderneath their tails like other Four-footed beasts, and therefore how it should come to passe, that their young ones should come forth at their mouthes, I cannot easily learne. It may be that the opinion thereof first arose from the sight of some old one carrying her young in her mouth, for the young ones are very small like Mice, and therefore it is likely that they remoue them to and fro as Cats doe their young ones, for they are in continuall feare, least they should be taken and destroyed by men, or by some other Enemy beast.

The dung of weasels doth smel many times like musk, the reason whereof we haue shewed you in another place; al of them in general haue most ranke and filthy fauour. It is a reuening and destroying beast, and although the body of it be very small, yet is the witte and vnderstanding of it very great; for with singular Art and subtilty it compasseth his prey, whereupon there lyeth this history of *Galanthis* the maid of *Alckmena*, as *Perottus* obserueth out of *Ouid*. VVhen *Alckmena* was in long trauell and childe-birth, it is said that the maid perceiuing shee was hindered by *Lucina*, craftily obtained not onely the knowledge of the cause by *Lucina*, but also the remedy; whereupon she eased her Lady, (like a true and faithful seruant) of many paines. *Lucina* seeing that he was beguiled by *Galanthis*, and that her crafty wit had ouer-reached a Goddesse, shee turned her into a VWeasell for her punishment, that as she had sinned by revealing the counsel of the Goddesse, so she should be punished to bring forth al her young ones at hir mouth, as weasels doe; and 20 for this occasion the Domestical weasell like a maide doth continually liue in houses, and her colour yellowish like the haire of *Galanthis*: thus say they of metamorphosing and transforming.

Others some say, that when *Alckmena* was in trauel of *Hercules*, hauing indured long torments, she was deliuered by the sight of a weasell which came in her presence, and therefore the *Theban Græcians* do religiously worship a weasell, for they say that as it was norisht by *Heccare* the Goddesse, so it did nourish *Hercules*; but heerein they take *Gale* for *Galanthis* aforesaid, that is, a weasell; for *Alckmena* is maid, and seeing we haue begonne to talke of transformations, I wil adde another thinge out of *Stobæus*, not impertinent to this common place, for he writeth in the dispraise of women, that the diuersitie of their dispositions perswadeth him that some of them are deriued from one beast, and some from another: and namely those which come of weasels, are a miserable, sullen, and sorrowfull kind of women, to whome nothing is pleasing, delightfull, or acceptable, but hauing no mind to the pleasure of *Venus*, loathing hir husband, hurteth her neighbors, robbeth her self, and deuoureth consecrated and hallowed things, euen after the manner of weasels, which will take a booty from the altar: Thus saith he, which I beleue to be true in the comparison, but not in the generation or transmutation of women from weasels.

I do maruaile how it came to passe that a weasell was called, an vnhappy, unfortunate, and vnlucky beast among Hunters; for they held opinion heere in England, that if they meet with a weasell in the morning, they shal not speed wel that day, therefore the Græcians say *Galesteir*, and *Altiatus* hath an excellent Emblem, whereby hee insinuateth that it is not good to haue a weasell run vpon ones left hande, and therefore aduise a man to giue ouer his enterprize, after such an Omen. Now although I would haue no wife man to stand in feare of such a superstitious conceit, yet I wil subscribe his verses, more for variety and elegancie, then for truth:

*Auspicijs res ceptæ malis bene cedere nescit
Fœlici quæ sunt omine factæ inuuant
Quicquid ages mustela si, tibi occurret omittit
Signa mala hac sortis bestia praua gerit.*

It should seeme that the beginning of this opinion did come from the punishment of 30 a certain general of the *Corinthians* navy, who being periured in breaking his faith to that State, came running awaie from them; and they saie that afterwards he could neuer sleep, but that he dreamed weasels came and tore his flesh from his bodie: At last through anguish and greefe of mind, he slue himself, these things are reported by *Heralides*, which whether they be true or false, are but a sillie and slender foundation to build vpon them a Prophetical opinion, or presage future euils; and so I will leaue the moral part of the weasell

The signifi-
cation of a
Weasels oc-
currence.

fel, and returne againe to the natural. They haue knowledge like mice and rattes, to run out of houses before their downefal. They liue in hatred with the serpent that hunteth mice, for by eating of Rue they driue them out of houses, wherein they inhabite; and this is a wonderful worke of God, that this silly beast should haue the knowledge of the virtue of that hearbe, and not onely arme her selfe with it, because it is hateful to Serpents, and they in no wise in nature able to abide it, but also by it to restore to life againe her younge ones after they are dead.

There is a poison in Vweasels which destroyeth the Cockatrice, for when the Vweasel findeth the Cockatrices hole or den, she layeth her poison in the mouth thereof, whereby two contrary natures meet and fight, and the lesser ouercometh the greater, and this is affirmed both by *Pliny* and *Solinus*; wherefore all maner of cattle do feare weasels. They hunt all manner of birds, pulling out theyr throate as a wolfe doeth a sheepes. They will play with Hares till they haue wearied them, and then destroy them, they are in perpetual enmity with swine, Ravens, Crows, and Cats, for although Cats sometimes set vpon them, yet they cannot ouercome them. In many places of *Italy* they are nourished tame, for as *Ferrers* are vsed to fetch Conies out of the earth, so are weasels by tying a string about their necke to fetch young Pigeons out of Doue-cotes, and birds out of their nests. If the powder of a weasel be giuen vnto a Cocke, Chickens, or pigeons, it is said they shall neuer be annoied by weasels.

Likewise if the braine of a weasel, be mingled with a rennet in cheefes, it keepeth them from being touched with mice or corrupted with age. The flesh of a weasel is not vsed for meat, but dried and preserued for medicines. The powder thereof mixed with water driueth away mice, by casting the gall of *Stellina* in a house where Vweasels are gathered together, and then by oile of bitter Almonds, or salt Ammoniack they are killed, but if one of their tailes be cut off, al the residue do forsake the house. And thus much shall suffice concerning the History of Vweasels, now followeth the medicines arising out of their bodies.

The medicines arising from the Weasel.

Plinius.

A weasel being applied vnto those which are troubled with Agues or Quarterne Feuers, doth in short time cure them. It doth also being mingled with other things make a wonderful pleasant mollifying medicine for those which are troubled with the gout or any other infirmity in the ioyntes, and easeth those which haue a continual ache in the head, leauing a certaine matter on the top thereof, and stroking it from the foreheade to the hinder part of the head.

Actius.

For the curing also of the gout, this is an excellent remedy. To take a little yong whelp aloue wel fatted, and a liuing weasel in nine pintes of oile, and vnto the same two or three pounds of Butter, and to boile them together, vntill the Beastes be made lanke or lither, and then to put your hands or feet a whole daie in hot oile wel strained. *Auicenna* attributeth certaine things to weasels flesh only, which the classical Authors rather ascribe to the powder of weasels which are these: to be applied to the gout, being drunk in wine against the falling sicknesse, and the head-ache, but it is accounted an especiall remedy against the bitings of Scorpions.

Auicenna.

The flesh of a weasel being taken, is a verie good and effectual preferuatiue against all poisons. The same being taken in meat, the head and feet onely cast away, doeth helpe those which are troubled with Vvennes or bunches in the flesh, being first anointed with the blood of the same beast. The blood of a weasel is very well applied to broken or excoriated sores in the flesh. The same vertue hath the whole bodie of a weasel boiled in wine, being in the manner of a plaister placed thereunto. For the expelling of the gout take a dead weasel, and boile him in oyle, vntill it be made liquid, then straine forth the oile, and mingle it with wax, fashioning the same in the forme of a plaister, and this being in good order applied, wil in very short time expel it quite away.

Theophrastus.

A house weasel is wont to be burned for diuers remedies, and to be imbowelled with salt

salt, and dried in a shade. But there are some late writers which affirme, that a weasel is better being dried or burned for the said disease, then vsed in the aforesaid manner, some also which are more foolish, think it best, being onely salted, but it is more proper, being vsed in the first manner.

The bodies of creatures which are dry by nature being dried by the sprinkling of salt vpon them, are vnmeete for foode, for a certaine man going about to salt a Hare, made it like vnto a dried weasel. Some haue written that the flesh of a Hedge-hog dried, doth verily much profit those which are troubled with an outward or inward leprosie: which if it can effect, it will more strongly haue a drying force or power: euen as the flesh of a weasel being dried and drunke in wine, expelleth poison. A vulgar weasel being kept very old and drunke in VVine, to the quantity of two drams, is accounted a present remedy against the venome or stings of serpents.

A young weasel being prepared, as is before said, that is to say imbowelled with salt, is of good force against all il medicines. A weasel vsed in the same maner doth presentlie cure the bites of serpents. A weasel being brent and dried, especially the belly thereof is accounted an excellent remedy against the bitings of any other wilde beast. Some small part of the belly of a young weasel to the quantity of two drams being stuffed with Coriander, and drunke in wine, is giuen to those that are smitten by serpentes, and is curable for them. The flesh of a weasel being burnt, mingled with rue and wine, and so drunke, is very medicinable for the curing of the bites of all creatures. The young whelps of weasels being imbowelled with salt, is very profitable for the healing of the deadly stinging or biting of the spider called *Phalangium*.

The whelp of a weasel doth cure the venomous bitings of the shrew. The flesh of a weasel being dried, doth strongly dry and sepearat, by both which forces those are heald which are troubled with the falling sicknes hauing drunk it in wine. This vertue is also attributed vnto the blood of weasels. A weasel being dried and drunke in wine, doth heale those that are troubled with the palfie or shaking of the ioynts. Concerning the powder of weaselles there are many things read: But *Galen* writeth, that he neuer burned this creature, that he might try the excellency thereof. The blood and powder of a weasel are very profitable, being anointed on those whose bodies are vext with the leprosie, according to the saying of *Serenus* in these verses:

Elephanti

*Morbo aduersus erit cedri de cortice succus,
Musculi aucinis vel fuscus sanguis ab illa.*

The powder of a weasel, being mingled with the blood of a young swallow doth heale the Quinsie or Squincy, the inflammation of the iawes, as also those which are greened with the strangurie, being either taken in bread or in drinke. The same is also very effectual for the expelling of wens or bunches in the body, and healeth those which are troubled with the falling sicknesse, being daily taken in drinke. The same diseases are both healed by this medicin, to burn a liuing weasel altogether in an earthen pot, and to mingle with the powder thereof Hony, Turpentine, and Butter, of each a sufficient quantity, and in the manner of an ointment, to apply it vnto the bodies of the griued parties. The blood of a swallow and a weasel are commended by some to be very congruent and agreeable, but *Pliny*, *Auicenna*, and the rest of the auncient writers commend the blood of a weasel onely to be very medicinable for these diseases following; namely, the falling sicknes, the Foule-euil, and the head-ach.

Alypius.

Serenus.

The powder of a weasel being mingled in water, and giuen to one that is madde or frenzy to drinke, is reported by some to be very good and profitable for him, it so be that they can compel the Franticke person to perceiue it. The powder of a weasel is very effectual for the expelling or taking away of the pin and web in the eies. There is a speedy remedy for the driuing away of rheume in the head, and the catar swelling by rheume in the iaws, which is this, to take a weasel vpon a Thursday in the old moone, and put him aloue in an vnburned pot, that in the boiling he may be torne, and dried into powder, which powder being gathered together and wel tempered with honny, to giue it to the diseased person euery day in a spoone fasting, to the quantity of three drams, and it wil in short space wonderfully case him.

Plinie.

A Weasell being brent, and the powder thereof wrapped in some seare-cloath which is annointed ouer with the oile of Flower-de-luces, doth helpe and heale al sores or impostumes proceeding from the head to the eares being applied thereunto. A Weasell being beate[n] to powder, mingled with wax, and in the manner of a seare-cloath applied vnto the shoulders, doth expell al paines, aches, or greefes therein whatsoeuer; it doth also purge or cleanse fores very effectually, according to these verses of *Serenus* following:

*Obscanos si pone locos noua vulnera carpent,
Horrentum manus aurantur fronde rubrum.
Et si iam veteri succedit fistula morbo,
Mistela cinere immisso purgabitur vlcus,
Sanguine cum recini, quem bos gestauerit anti.*

A Weasell being burned in an earthen pot, is verie medicinable for the curing of the gout. The powder thereof being mingled with Vineger, and in that manner thereunto applied. The dust of a liuing Weasell brent, mingled with wax and rose-water, and annointed with a Feather vpon gouty legs, cureth the same disease. The braine of a Weasell being kept very long, and thoroughly dried, afterwards mingled with vineger, and so drunke, doth very effectually cure the falling sickness.

The braines of a Cammell mingled with the braines of a weasel being both well dried, and drunke in Vineger, speedily helpeth those which are troubled with the disease called the Foule-cuill. If a horse shal fall into a sudden disease (being for the most part feared dangerous, which our Countrey-men call *Rach*, concerning which, I haue spoken in the Horse), he is cured by some Horse-courfers by a small quantity of a Weasels skinned, (being about the bignesse of a foresaide golden crowne) which is giuen to him inwardly, whether in a potion by some horne, or cut small and mingled with chaffe, I knowe not. Some doe giue to the horses troubled with the foresaide disease the taile of a white weasell being halfe blacke, and halfe white, cut exceeding small in their chaffe or prouender. If a serpent or any other venomous creature shal sting or bite an Oxe, let the wounded place be stroked or smoothed with the skin of a weasel, & it shal in short time be perfectly cured. The same they do in a maner command to be done to horses which are so stung or bitten, rubbing the wound which the Weasels skin vntill it wax hot, ministring in the meane time some certaine Antidote within the horses body. There are some also which are of opinion that the skin being in the faide manner applyed, is of no efficacy, but that the whole beast being cut & applyed while it is hot, wil rather profit, which both in a shrew, as also in many other creatures is manifest.

The bloode of a Weasell being annointed vpon any impostume arising behinde the eare, doth instantly cause the swelling to cease, or being broken, doth speedily heale the sore. The same also being annointed vpon any impostumes in the head either whole or broken, doth very effectually cure them. The blood of a weasell being annointed vpon wens or bunches of flesh in any part of the body doth instantly expell them. The same doth also helpe those which are troubled with the falling sickness: which disease is also cured by the whole body of a Weasell either brent or imbowed with salte. The heade and feete of a Weasell being cast away, and the body taken in any kind of drinke doth perfectly heal those which are troubled with that pestiferous disease called *S. Johns* euill. The bloode of the same beast, is an excellent remedy for the expelling of the Fowle-cuill. The blood of a weasell being annointed vpon broken or exulcerated bunches in the flesh, doth not only mittigate the paine but also heale the wounds. The blood of a weasell being annointed vpon the iawes, doth heale all paines or sores therein whatsoeuer. The powder and blood of a weasell being both mingled together and annointed vpon the body of any leproous man doth in short time driue away all scabs or scurfes thereon. The blood of a weasell being annointed with a plantaine vpon the legs or feet of any one that is troubled with the gout, doth very speedily mittigate or assuage the paine thereof. The same being annointed vpon the nerues or sinewes which are shrunk together, doth easily mollifie them againe, and loosen the greuous paine eyther in the ioyns or articles. The liuer of a weasell mingled

led with his own braines, being both well dried, and taken in any kind of drinke, doth verie much profit those which are troubled with the disease called *S. Johns* euill. The liuer of a weasell being thoroughly dried, and afterwards taken in water to drinke, doth heale the disease called the foule euill, taking hold of sense & mind together: but there must great care be had that this medicine be ministred vnto the sicke party, euen when the disease is comming on him. The gall of a hare being mingled with the liuer of a weasell to the quantity of three drams, one dram of oyle of Beavers stones, foure drams of Myrrhe, with one dram of vineger, and drunk in hony, or bastard wine, doth heale those which are troubled with a dizziness or certaine swimming in the head. The liuer of a weasell is reported to be very good and medicinable for the curing of the lethargy, or dropie euill. The liuer of a weasell being bound to the left foot of a woman, doth altogether hinder her from conception. The gall of a weasell is a very excellent and effectually remedy against the venom or poyson of aspes, being taken in any kind of drinke. The yard of a weasell, Hart, or Doe, being dried, beate[n] to powder, and taken in wine, or any other drinke, is an excellent medicine for the curing of the bites or stings of serpents. The yard of a weasell or Ferret, is commended for a very excellent remedy against the strangury, or disease called the col-like and stone. The stones of a male weasell, or the secret parts of a female weasell, is reported by some to be very medicinable for the curing of the falling sickness. The stones of a weasell being bound vnto any part of a woman while she is in traualle of child birth, doth altogether hinder her from her deliuey. By the left stone of a Weasell being bound in a piece of a mules hid, there is a certaine medicine made, which being drunke by any Woman not being with child, causeth barrennesse, as also by Women being with child hard and grievous paine in deliuey. The efficacy or force in them, haue the stones of a Weasell being cut off in the change of the Moone, and he sufficed to go away aliue, being tyed vpon any part of a woman in the hide of a Mule. The heele of a liuing weasell being taken away and bound vnto a woman, doth make her that she shall not conceiue so long as shee shall so beare it. The powder of a dogs head dried, being put into any broken or exulcerated sores, doth ear away al the corruption or dead flesh encreasing therein. The same vertue hath the powder of weasels dung, being vsed in the said manner.

The dung of Mice or of a weasell, being annointed vpon the head, is an excellent remedy for the falling off of the haire on the head, or any other part of mans body, and doth also cure the disease called by some the Foxes euill. The biting of a weasell is reported by some to be very venomous, and in his rauening or madnesse, not to be lesse hurtfull then the bitings of mad dogs. For weasels and Foxes are very often mad. But *Arnoldus* is of a contrary opinion, and affirmeth that the weasell doth more hurt by his biting, then by any venom he can put forth. Others also doe affirme, that there is venom in weasels, for this cause, that in all kind of Weasels when they are angry, the force of their smell is so ranke and strong. The best way to driue away Mice, is by scattering the powder of weasels or ears dung vpon and downe, the fauour whereof Mice cannot abide, but the same being made into some certaine kind of bread will smell more strongly. That the bites of a weasell are venomous and deadly, there is an example written by *Aristides*, of a certaine man, who being bitten by a weasell, and ready to die, gaue a great sigh, and said that if he had dyed by a Lyon or Panther, it would neuer haue grieved him, but to dye by the biting of such an ignoble beast, it grieved him worse then his death. The biting of a weasell, doth bring very quicke and grievous paine, which is onely knowne by the colour, being dusky or blewish: and it is cured by onions and garlike, either applyed outward or taken in drinke, so that the party drinke sweet wine thereon. Vnripe figs also mingled with the flower of the graine called *Orobos*, doth much profit the same. Treacle in like manner, being applyed in the manner of a plaister, speedily cureth them. Garlike being mingled with fig tree leaues and cynamon, and so beate[n] together, are very wel applyed to the faide bites. It cometh also to passe, that sometimes the weasel bitheth some cattel, which presently killeth them, except ther be some instant remedy. The remedy for it is this, to rubbe the wounded place with a piece of a weasels skin wel dried vntill it waxe hot, and in the meane time giue the beast Treacle to drinke in the manner of an antidote. The Weasell usually bitheth cowes dugs, which when they are swollen if they be rubd with a Weasels skin they are instantly healed.

The feuerall
names.

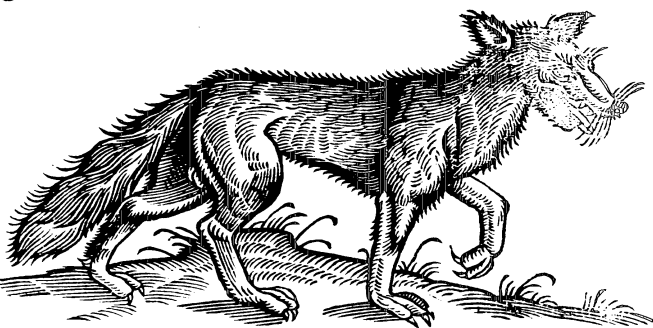
Asford spurs.

A Wolfe is cal-
led in Hebru
Zeeb, as it is faide
in Gen. 49. and a-
mong the Chalde
ans Deeba, & Deba
among the Arabi-
ans Dib. The fem-
ale is called Zebah
a she wolfe, & the
masculin Zeebim,
but in Ezek. 22. it
is cald zebeth, that

is to say, a wolfe. *Alsebbha* (saith *And. Bellun.*) is a common name for al Fourfooted-beasts,
which do set on men, killing and tearing them in peeces, deuouring them with their teeth
and clawes, as a Lyon, a wolfe, a Tiger, and such like, wheron they are said to haue the be-
hauour of *Alsebbha*, that is wilde beasts which are fierce and cruel. From hence happily
commeth it, that not onely *Albertus*, but also some ignorant writers doe attribute vnto a
wolfe many things which *Aristotle* hath vttered concerning a Lyon.

Oppianus among the other kind of wolues hath demonstrated one which is bred in *Cilicia*.
And also he doth write that it is called in the mountaines of *Taurus* and *Amanus*, *Chryseon*,
that is to say, *Aureum*, but I coniecture that in those places it was cald after the language
of the Hebrews or Sirians, which do cal *Sahab*, or *Schab aurum*, and *Seeb lupum* for a wolfe,
or *Dahab*, or *Debah*, for *Aurum*: They also do cal *Deeb* or *Deeba* for a wolfe. *Dib* (otherwise
Dijs) is an Arabian or Saracenian word: Alfo the translation of this worde in the booke of
medicines is diuers, as *Adib*, *Adip*, *Adhip*, and *Aldip*: but I haue preferred the last tran-
slation, which also *Bellunenensis* doth vse. *Aldip alambat* doth signifie a mad or furious wolfe.
The wolfe which *Oppianus* doth cal *Aureum*, as I haue said euen now, doth seem to agree
to this kinde, both by signification of the name *Aurum*, and also by the nature because it
doth go vnder a dog close to the earth to eschew the heat of the summer, which *Oppianus*
doth write, doth seeke his foode out of hollowe places, as a Hyæna or *Dabba* doth out of
grauers where the dead men are buried. The golden coloured wolfe is also more rough
& hairy then the residue, euen as the Hyæna is said to be rough and maned. And also these
wolues necks in *India* is maned, but it differeth according to the nation and colour where
there are any wolues at al.

Lycos a wolfe among the Græcians, and *Lugos*, and *Lucania*, and *Lycos*, among some
of the Arabian writers is borrowed from them, as *Munster* hath noted in his lexicon of 3.
languages. In Italy it is called *Lupo*. In French *Loup*, in Spaine *Lobo*, in Germany *Wulff*, in
England *Wolfe*. In Ilyria *Fulk*, as it were by a transposition of the letters of the greek word
Now because both men, women, citties, places, mountains, villages, and many artificiall
instruments haue their names from the Latine and Greek words of this beast, it is not vain
or idle to touch both them and the deriuation of them, before we proceed to the natural
 storie of this beast. *Lupus* as some say in Latine is *Quasi leopos*, Lyon-footed; because that
it resembleth a Lyon in his feet, and therefore *Isidorus* writeth, that nothing liueth that
presseth or treadeth vpon in wrath. Other deriue it from *lukes* the light, because in the eue-
ning of the euening or morning it deuoureth his prey, auoiding both extreame light as
the noone day, and also extreame darknesse as the night. The Græcians do also cal them
Nycterinoi kanes, dogs of the night. *Lupa* and *lupula* were the names of noble deuouring
Harlots, and from thence commeth *Lupanar* for the stewes. It is doubtful whether the
nurse of *Romulus* and *Remus* were a harlot or she Wolfe, I rather thinke it was a harlot then
a Wolfe that cused those children. For we read of the wife of *Fostulus*, which was called
Laurentia, after she had played the whore with certaine shepherds to be called *Lupa*.
In al Nations there are some mens names deriued from wolues, therefore we read of *Le-
pus* a roman poet, *Lupus Seruatus* a priest or Elder, of *Lupus de oliucto* a Spanish Munke,
of *Enliuins lupinus* a Roman, and the Germans haue *Wulf*, *Wulfe*, *Hart*, *Wulfegang*.



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The names
of Lupus and
Lycos.

Named after
the deriue-
tion from a
wolfe.

The Græcians haue *Lycambes*, of whom it is reported he had a Daughter called *Ngobole*,
which he promised in marriage to *Archilochus* the Poet, yet afterwarde he repented and
would not performe his promise, for which cause the Poet wrote against him many bit-
ter verses, and therefore *Lycambes* when he came to knowledge of them, dyed for grieffe.
Lycæon was a common name among the Græcians for many men, as *Lycæon Gnotius*, an ex-
cellent maker of edged tooles. *Lycæon* the brother of *Nestor*, another the son of *Priamus*
slaine by *Achilles*, but the famous and notorious among all was *Lycæon*, the king of *Arca-
dis*, the son of *Tisam* and the earth, whose Daughter *Calisto* was deflowered by *Jupiter*, and
by *Iuno* turned into a beare, whom afterwards *Jupiter* pitying, placed for a sign in heauen,
and of whom *Virgil* made this verse; *Pleiadas, Hyadas, claramq; Lycæonis arcton.*

There was another *Lycæon* the son of *Pelaëus*, which built the City *Lycosura*, in the Moun-
taine *Lycæus*, this man called *Jupiter Lycæus*. On a time he sacrificed an infant vpon his al-
tar, after which sacrifice he was presently turned into a wolfe. There was another *Lycæon* after
him, who did likewise sacrifice another child, and it was said that he remained ten years a
wolfe, & afterwards became a man again, whereof the reason was giuen, that during the time
he remained a beast he neuer tasted of mans flesh, but if he had tasted thereof he should haue
remained a beast for euer. I might adde hereunto *Lychophron*, *Lycastus*, *Lycimnius*, *Lys-
nus*, *Lychornedes*, *Lycurgus*, *Lyens*, and of womens names, *Lycæa*, *Lyce*, *Lycaste*, *Lycoris*, *Ly-
cias*, and many such others, besides the names of people, as *Irpini*, of Mountaines & places,
as *Lycabæus*, *Lycæus*, *Lycerna*, *Lycæonia*, *Lycæus*, *Lycæum* *Aristotles* schoole. Of flouds
and Riueres, as *Lycus*, *Lycormas*. Of plants, as wolfebane, *Lupum salicarium*, *lupinus*, *Lycan-
themum*, *Lycophrix*, *Lycophane*, *Lycopsis*, *Lycocytalion*, and many such others, whereof I haue
onely desired to giue the Reader a tast, following the same Method that we haue obserued
in other beasts: And thus much shall suffice to haue spoken of the names of this beast.

Countries
breeding
wolues.

The countries breeding wolues, are for the most part these that follow. The inhabitants
of Crete were wont to say, that there was neither wolues, Beares, nor Vipers could be bred
in their Island, because *Jupiter* was borne there, yet there is in a city called *Lycastus*, (so na-
med for the multitude of wolues that were abiding therein) It is likewise affirmed of *Sar-
dinia*, and *Olimpus*, a Mountaine of *Macedonia*, that there come no Wolues in them. The
wolues of Egypt are lesse then the wolues of Greece, for they exceede not the quantity of
Foxes. Africa likewise breedeth small wolues, they abound in *Arabia*, in *Swenia*, *Rhatia*,
Aethiopia, and the earldome of *Tirol* in *Muscovia*, especially that part that bordereth vpon
Lithuania. The wolues of *Scanzia*, by reason of extremity of cold in those parts are blind &
loose their eies: there are no wolues bred in *Lumbardy* beyond the Alpes, & if any chance
to come into that countrey, presently they ring their bells, and arme themselves against
them, neuer giuing ouer till they haue killed him, or droue him out of the countrey. In
Norway there are 3. kind of wolues, and in *Scandinavia* the wolues fight with Elkes. It is re-
ported that there are wolues in Italy, who when they looke vpon a man, cause him to be si-
lent, that hee cannot speake. The French-men call those Wolues which haue eaten of the
flesh of men *Encharmes*. Among the *Crotoniæ* in *Meotis*, & diuers other parts of the world,
wolues do abound: there are some few in France, but none at al in England, except such
as are kept in the Tower of London to be scene by the Prince and people brought out of
other countries, where there fell out a rare accident, namely, a mastiue dog was limed to
a she wolfe, and she thereby conceiued and brought forth sixe or seuen young Whelpes,
which was in the yeare of our Lord 1605. or there abouts.

There are diuers kinds of wolues in the world, whereof *Oppianus* in his admonition to
shepherds maketh mention of five, the first is a swift wolfe, and runneth fast, called there-
fore *Toxenter*, that is, *Sagittarius* a shooter. The second kind are called *Harpages*, and these
are the greatest raueners, to vvhom our sauour Christ in the gospell compareth false pro-
phets, when he saith, *Take heed of false prophets which come vnto you in sheeps clothing, but are
inwardly Lycos harpages, rauening wolues*, and these excel in this kind. The third kind is cald
Lupus aureus, a golden wolfe, by reason of his colour, then they make mention of two o-
ther kinds, (called *Aemone*) and one of them peculiarly *Iffinus*.

The first vvhich is swift, hath a greater head then other wolues, and likewise greater legs
fited to run, white spots on the belly, round members, his colour betwixt red & yellow,

The feuerall
kinds of
wolues.

is very bold, howleth fearefully, hauing fiery-flaming eyes, and continually wagging his head. The second kind hath a greater and larger body then this, being swifter then all other; betimes in the morning he being hungry, goeth abroad to hunt his prey, the sides and taile are of a siluer colour, he inhabiteth the Mountaines, except in the winter time, wherein he defendeth to the gates of Citties or Townes, and boldly without feare killeth both Goates and sheepe, yet by stealth and secretly.

The third kind inhabiteth the white Rocks of *Taurus* and *Sylcia*, or the tops of the hill *Amanus*, and such other sharp and inaccessible places, being worthily for beauty preferred before the others, because of his Golden replendant haire: and therefore my Author saith: *Non lupus sed lupo prestantior fera*. That he is not a wolfe, but some wilde Beast excelling a wolfe. He is exceeding strong, especially being able with his mouth and teeth to bite asunder not only stones, but Brasse and Iron: He feareth the Dog star and heate of summer, reioicing more in cold then in warme weather, therefore in the Dog daies he hideth himselfe in some pit or gaping of the earth, vntill that sunny heat be abated. The fourth and fift kinds are cald by one common name *Acmon*, now *Acmon* signifieth an Eagle, or else an Instrument with a short neck, & it may be that these are so called in resemblance of the rauening Eagle, or else because their bodies are like to that instrument, for they haue short necks, broad shoulders, rough Legs and feet, and small snouts, and little eyes: herein they differ one kind from the other, because that one of them hath a backe of a siluer colour, and a white belly, and the lower part of the feet blacke, and this is *Itinus canus*, a gray Kite-wolfe: the other is black, hauing a lesser body, his haire standing continually vpright, and liueth by hunting of Hares. Now generally all Authors do make some two, some 3. some 4. and some fise kinds of Wolfes, all which is needlesse for me to prosecute, and therefore I will content my selfe, with the only naming of such differences as are obserued in them and already expressed, except the *Thoes* and the sea-wolfe, of whom there isal be something said particularly in the end of this History. *Olaus Magnus* writeth, in his History of the Northerne regions, that in the Mountaines cald *Doffrini*, which doe deuide the kingdoms of *Suetia* and *Norway*, there are great flockes or herdes of wolues of white colour, whereof some wander in the Mountaines, and some in the vallies. They feed vpon little, finall, and weake creatures, but there are also wild common wolues, who lie in waite to destroy their heardes of cattell, and flockes of sheepe, against whom the people of the country do ordaine general huntings, taking more care to destroy the young ones then the old, that so the breeders and hope of continuance may be taken away. And some also do keepe of the whelps aliue, shutting of them vp close and taming them, especially females, who afterwards engender with dogs, whose Whelpes are the most excellent keepers of flockes, and the most enemies to wolues of all other.

Wolues are
not wilde
dogges.

There be some haue thought that Dogs and Wolfes are one kind; namely, that vulgar Dogs are tame Wolfes, and rauening wolues are wilde dogs. But *Scaliger* hath learnedly confuted this opinion, shewing that they are two distinct kinds, not ioyned together in nature, nor in any naturall action, except by constraint; for he saith, that there are diuers wilde dogs are not wolues, and so haue continued for many yeares in a hill cald *Montesfalcon*, altogether refusing the society and seruice of men, yea sometimes killing and eating them: and they haue neither the face, nor the voyce, nor the stature, nor the conditions of wolues, for in their greatest extremity of hunger, they neuer set vpon flockes of sheepe: so that it is vnreasonable to affirme, that wolues are wilde dogs, although it must needs be confessed, that in outward proportion they are very like vnto them. Some haue thought that wolues cannot bark, but that is false (as *Albertus* writeth) vpon his owne knowledge, the voyce of wolues is called *Vlatus* howling, according to these verses:

Asi lupus ipse vlulat fremdet agrestis aper,

And againe:

Per noctem resonare lupis, vlulantibus vrbes.

It should seeme that the word *Vlatus*, which the Germans translate *Heulen*, the French *Hurler*, and we in English, howling, is deriued either from the imitation of the beasts voyces; or from a night whooping Bird called *Vlula*, I will not contend, but leaue the Reader to either of both, for it may be that it commeth from the Greek word, *Ololeu zein*, which signifieth

The voyces
of wolues.

signifieth to mourne and howle after a lamentable manner, and so indeed wolues doe neuer howle, but when they are oppressed with famine: And thus I leaue the discourse of their voyce with the annotation of *Seruius*: *Vlulare canum est & furiare*. To howle is the voyce of dogs and furies. Although there be great difference of colours in wolues, as already I haue shewed, yet most commonly they are gray and hoary, that is, white mixed with other colours, and therefore the Græcians in imitation thereof, do cal them twice-light which is betwixt day and night, as it were participating of black and white *Zicophos*, wolfe-light, because the vpper side of the wolues haire is browne, and the neather part white. It is said, that the shaggy haire of a wolfe is full of virmin and wormes, and it may well be, for it hath bene proued, that the skin of a sheep which was killed by a wolfe, breedeth wormes.

The braines of a wolfe doe decrease and encrease with the Moon, and their eyes are yellow black, and very bright, sending forth beames like fire, & carrying in them apparant tokens of wrath and mallice; and for this cause it is said they see better in the night then in the day, being herein vnlike vnto men, that see better in the day then in the night, for reason giueth light to their eyes, and appetite to beasts, and therefore of ancient time the wolfe was dedicated to the Sun, for the quicknesse of his seeing fence, and because he seeth far. And such as is the quicknesse of his fence in seeing, such also it is in smelling, for it is reported, that in time of hunger by the benefit of the wind, hee smelleth his prey a mile and a halfe or two mile off: for their teeth they are called *Charcharodontes*, that is sawed, yet they are smooth, sharp, and vnequall, and therefore bite deepe, as we haue shewed already, for this cause the sharpest bits of horses are called *Lupata*.

The feuer al
partes

Coelius
Stumpsius

All beasts that are deuourers of flesh doe open their mouths wide, that they may bite more strongly, and especially the wolfe. The necke of a wolfe standeth on a straight bone that cannot well bend, therefore like the Hyæna, when he would looke backwards he must turne round about, the same necke is short which argueth a trecherous nature. It is said that if the heart of a wolfe be kept dry, it rendreth a most fragrant or sweet smelling sauior. The liuer of a VVolfe is like to a horses hooft, and in the blather there is found a certaine stone cald *Syrius*, being in colour like Saffron or Honny, yet inwardly containe certaine weake shining stars: this is not the stone called *Syriacus* or *Indiacus*, which is desired for the vertue of it against the stone in the blather. The forefeet haue fise distinct tows, and the hinder feet but 4. because the forefeet serue in stead of hands, in Lyons, dogs, wolues, and Panthers. VVe haue spoken already of their celerity in running, and therefore they are not compared to Lions which go foot by foot, but vnto the swiftest Dogs. It is sayd they will swim, and go into the water two by two, euery one hanging vpon anothers taile, which they take in their mouthes, and therefore they are compared to the daies of the yeare, which do successiue follow one another, being therefore called *Lucabas*. For by this successiue swimming they are better strengthened against impression of the fouds, and not lost in the waters by any ouerflowing waues or billowes. Great is the voracity of this beast, for they are so insatiable that they deuoure haire and bones with the fleshe which they eat, for which cause they render it whole againe in their excrements, and therefore they neuer grow fat. It was well sayd of a learned man: *Lupus vorat potius quam comedit carnes, & pasco vltim potu*. That is, A wolfe is rather to rauene then to eat his meat. VVhen they are hungry they rage much, & although they be nourished tame, yet can they not abide any man to look vpon them while they eat; when they are once satisfied, they endure hunger a great time, for their bellies standeth out, their tongue swelleth, their mouth is stopped, for when they haue droue away their hunger with abundance of meate, they are vnto men and beasts as meeke as lambs, til they be hungry againe, neither are they moued to rapine, though they go through a flock of sheepe: but in short time after, their bellies and tongue are calling for more meat, and then saith mine Author. *In antiqua frigida redit, iterumque lupus existit*. That is, They returne to their former conditions, and become as rauening as they were before; Neither ought this to seem strange vnto any man, for the like things are formerly reported of the Lyon, and it is said that vvolues are most dangerous to be met vwithall towards the euening, because of their fasting all the day before, and for this is alledged the saying of holy scripture vwhere the prophets make mention of *Lupi Vespertini*, but vve haue shewed already in the story of the Hyæna, what those signifie.

The meat &
voracity of
Wolues.

Aluanius
Philos

It is said that Wvolumes doe also eate a kind of earth called *Argilla*, which they doe not for hunger, but to make their bellies waigh heauy, to the intent, that when they set vpon a Horfle, an Oxe, a Hart, an Elke, or some such strong beast, they may waigh the heauier, and hang fast at their throates till they haue pulled them downe, for by vertue of that tenetious earth, their teeth are sharpened, and the waight of their bodies encreased; but when they haue killed the beast that they set vpon, before they touch any part of his flesh, by a kind of natural vomit, they disgorge themselves, and empty their bellies of the earth, as vnprofitable food.

The remainder of their meate they alwaies couer in the earth: and if there be many of them in hunting together, they equally deuide the prey among them all, and sometimes it is faide, that they howle and call their fellowes to that feast which are absent, if their prey be plentiful. Now this they haue common with Lyons, in their greatest extremity of hunger, that when they haue election of a man and a beast, they forsake the Man and take the Beast. Some are of opinion, that when they are olde they grow weary of their liues, and that therefore they come vnto Citties and Villages, offering themselves to be killed by men, but this thing by the relation of *Niphus* is a very fable; for hee professeth that he saw an old Wolfe come into a Village, and set vpon a Virgin to destroy and eate her, yet he was so old that he had scarce any teeth in his head, but by good hap company being at hand, the maid was saued, and the Wolfe was killed.

Now those Wvolumes that are most sluggish and least giuen to hunting, are most ready to venture vpon men, because they loue not to take much paines in getting their liuing: This Wolfe is called *Vimpera*, but the industrious Hunting Wolfe *Kunegiesia*. It is reported that a Wolfe will neuer venture vpon a liuing man, except he haue formerly tasted of the flesh of a dead man, but of these things I haue no certainty, but rather doe beleene the contrary; that like as Tyrants in an euill grieued estate, do pick quarrels against euery man that is rich for the spoyle of their goods, accounting them their enemies, how well soeuer they haue deserved at their handes. In like manner, Wvolumes in the time of their hunger fall vpon all Creatures that come in the way, whether they be Men or Beastes, without partiality to fill their bellies, and that especially in the winter time, wherein they are not afraid to come to houses and citties.

They deuoure Dogges when they get them alone, and Elkes in the kingdome of Norway, but for Dogges it hath bene seene, that they haue liued in a kind of society and fellowship with Wvolumes, but it was to steale and deuoure in the night time, like as Theeues do couer their malice and secret grudges one to other, when they are going about to rob true men. Wvolumes are enemies to Asses, Bulles, and Foxes, for they feede vpon their fleish, and there is no Beast that they take more easily then an Ass, killing him without all daunger, as we haue shewed already in the story of an Ass.

They also deuoure Goates and Swyne of all sortes, except Bores, who doe not easily yeald vnto Wvolumes. It is said that a Sow hath resisted a Wolfe, and that when he fighteth with her, hee is forced to vse his greatest craft and subtilty, leaping to and from her with his best actiuitie, lest she should lay her teeth vpon him, and so at one time deceiue him of his prey, and depriue him of his life. It is reported of one that saw a Wolfe in a Wood, take in his mouth a peece of Timber of some thirty or forty pound waight, and with that he did praefise to leape ouer the trunk of a tree that lay vpon the earth at length when he perceived his own ability and dexterity in leaping with that waight in his mouth, he did there make his caue and lodged behinde that tree; at last it fortuneed there came a wild Sow to seeke for meat along by that tree, with diuers of her pigs following her, of different age, some a yeare old, some halfe a yeare, and some lesse. When he saw them neare him, he suddenly set vpon one of them, which he coniectured was about the waite of Wood which he carried in his mouth, and when he had taken him, whilst the old Sow came to deliuer her pig at his first crying, he suddenly leaped ouer the tree with the pig in his mouth, and so was the poore Sow beguiled of her young one, for she could not leape after him, and yet might stand and see the Wolfe to eate the pigge which hee had taken from her. It is also sayd, that when they will deceiue Goates, they come vnto them with the greene leaues and small boughes of Osiers in their mouthes, wherewithall they

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know

know Goats are delighted that so they may draw them therewith, as to a baite to deuoure them.

Their manner is when they fall vpon a Goat or a Hog, or some such other beast of small stature, not to kill them, but to lead them by the eare withal the speed they can driue them to their fellow Wvolumes, and if the beast be stubborne and wil not runne with him, then he beateh his hinder parts with his taile, in the mean time holding his ear fast in his mouth, whereby he causeth the poore beast to run as fast or faster then himselfe vnto the place of his owne execution, where he findeth a crew of rauening Wvolumes to entertaine him, who at his first appearance seize vpon him, and like Duels teare him in peeces in a moment, leauing nothing vneaten but onely his bowels.

But if it be a swine that is so gotten, then it is said, that they lead him to the waters and there kill him, for if they eat him not out of cold water, their teeth doth burne with an vn- tolerable heat. The Harts when they haue lost their hornes doe lie in secret, feeding by night for feare of the Wvolumes until their hornes do grow againe which are their cheefest defence. The least kind of Wvolumes we haue shewed already, doe liue vpon the hunting of Hares, and generally al of them are enemies to sheepe, for the foolish sheep in the day time is easily beguiled by the Wolfe, who at the sight of the sheepe maketh an extraordinary noise with his foot, whereby he calleth the foolish sheepe vnto him; for standing amazed at the noise he falleth into his mouth and is deuoured: but when the Wolfe in the night time commeth vnto a filde of sheepe, he first of al compasseth it round about, watching both the Shepheard and the Dogge, whether they be asleepe or awake, for if they be present and like to resist, then he departeth without dooing any harme, but if they be absent or asleepe, then loofeth he no opportunity, but entereth into the fild, and falleth a killing, neuer giuing ouer til he haue destroyed al, except he be hindered by the approach of one or others, for his manner is not to eat any til he haue killed al, not because hee feareth the ouer liuers wil tel tales, but for that his insatiable mind thinketh he can neuer bee satisfied, and then when al are slaine he falleth to eat one of them.

Textor.
Albertus.

Now although there be great difference betwixt him and a Bul both in strength and stature, yet is he not affraid to aduenture combat, trusting in his policy more then his vigor, for when he setteth vpon a Bul, he commeth not vpon the front for feare of his hornes, nor yet behind him for feare of his heeles, but first of al standeth a loofe from him, with his glaring eyes, daring and prouoking the Bul, making often profers, to come neere vnto him, yet is wise enough to keepe aloofe till he spy his aduantage, and then he leapeh suddenly vpon the backe of the Bull at the one side, and being so ascended, taketh suche hold that he killeth the beast before he loofen his teeth. It is also worth the obseruation, how he draweth vnto him a Calfe that wandereth from the dam, for by singular treacherie he taketh him by the nose, first drawing him forward, and then the poore beast strueth and draweth backward, and thus they struggle together, one pulling one way, and the other another, till at last the Wolfe perceiuing aduantage, and feeling when the calfe pulleth heauyest, suddenly he letteth go his hold, whereby the poore beast falleth backe vpon his buttocks, and so downe right vpon his backe; then flyeth the Wolfe to his belly which is then his vpper part, and easily teareth out his bowels, so satisfieng his hunger-greedy appetite: But if they chance to see a Beast in the water, or in the marish, encompassed with mire, they come round about him, stopping vp al the passages where he shold come out, baying at him, and threatning him, so as the poore distressed Oxe plungeth himselfe many times ouer head and ears, or at the least wise they so vex him in the mire, that they neuer suffer him to come out aliue.

Alanus.

At last when they perceiue him to be dead and cleane without life by suffocation, It is notable to obserue their singular subtilty to drawe him out of the mire, whereby they may eat him; for one of them goeth in, and taketh the beast by the taile, who draweth withal the power he can, for wit without strength may better kill a liue Beast, then remoue a dead one out of the mire: therefore he looketh behind him and calleth for more helpe; then presently another of the wvolumes taketh that first wvolumes tail in his mouth, and a third wolfe the seconds, a fourth the thirds, a fift the fourth, and so forward, encreasing the strength, until they haue pulled the beast out into the dry lande: whereby you may see, how

how they torment and stretch their owne bodies, biting their tails mutually, pinching and straining euery ioynt vntil they haue compassed their desire, and that no man should thinke it strange for a Wolfe to kil an Oxe, It is reported that *Danaus* did build a temple to *Apollo* at *Argos*, in the very same place where he saw a Wolfe destroy an Oxe, because he receiued instruction thereby, that he should beking of *Greece*. Wolves are also enemies to the Buffes, and this is no maruaile, seeing that it is confidently reported by *Aelianus*, that in time of great famine when they get no meat, they destroy one another, for when they meet together, each one benoaning himselfe to other, as it were by consense they run round in a circle, and that Wolfe which is first giddy, being not able to stande, falleth down to the ground, and is deuoured by the residue, for they teare him in peeces, before they can arise againe.

The haue of Wolves

Pliny affirmeth that there be Wolves in Italy, whose sight is hurtfull to men, for when a man seeth one of them, though he haue neuer so much desire to cry out, yet hee hath no power: but the meaning of this is, as we find in other writers, that if a Wolfe first see a man, the man is silent, and cannot speake, but if the man see the Wolfe, the Wolfe is silent and cannot cry, otherwise the tale is fabulous and superstitious, and thereupon came the prouerbe *Lupus in fabula est*, to signifie silence. Now although these things are reported by *Plato*, *Ruellius*, *Vincentius*, & *Ambrosius*, yet I rather beleue them to be fabulous the true, howbeit *Albertus* writeth, that when a man is in such extremity, if he haue power but to loose his cloke or garment from his backe, he shal recouer his voice againe. And *Sextus* saith, that in case one of these Wolves do see a man first, if he haue about him the tip of a wolues taile he shal not neede to feare anie harme. There be a number of such like tales concerning wolues and other creatures, (as that of *Pisagoras*) A beast making water vpon the vrine of a wolfe, shal neuer conceiue with young. All domestical Four-footed beasts, which see the cie of a wolfe in the hand of a man, wil presently feare and run away.

If the taile of a wolfe be hung in the cratch of Oxen, they can neuer eat their meate. If a horse tread vpon the foote-steps of a wolfe which is vnder a Horse-man or Rider, hee breaketh in peeces, or else standeth amazed. If a wolfe treadeth in the footstepes of a horse which draweth a waggon, he cleaueth fast in the rode, as if he were frozen.

If a mare with foale tread vpon the footstepes of a wolfe, she casteth her foal, and there fore the Egyptians when they signifie abortment, de picture a mare treading vpon a wolues foot. These and such other things are reported, (but I cannot tell how true) as supernatural accidents in wolues. The wolfe also laboureth to ouercome the Leopard, and followeth him from place to place, but forasmuch as they dare not adventure vpon him single or hand to hand, they gather multitudes and so deuoure them. VVhen wolues set vpon wilde Bores, although they bee at variance amonge themselves, yet they giue ouer their mutual combats, and ioyne together against the Wolfe their common aduersarie. For these occasions a wolfe hath euermore bin accounted a most fyerce and wilde beast, as may further appeare by this Historie following. VVhen *Euristhes* and *Procles* intended to marie the Daughters of some Græcian, that so they might ioyne themselves in perpetual league and amity by affinity, they went to *Delphos* to aske counsel of *Apollo*: in what place they should meet with their wiues.

Apollo gaue them answere, that when they should meet with an extreame wild beast, as they went into *Lacedæmonia*, and yet the same beast appeare mecke and gentle vnto them, there they should take their wiues. When they came into the land of the *Cleonians* they met with a wolfe carrying a lambe in his mouth, whereupon they conceiued that the meaning of *Apollo* was, that when they met with a wolfe, in that country, they might very happily and successiely take them wiues, and so they did, for they married with the daughters of *Thefaner Cleonimus*, a verie honest man of that countrey. It is reported of *Milo Crotaniata*, that valiant strong man, how vpon a season rending a tree in sunder in the woods, one of his armes was taken in the closing of the tree, & he had not strength enough to loose it againe, but remained there inclosed in most horrible torments vntill a wolfe came and deuoured him.

The

The like story vnto this, is that which *Aelianus* reporteth of *Gelon* the *Syracusan*, a scholler, vnto whome there came a Wolfe as he sat in the schoole writing on his Tables, and tooke the writing tables out of his hand. The schoolemaister being intraged heerewith, and knowing himselfe to be a valiant man, tooke hold of the same tables in the VVolues mouth, and the VVolfe drew the maister and schollers in hope of recouery of the tables out of the schoole into a plaine field, where suddenly hee destroyed the schoole-maister and a hundred schollers, sparing none but *Gelon*, whose tables were a baite for that prey, for hee was not onely not slaine, but preferred by the VVolfe to the singular admiration of al the world; whereby it was collected, that that accident did not happen naturally, but by the ouerruling hand of God; Now for these occasions, as also because that the wooll and skin of beasts killed by wolues, are good for nothing, (although the flesh of sheepe is more sweeter) are vnprofitable and good for nothing.

The taking of Wolves & the reward of the hunters.

Men haue bin forced to inuent and find out many deuises for the destroying of wolues, for necessity hath taught men much learning, and it had bene a shamefull misery to endure the tyranny of such spoiling beastes without labouring for resistance and reuenge: for this cause they propounded also a reward to such as killed VVolues, for by the law of *Draco*, he that killed a young wolfe receiued a talent, and he that killed an old wolfe receiued two talents.

Solon prescribed that hee that brought a VVolfe aliue, shoulde receiue five peeces of mony, and he that brought one dead, should receiue two. *Apollo* himselfe was called *Lycæon*, a wolfe-killer, because he taught the people how to put away wolues. *Homer* calleth *Appollo Lysegones*, for that it is saide immediately after hee was borne of his mother *Leto*, he was chaunged into the shape of a wolfe, and so nourished; and for this cause there was the image of a wolfe set vp at *Delphos* before him.

Others say, that the reason of that ymage was, because that when the temple of *Delphos* was robbed, and the treasure thereof hid in the grounde, while diligent inquisition was made after the theues, there came a wolf and brought them to the place where the golden vessels were couered in the earth, which she pulled out with her feete. And some say that a wolfe did kil the sacriliger, as he lay asleepe on the mountaine *Parnassus*, hauing all the treasure about him, and that euery day the came downe to the gates of *Delphos* howling, vntil some of the Cittizens followed her into the mountaine, where shee shewed them the theefe and the treasure both together: But I list not to follow or stand vpon these fables. The true cause why *Apollo* was called a VVolfe-killer was, for that he was feined to be a shepheard or Heardsmen, and therefore in loue of his catle to whom wolues were enemies, he did not onely kil them while he was aliue, but also they were offered vnto him in sacrifice, for wolues were sacred to *Apollo*, *Iupiter* and *Mars*: and therefore wee read of *Apollo Lycæus* or *Lycæus*, to whom there were many temples builded, and of *Iupiter Lycæus* the sacrifices instituted vnto him called *Lycæa*, and games by the same name. There were other holli-daies cald *Luper calia*, wherein barren women did chastice themselves naked because they bare no children, hoping thereby to gaine the frutefullnesse of the wombe, whereof *Ouid* speaketh thus:

*Excipe focunde passientur verbera dextra
Iam socer optatum nomen habebit sani.*

Propertius and some other writers seeme to be of the mind that those were first instituted by *Fabius Lupercus* as appeareth by these verses:

*Verbera pellitus setosamouebat arator
Vnde licens Fabius sacra lupercus habet.*

And *Inuenal* thus:

Nec prodest agili palmas prabere lupercu.

Now concerning the manner of taking of VVolues, the Auncients haue inuented many deuises and gins, and first of al an yron Toyle which they stil fasten in the earth with iron pins

Diuers policies and inuentions to take wolues.

pins, vpon which pins they leaue a ring, being in compasse about the bignes of a wolues head, in the midst whereof they lay a peece of flesh, and couer the Toyle, so that nothing is seene but the flesh, when the Wolfe commeth and taketh holde of the flesh, feeling it sticke, pulling hard, he pulleth vp the ring, which bringeth the whole Toyle on his necke and sharpe pins. This is the first manner that *Crescentienfis* repeateth of taking VVolues, and he saith there are other deuises to ensnare their feet, which the Reader cannot understand except he saw them with his eyes.

The Italians cal the nets wherein wolues are taken, *Tagliola*, *Harpago*, *Lo Rampino*, and *Lycino*, the French *Hauspied*, and *Blondus* affirmeth, that the shepherdes of Italy make a certaine ginne with a net, wherein that part of the Wolfe is taken which is first put into it. Now the manner of taking VVolues in ditches and pits is diuers, first of all they dig a deep ditch, so as the wolfe being taken, may not get out of it, vpon this pitte they lay a hurdle, and within vpon the pillar they set a liue Goose or Lambe, when the Wolfe windeth his prey or booty, he commeth vpon the trench, and seeing it at a little hole which is left open on purpose to cast the wolfe into the deepe ditch, and some vse to lay vpon it a weak hurdle, such as wil not beare vp either a man or a beast, that so when the wolfe commeth vpon it, it may breake, and he fall downe, but the best deuise in my opinion that euer was inuented in this kind, is that the perch and hurdle may be so made, and the bait so set, that when one wolfe is fallen downe it may rise againe of it one accord, and stand as it did before to entrap another; and great care must bee had, that these kinde of ditches may bee made in solide and strong earth, or if the place affoorde not that opportunity, then must the inside be lined with boords, to the intent that the beast by scraping and digging with his feet make no euasion.

The *Rhatians* vse to raise vp to a Tree a certaine engine like a mouse-trappe but much greater, through which there is a cord where they hange a bate of flesh or pullin, or some such thing which the wolfe loueth; when he commeth vnto it, hee suddenly snatcheth at it, and so pulleth the trap vpon his owne pate. The *Tencreans*, *Myssians*, and *Thraceans*, inhabitants of *Asia*, were wont to carry short weapons to kil wolues, and they vsed also the strongest Dogges, who by the incouragement of the hunters would tear the wolues in pieces, for there is hardly any Dogge so courageous, as to aduenture vppon a Wolfe at single hand.

The Dogges haue therefore certaine collers made vnto them of leather stufte full of sharp yron nails, to the intent that their necks may be sauegarde from the wolues biting. Now *Blondus* saith, that al hunting of VVolues with Dogges is in vaine, except there be also set vp certaine great nets made of strong cords, stretched out and standing as stiffe as may be immouably fastned to the bodies of trees, or strong pillars in the earth, and in diuers places of these nettes they must set boughes to couer them, to the end the wolfe descry them not; and at either end of the net must be made a little shedde with boughes to couer a man, wherein the hunter must lodge with his speare, readie to pierce through the Wolfe when he perceiueth him in the net, for if the wolfe be not instantly wounded, hee will deliuer himselfe and escape, and then also he must bee followed with the cry of men and Dogges, that he may not returne backe againe into his den, and the hunters obserue this order in hunting of a Wolfe, and driuing him to their nets.

VVhen they are farr from their nets, they hunt them but gently, and let him go at leisure, but vvhen they are closer and nearer vnto them, they follow them vvith al speed and violence, for by that meanes many are intrapped and suddenly killed, and these are those hunting obseruations which I find to be recorded in Authors for the taking of VVolues. And this is the nature of this beast, that he feareth no kind of weapon except a stone, for if a stone be cast at him, he presently falleth downe to auoide the stroke, for it is saide that in that place of his body where he is wounded by a stone, there are bred certaine wormes vvich doe kill and destroie him; and therefore the Egyptians vvhen they doe decipher a man that feareth an eminent danger, they picture a vvolf and a stone; as *Orus* vvriteth.

VVolues do likewise feare fire euen as Lyons doe, and therefore they vvich trauell in woods and secret places by night, vvherein there is anie suspition of meeting of VVolues, they carry with them a couple of flints, where vvithall they strike fire, in the approach of the

the rauening beast which so dazleth his eyes, & danteth his courage, that he runneth away fearefully. It is saide that wolues are afraid of the noise of swords or iron stricke together, and it may well be, for there is a true story of a man traueling neare *Basil*, with a bell in his hand, who when he saw that the throwing stones at the wolfe which followed him would nothing auail, and by chance fel downe, in the meane time a bell which he carried about him did giue a sound, at which sound the wolfe being affrighted ran away, which when he perceiued, he founded the bell aloud, and so droue away the wild rauening beast. As the Lyon is afraid of a white Cocke and a Mouse, so is the wolfe of a Sea-crab or Shrimp. It is saide that the pipe of *Pithocaris* did repress the violence of wolues when they set vpon him, for he founded the same vnperfectly, and indistinctly, at the noise whereof the raging wolfe ran away; and it hath bin beleued that the voice of a singing man or VVoman worketh the same effect. *Horace* testifieth so much of himselfe, that by singing he droue away a wolfe, as in these verses;

*Namq; me sylua lupus in sabina,
Dum meam cauto telligen & ultra,
Terminum curis vagor expeditus,
Fugit niernem.
Quale portentum neq; militaris,
Dammia in latis alit esculetis,
Nec in betellus generat leonem,
Arida nutrit.*

If at any time a wolfe follow a man a far off, as it were treacherously to set vpon him suddenly and destroy him, let him but set vp a stick or stasse, or some such other knowledgable marke, in the middle space betwixt him and the wolfe, and it will fear him away; for the suspicious beast feareth such a man, and thinketh that he carrieth about him some engin or trap to take away his life: and therefore also it is saide, that if a traualer doe draw after him a long rod or pole, or a bundle of sticks & clouts, a wolfe will neuer set vpon him, worthily mistrusting some deferred pollicy to ouerthrow & catch him. *Aesculapius* writeth, that if a man do anoint himselfe with the fat or sewer taken out of the raines of a Lyon, it wil driue avay from him all kind of VVolues. There bee some that take vvolfes by poisoning, for they poyson certaine peeces of meat, and cast them abroad, vvhereof when the vvolfes do eate, they die immediately. There were certaine country men which brought the skins of vvolfes into the city of Rome, and carried them vp and downe the streets publicly to be seene, affirming that they had killed those vvolfes with the powder of a certaine hearb cald *Cardus Parues*, and that therewithall also they could kil Rats and Mice. *Pausanius* saith, that there was a temple of *Apollo Lyceus*, at *Sicyon*, and that on a time the inhabitants were so anoyed with vvolfes, that they could receiue no commodity by their flockes, wherevpon *Apollo* taking pittie of them, told them that there was in their temple a certaine peece of dry wood, commaunding them to pull off the rinde or barke of that wood, and beating it to powder, to mingle it with conuenient meat for VVolues, and so cast it abroad in the fields.

The people did as they were commaunded by the Oracle, and thereby destroyed al the vvolfes; but what kind of wood this was, neither *Pausanius* nor any of the priests of *Sicyon* could declare. In one part of the world the Ewe-tree, and certaine fragments of Iuniper. The spindle tree, and *Rododaphne* do yeald poison vnto vvolfes mixed in their drinke, and besides them we know no trees that are venomous, and yet plants innumerable, especially vvolfbane. And the occasion why there are more poysonfull herbs then trees, is in the iuyce or liquor whereby they are nourished, for where the iuyce is wholesome and well tempered, there it encreaseth into a great tree, but where it is imperfect and venomous, there it neuer groweth tall, nor bringeth forth any great stocke.

There are certain litle Fishes called by the Græcians *Lycos*, and by the Lataniists *blenni*, which we may english vvolf-fishes, & these the Hunters vse to take vvolfes in this manner, when they haue taken a great many of them aliue; they put them into some tub or great mortar, & ther kil them by bruising them to pieces, afterwards they make a fire of coles in the mountains where the vvolfes haue, putting into the same some of these fishes mixed with

with blood and peeces of mutton, and so leauing it, to haue the fauour thereof carryed euery way with the winde, they go and hide themselves: whilst that in the mean time the Wlues inraged with the fauour of this fire, seeke too and fro to finde it, because of the finell, the fire before they come is quenched or goeth out naturally, and the Wlues by the smoke therof, especially by tasting of the fleish, blood and fith which there they find, do fall into a drowfie dead sleepe, which when the Hunters do perceiue, they come vpon them and cut their throats. The *Armenians* do poison them with blacke fithes, & some do take a cat, pulling off her skin, taking out the bowels, they put into her belly the powder of Frogges, this cat is boyled a litle vpon coles, and by a man drawne vp and down in the mountaines where wolues do liue, now if the Wlues do chance to meet with the traine of this cat, they instantly followe after him, inraged without all feare of man to attaine it, therefore he which draweth the catte, is accompanied with another hunter armed with a Gun, Pistoll, or Cross bow, that at the appearaunce of the Wolfe, and before his approach to the traine, he may destroy and kill him.

Perishing
of Wlues

I will not discoure of Wolfe-bane, commonly called *Aconitum* in Latine, wherewith all both men & beasts are intoxicated, and especially Wlues, but referring the Reader to the long discourse of *Conradus Gesner* in his History of the Wolfe, I will onely remember in this place an Epigram of *Anthonius* wherein he pleasantly relateth a story of an adulterated woman, desiring to make away her iealous husband, and that with speed and vehemency, gaue him a drinke of Wolfe-bane and Quick-siluer mingled together, eyther of both single are poison, but compounded are a purgation, the Epigram is this that followeth:

*Toxica zelotypo dedit uxor mecha marito
Nec satis admortem credidit esse datum,
Miscuit argenti letalia pondera uini
Cogeret ut celerem vis geminata necem
Diuidat hae si quis faciunt discreta, venenum
Antidotum sumet qui sociata bibet,
Ergo inter sese dum noxia pocula certant,
Cessit letalis noxa salutifera
Protinus & vacuos alui petiere recessus,
Lubrica deiecit qua via nota cibis.*

The enemies
of Wlues

Concerning the enemies of Wlues, there is no doubt but that such a rauening beast hath fewe friends, for except in the time of copulation wherein they mingle sometime with dogges, and sometime with Leopards, and sometime with other beastes, all Beastes both great and small do auoyd their society and fellowship, for it cannot be safe for strangers to liue with them in any league or amity, seeing in their extremitie they deuour one another: for this cause, in some of the inferior beastes their hatred lasteth after death, as many Authors haue obserued; for if a sheepe skinne be hanged vp with a Wlues skin, the Wool falleth off from it, and if an instrument be stringed with strings made of both these beasts, the one will giue no sounde in the presence of the other; but of this matter we haue spoken in the story of the sheepe, shewing the opinion of the best learned, concerning the truth hereof. The Rauens are in perpetuall enmity with Wlues, and the Antipathy of their natures is so violent, that it is reported by *Philes* and *Aelianus*, that if a rauener eat of the carcassee of a beast which the wolfe hath kild, or formerly tasted of, the presently dyeth.

There are certaine wilde Onions called *scille*, and some say the sea-Onion, because the roote hath the similitude of an Onion, of all other things this is hatefull to a wolfe, and therefore the Arabians say, that by treading on it his legge falleth into a crampe, whereby his whole body many times endureth insufferable torments, for the crampe increaseth into convulsions; for which cause it is worthy to be obserued how vnspokeable the Lord is in all his workes, for whereas the wolfe is an enemy to the fox and the Turtle, he hath giuen secret instinct and knowledge both to this beast and Foule, of the vertuous operation of this hearbe against the rauening wolfe; for in their absence from their nests, they leaue this Onion in the mouth thereof, as a sure gard to keepe their young ones from the wolfe.

wolfe. There are certaine Eagles in *Tartaria* which are tamed, who doo of their owne accord being set on by men aduerture vpon wolues, and so vex them with their talants, that a man with no labor or difficulty may kil the beast, & for this cause the wolues do greatly feare them and auoyd them; And thereupon came the common prouerb, *Lupus fugit aquilam*: And thus much shall suffice to haue spoken in general concerning their taking. Now we will proceed to the other parts of their History, and first of al of their carnal copulation. They ingender in the same manner as dogs and Sea-calues do, and therefore in the middle of their copulation they cleaue together against their wil. It is obserued that they begin to engender immediately after Christmasse, and this rage of their lust lasteth but twelue daies, whereupon there was wont to go a fabulous tale or reason, that the cause why al of them conceiued in the twelue daies after Christmas was, for that *Latona* for many daies together wandered in the shape of a thee wolfe in the mountaines *Hyperborei* for feare of *Iuno*, in which likenes shee was brought to *Delus*; but this fable is confuted by *Plutarch*, rehearsing the words of *Antipater* in his booke of beastes, for he saith when the Oakes that beare Acornes do begin to cast their flowers or blossoms, then the wolues by eating thereof do open their wombes, for where there is no plenty of Acornes there the yong ones die in the dam belly, and therefore such countries wherein there are no store of Oakes, are freed from wolues; and this he saith is the true cause why they conceiue but once a yeare, and that onely in the xii. daies of *Christmas*, for those Oakes flower but once a yeare, namely, in the spring time, at which season the wolues bring forth their yong ones. For the time that they go with yong, and the number of whelps, they agree with dogs, that is, they beare their young nine weeks, and bring forth many blind whelps at a time, according to the manner of those that haue manic claws on their feet. Their legges are without Articles, and therefore they are not able to go at the time of their littering, and there is a vulgar opinion that a she wolfe doth neuer in al her life bring forth aboue nine at a time, whereof the last which she bringeth forth in hir old age is a dog, through weakness and infirmity: but the *Rhesians* among whom wolues do abound, do affirme constantly, that in the beginning of May, they bring their young out of their dens, and lead them to the water, sometimes seauen, and sometimes nine, euery yeare increasing their number; so that the first yeare the littereth one whelp, the second yeare two, the third yeare three, and so obserueth the same proportion vnto nine, after which time the growerh barren and neuer beareth more: and it is said when shee bringeth her young ones to the water, she obserueth their drinking very diligently, for if any of them lap water like a dogge, him she reiecteth as vnworthy of her parentage, but those which sucke their water like a swine, or bite at it like a Beare, them she taketh to hir, and nourisheth very carefully. We haue said already that wolues do engender not only among themselves, but among other beastes, and such are to be vnderstood of them which beare their young an equal proportion of time, as of Dogges and Wlues commeth the *Lupus canarius*, or Panther, and the *Crocuta*. Of the Hyæna and the wolfe come the Thoes, of whome wee shal speake in their due place in the end of this story, and the Hyæna it selfe seemeth to bee compounded of a wolfe and a fox. Concerning the naturall disposition of this beast we haue already spoken in part, and now we will adde that which doth remaine; and first of al their Epithites which are attributed vnto them among seuerall Authors are most cleare demonstrations of their disposition; as fowre, wilde, *Amplean*, sharp, fierce, bold, greedy, whoare, fleish-eater, wary, swile, bloody, blood-louer, degenerate, hard, glutton, hungrie, Cattle-eater, famishing, furious, yellow, fasting, vngentle, vn honest, vn tameful, harmeful, Cattle-hurter, teeth-gnasher, insatiable, treacherer, martial, sorrowful, mountanie, nightly, robber, strate, rauener, mad, snatcher, cruel, pack-bearer, blood-sucker, fomer, proud, fearing, fullen, terrible, vehement, houlung, and such other like belonging to the male wolfe. Now vnto the female there are some peculiar ones also, as inhuman, vngentle, martial, obscure, ranke, rauener, fanded, *Romulian*, greafie, terrible, and *Volscan*, and the rauening desire of this wolfe doeth not only appeare in the prouerbs of holy scripture already repeated, as where Christ compareth the Hereticks to wolues, but also from hand instruments and sicknesse, for a little hand-saw is called of the Latins and Germans *Lupus*, a wolfe; because of the inequality of the teeth, wherewithall a man sheareth asunder violently any piece of wood, bones, or such like thing.

Their Copulation & procreation

The epithets and natural disposition.

Xxx

There

There is a disease called a wolfe, because it consumeth and eateth vp the flesh in the bodie next the fore, and must every day be fed with fresh meat, as Lambes, Pigeons, and such other things wherein is blood, or else it consumeth al the flesh of the body, leauing not so much as the skin to couer the bones. Also the gals on a mans seat, which commeth by horse-riding, are by the auncientes called *Lupi*, and by *Martiall*, *Ficus*, whereof he made this disticon;

*Stragula succinēti venator sume veredi
Nam solet à nudo surgere ficus equo.*

There be also instruments called *Lupi* and *Harpages*, or *Harpagones*, wherewithal Ankers are loosed in the sea, or any thing taken out of the deepe. There is a certaine territorie in Ireland, (whereof *M. Camden* writeth that the inhabitants which liue till they be past fifty yeare old, are foolishly reported to be turned into wolues, the true cause whereof hee coniectureth to be because for the most part they are vexed with the disease called *Lycanthropia* which is a kind of melancholy causing the persons so affected, about the moneth of February to forsake their owne dwelling or houses, and to run out into the woodes, or neare the graues and sepulchers of men, howling and barking like Dogs and wolues. The true signes of this disease are thus described by *Marcellus*: those saith he which are thus affected haue their faces pale, their eies dry and hollow, looking drouisly and cannot weep. Their tongue as if it were all scabbd, being very rough, neither can they spit, and they are very thirsty, hauing many vicers breaking out of their bodies, especially on their legges, this disease some call *Lycan*, and men oppressed therewith, *Lycanones*, because that there was one *Lycan* as it is fained by the poets, who for his wickednes or sacrificing of a child, was by *Iupiter* turned into a Wolfe, being vtterly distracted of human vnderstanding, and that which the poets speake of him, may very wel agree with melancholy, for thus writeth *Ouid*:

*Territus ipse fugit, nactusq; silentia ruris
Exululat frustra, loqui conatur.*

And this is most strange, that men thus diseased should desire the graues of the dead. Like vnto this is another disease, called by *Bellaneus*, *demonum leoninum*, which is saith he, *confusio rationis cum factis malis, noxijs & iracundis à leone dictum videtur malum, quod eo detenti alios homines ledant, & leonum instar in eos seuiant*, that is; the Lyon-duel disease is a confusion of reason, ioyned with wrathful, and impious facts, and it seemeth to be named of Lyons, because that such as are oppressed therewith, doe rage against men, and wound them like Lyons. There is a pretty Apologie of a league that was made betwixt the Wolues and the sheepe, whereupon came the vvorde *Lycophilos*, my Author rehearseth it thus: *Lupis et agnis fœdus aliquando fuit, datis utrinq; obsequiis, lupi suos catulos, oves easdem chortem dedere. Quietis ouibus ac pascentibus lupuli matrum de siderio vultus aduocant, lupi irruentes fidem fœdusq; solutum clamitant, ovesq; canum præsidio destitutas laniant*, that is to say, There was a peace made betwixt the wolues and the sheepe, either side giuing oftages to other, the wolues gaue their young whelpes, and the sheepe gaue the shepheards dogs to the wolues. Now when the young Wolues were among the flocke of sheepe they howled for their dams, which when the old wolues heard, they came rushing in vpon the sheep, crying out that they had broken the league, and therefore they destroyed the sheep in the absence of the dogs that should keepe them: whereby is notably signified the simplicity of innocent men, and the impiety of the wicked, for whatsoeuer bondes of truce and peace are made with them, they euer respect their owne aduantage, taking any small occasion like Wolues at the crying of their young ones, without all offence of the innocent and harmeles, to breake through the brazen wals of truce, peace, and amity, for the execution of their bloody and vngodly minds.

Wolues are truly said to be fierce and treacherous, and not generous and bold, and noble like Lyons. They especially rage in the time of their hunger, and then they kill not so much as wil suffice, but all the flocke before them; but being satisfied, as we haue said already, they seeme rather Lambes then Wolues. The male is alwaies as carefull of the young ones as the female, for while shee suckleth her younge ones, hee bringeth meate vnto her in the denne, and when that they are greatly constrained both to fly away, they carry their young ones along with them. Great is their malice towards them that hurt them,

them as *Niphus* saith, he tried one day when he was a hunting neare *Rome*, for his Dogge was fighting with a Wolfe, and he comming in with the multitude of hunters, alighted from his horse, drew his sword, and gaue the Wolfe a wound, the wolfe feeling the stroke of the sword, forsooke the Dogge and turned vpon the man, making all force at him he could to bite him, but he protested he escaped with singular danger, more by the help of his fellow-hunters, then by his owne valor; wherefore he concluded that as Wolues are enemies to al, so they take special reuenge of them that harm them, as we haue said before of Lyons. Some say that when many of them haue obtained a spoile, they doe equally deuide it among them al, I am sure the like is reported betwixt the olde Lyon and the young, but whether it be true in Wolues I cannot tell, but rather thinke the contrary, because they are insatiable and neuer thinke they haue enough. And *Albertus* saith, they do not communicate their prey like Lyons, but when they haue fed sufficiently, they hide the residue in the ground till they hunger againe.

When they set vpon horned beastes, they inuade them behinde, and on their backs; when they set vpon sheepe, they chuse a darke cloudy day or time, that so they may escape more freely; and to the intent that their treadings should not be heard, they lick the bottome or soles of their feet, for by that meanes they make no noise among the dry leaues, and if going along they chance to breake a stick, and so against their mind make a noise, then presently they bite their foot, as if it were guilty of that offence. For the most part they set vpon such Cattle as haue no keepers, and rauen in secret. If they come vnto a flocke of sheep where there are Dogges, they first of all consider whether they be able to make their party good, for if they see they cannot match the Dogges, they depart away, although they haue begun the spoile, but if they perceiue their forces to be equal or superiour, then they diuide themselves into three ranks, one companie of them killeth sheepe, a second companie fighteth with the Dogges, and the third setteth vpon the men. When they are in daunger to be taken by the hunters, they bite off the tip of their tiales, and therefore the Egyptians when they would describe a man deliuered out of extremity and danger, do picture a wolf lacking that part of his taile. To conclude, when they are in perill they are extreemely fearefull, astonished, and affraide, especially when they are vnauoidably included they seeme harmles, and this argueth the baseness of their mind which is subtil, cowardlie and treacherous; daring do nothing but for the belly, and not then neither, but vpon a singular aduantage, and for the manifesting heereof, I will expresse these two stories following, as they were related to *Gesner* by *Michaell Herus*, and *Isidore Goblerus*. It hapned (saith the first), that a certaine wolfe constrained by famine, came vnto a village neare *Millan* in *Italy*, and there entered into a certaine house, wherein sat the good wife and her children, the poore woman being terrified heerewith, and not knowing what she did, ran out of the house, pulling the dore to after her, and so shutting the wolfe in among her children; at last her husband returned home, vnto whom she related the accident, and how she had shut vp the wolfe; the man being more affraide then was cause, least the wolfe had deuoured some of his children, entered hastily in a doore, longing to saue and deliuer his poore infants, whom the feareful mother had left with the wolfe, when he came in he found all wel, for the wolfe was in worse case, astonished, amazed, daunted, and standing like a stocke without fence, not able to run awaie, but as it were offering himselfe to be destroyed. And this is the first history.

The second is like vnto this, but more admirable, for the great Vnckle of *Goblerus* being marueilously addicted to the hunting of wilde beastes, had in his lande diuers ditches and trenches cast vp with other pittes and caues wrought verie artificiallie for the safe keeping of such beastes as should fall into them. Now it hapned that vpon one Sabbath daie at night there fell into one of those pits three creatures of diuers disposition, and aduers inclination, none of them being able to get out thereof: the first was a Neighbors wife of his, a poore woman, which going to the field to gather Beets and rapes for hir meate the day following, it fortuned that she fell downe by a mischance into the said pitte, wherein she was faine to lodge all night (you must thinke with great anguish, sorrow, and perilous daunger to hir self) beside that which hir husband and family conceited at home, but she had not tarried long in the said pitte ere a Fox was likewise taken and fell downe

upon her, now began her griefe to be encreased, fearing least the wilde beast should bite and wound her, hauing no meanes to escape from him, nor no man to helpe and rescue her, although she cryed as loud as euer she could; wherewithall being wearied, necessity made hir to be patient, being a little comforted to see the Foxe as much affraid of her, as she was of him, and yet she thought the night full long, wishing for the breake of the day, when men stir abroad to their labors, hoping that some or other would hear hir mone, and deliuer her from the society of such a Chamberfellow: while thus she thought, striving betwixt hope, feare, and griefe, loe what befell her more woefully then before, for suddenly a wolfe was taken and fell downe vpon her, then she lost her hope, and in lamentable manner thinking of husband and children, how little they conceiued of her extremity, resolved to to forsake the world, and commended her soule to God, making no other reckoning but that her distressed leanelims should now be a supper and breakefast to the Wolfe, wishing that the might but see her husbände, and kisse her children before shee lost her life by that sauage execution; but all her wishes could not preuaile, nor cleare her hart from fear and expectation of an vnauidable death: while thus she mused, she saw the wolfe lie down, she sitting in the one corner, and the Foxe resting in another, and the wolfe apaled as much as either of boeth, so the woman had no harme but an ill nightes lodging, with the feare whereof she was almost out of her wits. Earely in the morning came his great vnckle the hunter to looke vpon his trenches and pits what was taken, and comming vnto that pitte, he found, a trebble prey; a Woman, a Wolfe, and a Foxe, whereat he was greatly amazed and stepped a litle backward at the first sight the woman seeing him cryed out, calling him by his name, and praying his aide: he knowing her by her voice, presently leaped downe into the pit; (for he was a valiant man) and with his weapon first slue the wolfe, and then the Foxe, and so deliuered the woman from the feare of them, yet there was forced to leaue her till he went and fetched a ladder, for she was not able to come forth as he was; then hauing brought the ladder, he went down againe into the pit, and brought her forth vpon his shoulders, in that manner deliuering her safe to her husband and family. Now these two stories doe plainly set forth, that a Wolfe dareth doe nothing when hee is in feare himselfe.

Of tamed
Wolues.

It hath bene a question whether VVolues can be tamed or no, some say that they are alwaies wilde and can neuer be tamed. *Albertus* writeth, that being taken whelpes, they are tamed and wil play like Dogges, yet he saith, they neuer forget their hatred against the hunter and the desire of Lambes or other beastes which are deuoured by VVolues, whensoever he goeth abroad. And *Strampsius* writeth, that euen when they are tamed they are angry with their maisters that looke vpon them while they eat their meat.

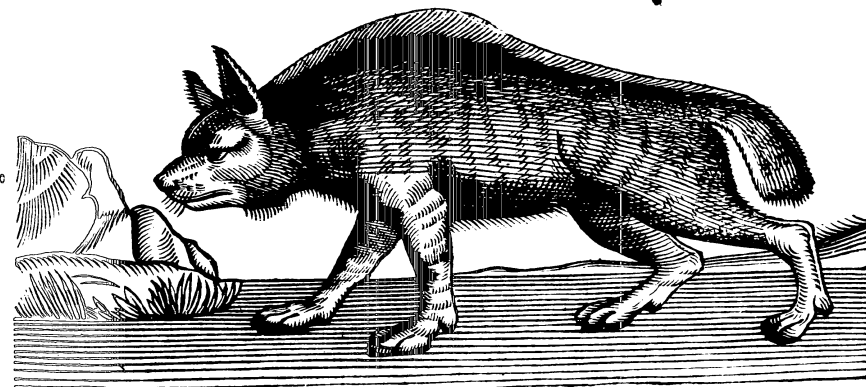
Strabo writeth a fable of two woods among the auncient *Veneti*, one of them dedicated to *Iuno*, and the other to *Diana*, and he woulde make the worlde beleue, that therein the VVolues liued peaceably and gently with the Hartes, and did come to the handes of men like familiar and tame Dogges, suffering themselves to be stroked with their hands. *Aelianus* and *Stephanus* doe say, that neare the plaine of *Meotis*, there are VVolues which liue like tame Dogges with men, being continually conuersant amonge the Fisher-men, and these VVolues do part stakes and deuide their prey with the inhabitants dwelling vpon the Sea-shores, and there is such a mutuall charitee and commons obserued betwixt them and the men, for sometimes the wolues take fishes when the men take none, and then they part with the wolfe, sometimes the men take fishes when the wolues haue none, and thus they liue together in quiet maner like confederats, each one releueing and helping other; but if the men at any time break with the wolus, and do not giue them a share, they recompence their ingratitude and falschood with rearing in pieces their nets: which thing if it be true, is a singular example of that rare concord and agreement which vvas primitiue ordained by God to be betwixt man and beast; Some say these kind of wolues bee Otters, but I rather beleue that they be Sea-wolues, of whome wee shal talke presently.

There be many magical inuentions about the parts of wolues, namely, their heades, teeth, eares, tails & priuy parts, which I wil not stand to recite in this place, because I cannot tel what benefit shal come to the knowlledge of them by the English Reader. VVolues

are subiect to the same diseases that dogs are, especially the swellings of the throat, madnesse, and the gout: when they are sicke they eat of an hearb which make them cast, some say it is ground luy, some say it is grasse, and some otherwife, of this they eate when they haue a paine in their bellies, and not otherwife. The reason why Dogs and VVolues are more subiect to madnesse then any other Beast, is because their bodies are chollick, and their braines encrease and decrease with the Moone. If a man be bitten by a madde Wolfe, he is to be cured by the same medicines that are applyed to the bitings of a mad Dogge. They liue very long, euen vntill they loose their teeth, therefore in their old age oppressed with famin they fly vnto citties and houses to seeke meat. They haue no friends but the Parrots. A Wolfe was once the part of the armes of Rome, and the iudgment seat at *Athenes* had in it the picture of a Wolfe. There were ancient coines of mony stamped with the image of a wolfe, both among the Gracians, and among the Romans, which were therefore deuised, because *Romulus* and *Remus* were said to be nursed by a wolfe: with the skins of wolues after they were dressed by Curriers, we do read that there were garmentes made, wherewithall great princes and Noble men were clothed, the bare being inward next to their bodies, and the rough being outward, these were vsed in iournies and huntings, and they were the proper garment of the gaurds of Tyrants: And this shall suffice of the vulgar wolfe.

The wolfe
hath no
friend but
the Parrot.

OF THE SEA-WOLFE.



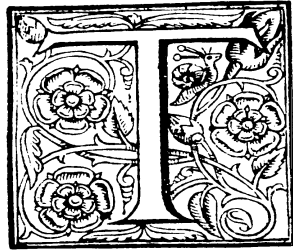
Although nothing hath hitherto bene brought to light, concerning the sea-wolfe of the ancient writers that I know, yet this form is notable to be obserued and you may chuse whether you wil cal him a Theefe or a Sea-monster, much differing from the wolfe-fish, as that he seemeth to challenge a particular description or treatise. It is also a Foure-footed Beast that liueth both on sea & land, satisfying his hunger on the most part vpon fishes: It hath bin seene vpon the Brittain Ocean thore, and it doth resemble the wolfe that liueth on the land, that it is not vnderstandly called among the common people a wolfe.

It doth liue also a long time being tamed, it hath a dangerous head, & very many haire growing on both sides of his eies to shadow them, his Nostrills and teeth are like vnto a dogs, and strong haire growing about his mouth: also small bristles growing vpright vpon his back: and adorned and marked on euery side with black distinct spots, a long taile, thick and hairy, all the other parts being like to a wolues as you may easily see by this expressed picture: and vnto this belongeth the story of the VVolues last before expressed which liue vpon fishes, and deuide them familiarly with men.

Xxx 3

Of

OF THE THOES.



Here are two kinds of *Thoes*, as there are of Panthers, differing onely in magnitude or greatnesse. But the lesser *Thoes* is like vnto the lesser Panther, a *Licopanther*, and the *Lupus canarius* engendered betwixt a Wolfe and a Dogge, are all one Four-footed beast. The *Thoes* also are a kind of Wolfe. And againe, there is a kind of Wolfe which *Aristotle* doth call *Chabez*, but *Auicen* doeth write, that it ought to be called *Beruet*, in the Persian tongue. And againe in another place, where he doth write, that the Lion and the *Thoes* are viter enemies, and *Albertus* doth translate it, that a Wolfe doth fight with the Four-footed-Beast *Toboz*, which is a corrupted word, *Toboz* for *Thoes*, as *Cabez* for *Thohoz*, and this some men think it to be the Lynx. *Thoes* is called in Hæbreu *Tahas*, *Alsbali* is a Four-footed-Beast like to a Wolfe. *Adeditach* is also a kinde of Wolfe, but I doe not know whether these names belong onely to the *Thoes*, or to any other kind of Wolfe. *Solinus* doth call *Thoas* *Aethiopian* Wolves, and a little before he sayd that *Lycan* was an *Aethiopian* wolfe, 20 maintained on the Necke, and so diuers coloured that a man would thinke there were no colours wanting in them.

The people of Schythia likewise say, that the Buff doth change his colours, neither is there any other beast covered with haire, except the *Lycan* among the Indians, (as *Pliny* also writeth) and besides this there is no mention made of the *Lycan* among all the ancient writers. *Lycans* are called Dogs, in the story of the diuersities of Dogges. The lesser kind of *Thoes* are the best, for some make two kinde of *Thoes*, and some three, and these like Birds, and other Four-footed-beastes, change their colour, both in Winter and Summer, so that sometime they appeare bare, and againe at other times rough all ouer, that is, bare in the Summer, and rough in the Winter, but it doth plainly seeme 30 that there is no more kind of *Thoes* but one, which the things that come after doth proue and make manifest. *Nearchus* saith, that those Tygers are not true Tygers, which are commonly called Tygers, but changable *Thoes* (as if that euery *Thoes* were not changable) and greater then the other *Thoes*.

They haue no reason which take the *Lupus cernarius* for a *Thoes*, which wee haue already shewed to be a Lynx, for the Rhæcians which speak Italian, and the *Samoians* do to this day call him *Cernario*, and for the Armenians the *Cicatus*, and the *Lupus canarius* we haue already shewed, that it is a Panther, and therefore it is needlesse to stand any longer vpon those names in this place. VVee will therefore take it for confessed, that the *Thoes* is a Beast engendered betwixt a Wolfe and a Foxe, whereof some are greater and some smaller, and the seare found about the Mountaine *Pangeus*, *Cittus*, *Olympus*, *Myssi-* 40 *us*, *Pindus*, and *Nisa*, beyound Syria, resembling for the most part a Hyæna, hauing a longer body, and a straighter taile then a Wolfe, and although it be not so high of stature, yet it is as nimble and as strong as is the Wolfe, and it seemeth that the very name *Thoes* is taken from the celerity and swiftnesse in running and leaping, for it getteth his liuing by the quicknesse of his feet. In the outward face it much resembleth a Wolfe his Father, but in the spots and length of his body it resembleth a Panther his mother; they couple in generation like dogs, bringing forth two or foure at a time like wolues, which are blinde, and their feet clouen into many toes.

They are enimies to Lyons, and therefore they doe not liue in the same place where Lyons are, not onely because they liue vpon the same victuals and food, but also because 50 they are a more pitifull creature then they, especially to man, for if they see the face of a man at any time, they run vnto him and do him all such reuerence as their brutish nature can demonstrate.

And further *Philes* and *Selinus* write, that if they see a man oppressed by any other beast

beast, they runne and fight for him, although it be with the Lyon, not sparing to offer their owne liues, and to spend their dearest blood in the defence of him, who by secret instinct of nature they vnderstand to be ordained of God, the King and chiefest of all worldly creatures: therefore *Gratius* calleth this kind, *Semiferam Thoom de sanguine prolem*, and of their taming and fighting with Lyons, he speaketh:

Thoes commissos leones

Et subiere astu, et paruis domuere lacertis.

They liue for the most part vpon Harts, whom they take in the swiftnes of their course, these they bite and sucke their blood, then suffering them to runne away to some Mount- 10 raines, whether they followe them and take them the second time, not destroying them all at once, but by distance of time, whereby the harts blood groweth sweeter vnto them, and they haue the better appetite thereunto to destroy them. The *Licopanthers*, and also the beast *Pashyon* whereof *Albertus* speaketh, I doe take to be two seuerall distinct beasts from the *Thoes*, although the quantitie and stature agree, and I see no cause if there bee any such beast in the world, but that wee may truly say they are a lesser kind of Panthers: And this shall suffice to haue said of these beasts, which are deemed to bee of the kind of 20 Wolves, wherein we haue endeouored to say so much of the generall and especiall as wee coulde collecte out of any good Authors; and thus wee wyll shut vp the Storie of the Wolfe with a short remembrance of his medicall vertues.

The Medicines of a Wolfe.

A Wolfe being sodden aliue vntill the bones doe only remaine, is very much commended for the paines of the goute, or a liue Wolfe steeped in oile and couered with waxe, is also good for the same disease.

The skinn of a woulfe being tasted of those which are bit of a mad or rauencous dog, doth preserue them from the feare or hazard of falling into water. The skinn of a woulfe is very profitable for those which are troubled with the wind collicke, if it be bound fast about the belley: and also if the person so affected doeth sit vpon the said skinn, it will 30 much auaille him. If any labouring or trauiailing man doth were the skinn of a woulfe about his teete, his snooes shall neuer paine or trouble him. The skinn of a woulfe being new plucked off from him, and especially when it hath the naturall heat in it, and so rowled about the member where the crampe is, is verie effectually against it.

The blood of a woulfe being mixed with oyle, is very profitable against the deafnesse of the eares. The dunge and blood of a woulfe is much commended, for those that are troubled with the collicke and stone.

The blood of a Bucke, Foxe, or Wolfe being warme, and so taken in drinke, is of much force against the disease of the stone. He which doth eate the skinn of a woulfe well 40 tempered and sodden, will keepe him from all euill dreames, and cause him to take his rest quietly. The flesh of a woulfe being sodden, and taken in meate, doth helpe those that are lunaticke. The flesh of a woulfe being eaten, is good for procreation of children. You may read more things in the Chapter going before, concerning remedies of the flesh of a woulfe taken in meate. The fat of a woulfe is no lesse efficacie, then the flesh.

The fat of a woulfe doth very much profit, being anointed vpon those whose ioyntes are broken. Some of the later writers were wont to mingle the fat of the woulfe, with other ointments for the disease of the goute. Some also doe mingle it with other ointments, for the pailsey. It doth soften also the Vula, being anointed thereon. The same also being rubbed vpon the eies, is very profitable for the bleardnesse or bloudshot of the eies. The 50 head also of a woulfe is very good for those that are weake to sleepe vpon, being layed vnder ther pillowe. The head of a woulfe being burned into ashes, is a speciall remedie for the loosenes of teeth. The right eie of a woulfe being salted, and bound to the body, doth drine away all agues and feauers. The eie of a woulfe being rubbed vpon the eie, doth diminish all diseases that rise in the sight of the eie, and it doth also take away al 60 marks

*Plinie.
Sextus.*

markes or prints being made with hot irons. The right eie of a wolfe also is profitable for those that are troubled with stiches on the right side of the belly, and the left eie of a wolfe for pains on the left side. The right eie of a wolfe is very good against the bitings of dogs. Also the eye of a wolfe is much commended for those that are lunaticke by the bitings of dogges.

S. Lander.

The teeth of a wolfe being rubbed vpon the gums of young infants, doth open them, whereby the teeth may the easier come forth. Again, the gums of children are loosened with the tooth of a Dog, being gently rubbed thereon, but they are sooner brought forth with the teeth of a Wolfe. Some men do commend the tongue of a wolfe to bee eaten of those that are troubled with the falling sicknesse. The artery which springeth in the throat of a wolfe being taken in drinke, is a most certaine cure against the Squincy. The throat of a Wolfe taken in drinke, is very much commended for those that are troubled with the falling sicknesse. The lungs or lights of a Wolfe being sodden and dried, and mingled with pepper, and so taken in milke, is very profitable for those that are puffed vp, or swollen in the belly.

The heart of a wolfe being burned and beaten to powder, and so taken in drinke, doth help those that are sicke of the falling sicknesse. Take one ounce of the gum of an Oake, and halfe an ounce of the gum of a pear tree, and two drams of the powder made of the top of a Harts horne, and one dram of the hart of a wolfe, al which being mingled together, and made into medicine, is alwaies vsed for the cure of al vlcers: but it will be more effectual if thou dost adde thereto the hinder part of the skull of a man beaten to powder. The Lyuer of a wolfe is of no lesse vertue then the lungs or lights, which I haue manifested in the medicines of the Foxe. The liuer of a Wolfe helpeth or profiteth those that are sicke of the falling sicknesse. The liuer of a wolfe being washed in the best white, and so taken, is very good for those diseases that arise in the liuer. The liuer of a wolfe mixed in the medicine made of Liuerwort, is very much commended for the diseases in the liuer. Galen also doth say, that he hath holpen those which haue bin diseased in the liuer, only vsing the medicine made of Liuerwort, and he saith if he did apply any other medicine thereto, it did little or nothing at all profit him.

The Lyuer of a Wolfe is very profitable for those that are troubled with the skurfe in the mouth. The Lyuer or laps of a wolfe is much vsed for those that are troubled with diseases in the liuer, but you must dry it and afterwards beat it to powder, and so giue the party so affected one dramme of it in sweet wine. The liuer laps of a Wolfe saith *Marcellus*, being dried and beaten to powder, and a little part of it mingled in like portions with the powder made of Fene greeke, of Lupines, Wormewood, and of the Hearbe called *Herba marie*, and so mingled that it may be about the quantity of a cup full, and so giuen him that day which hee is not troubled with the feauer, but if he shall be troubled with it, let him take it in water for the space of three dayes, and after hee hath drunke it, let him lie for the space of halfe an houre with his armes spread abroad: and afterwards let him walke very often, but eate very fildome, and let him be sure he keepe himselfe for the space of those three daies well ordered, and from drinking any cold drinke, or eating any salot sweet thing, and within a little space after he shall bee freed from that disease. The liuer laps of a Wolfe being wrapped in bay leaues, and so set to dry at the Sunne or at the fire, and being dried beate it to powder in a Morter, first taking away the leaues very warily, which being powdered, you must keepe it in a cleane vessell, and when you giue it him to drinke, you must adde thereto, two leaues of Spoonewort, with tenne graines of pepper beaten very small, and as much clarified Hony as is needfull, and also made hot with a hot burning Iron, and mingled very diligently in a Morter, which being so warmed, you must giue him to drinke sitting right vp in his bed, that after he hath taken the potion, he may lye downe on his right side for the space of an houre, drawing his knees together, and after that hee hath done so, let him walke vp and downe for the space of an houre, and this will likewise cure him of the same disease.

Anicm.

Aui-

Aesculap doth set downe a medicine concerning the cure of the hardnesse of the Liuer, which is, take Opium, Henbane, Oyle made of Beauers stones, Myrrhe, Saffron, Spicknard, Agrimony, the Lyuer of a Wolfe, and the right Horne of a Goat burned, of each equal partes, and make thereof a Medicine. The Lyuer of a Wolfe being made in the forme of a dry electuary, and giuen as a lozeng, doth also very much profit against the diseases of the liuer.

Dioscorides

Gagiv a Physosopher doth affirme, that the Lyuer of all liuing Beastes doth very much profit against all paines of the Lyuer. The Liuer of a Wolfe being througly dried and drunke in sweete VVine, doth mitigate all griefes or paines of the Lyuer. The Liuer of the same beast to the quantity of a penny, taken in a pinte of sweete VVine, is very medicinal for the curing of all paines in the Liuer whatsoeuer. The Liuer of a Wolfe being taken in hot VVine, doth perfectly cure the cough. If an intollerable Cough doth vex any man, let him take of the liuer of a wolfe, either dried or burnt, as much as he shall thinke conuenient, and therewith let him mingle VVine, Honny, and warme water, and afterward drinke the same fasting euery day, to the quantity of foure spoonefuls, and hee shall in short space be cured of the same.

Galen
Pliny

The laps or fillets of a VVolves Liuer, being applyed vnto the side, doth perfectly heale any stich or pricking ach therein. The Liuer of a Wolfe being taken in sweete Wine, doth heale those which are troubled with a ptisicke. The Lyuer of a Wolfe being first boyled in Water, afterwards dried, beaten and mingled with some certaine potion, doth instantly heale the griefe and inflammation of the stomacke. The powder of a VVolves Lyuer mingled with white VVine, and drunke in the morning for some certaine daies together, doth cure the Dropsie. The Liuer of a Wolfe taken either in meat or drinke, doth assuage the paines of the secret parts. Two spoonefuls of the powder of a VVolves Lyuer, being giuen in drinke, doth cure all paines or sores of the mouth. The Gall of a VVolve being bound vnto the Nauell of any man, doth loosen the belly.

The Gall of a VVolve taken in wine, doth heale all paines in the fundament. The entrails of a VVolve being washed in the best white VVine, blown vpon, dried in an Ouen, powdered into dust, afterwards rowled in VVormewood, is a good and effectual remedy against the Collicke and stone. If some part of the yard of a VVolve being baked in an Ouen, be eaten by any, either Man or VVoman, it instantly stirreth them vp to lust. Concerning the genitall of a VVolve I haue spoken before in the Medicines of the Foxe: but antiquity, as Pliny saith, doth teach that the genitall of Beasts which are bony, as wolues, Foxes, Ferrets, and VVeasels, are brought to an especiall remedye for many diseases. If any man take the right stone of a VVolve being bloody, steepe it in Oyle, and giue it vnto any woman to apply it vnto their secret partes, being wrapped in VVooll, it instantly causeth her to forsake all carnall copulation, yea although she bee a common Strumpet. The same being taken in some certaine perfume, doth help those which are troubled with the foule euill.

Sylvius
Albertus

Rafis

Marcellus

The eyes being annointed with the excrementes of a wolfe, are instantly freed from all couers or spreading skinneth therein. The powder of the same wolf being mingled with the sweetest Hony as can possible be had, and in the like manner rubbed or spread vpon the eyes, doth expell all dazeling from them. The fime of a Wolfe long rubbed, vntill it be very light, being mingled with Honny, by the vnction thereof, causeth the filth or scurfe growing about the eyes to auoyd away, and restoreth them to an exceeding clearnesse. The powder of a VVolves head being rubbed vpon the teeth, doth make fast and confirme the looseness thereof, and it is most certaine that in the excrementes of the same Beastes, there are certaine bones found, which being bound vnto the teeth, haue the same force and efficacy.

Galenus

The dung of a Wolfe or Dogge being beaten into small powder, mingled with Hony and annointed vpon the throat, doth cure the Quinsie or Squirrill, as also al other sores in the throat whatsoeuer. The fime of a Wolfe being giuen to those which are troubled with the Collicke to drinke, doth easily cure them, but this dung is more effectual if it haue neuer touched ground, which is very hard to come by, but it is found by this means.

The

The nature of the wolfe both in making his water, as also in voyding his excrements is like vnto a Dogge, for while he voydeth his Water he holdeth vp his hinder Leg, and voydeth his excrements in some high or steepe place far from the earth, by which meanes it falleth downe vpon bushes, thornes, frutes, Elder-trees, or some other Hearbes growing in those places, by which meanes it is found neuer touching the earth. There is furthermore found in the fime of Woules certaine bones of Beasts which they haue deuoured, which for as much as they could not bee grinded or chewed, so also can they not be concocted, which being beaten and bruised small, are by some commended to be excellent giuen in drinke for the ease of the Collicke, but if the grieued party shall be some fine or delicate person which cannot endure so grosse a Medicine, then mingle it with Salt, Pepper, or some such like thing, but it is most often giuen in sweet wine, so there be but a small quantity thereof drunke at one time.

But this dung which the Græcians call *Lagonas*, and is to be applyed to the groin of the diseased person, ought to bee hanged in a band made of wooll, but not of any wooll: But it would be more effectuell if it were made of the Wool of that Sheepe which was slaine by a Wolfe. But if the same cannot be got, then is it fit that there be two bands, one which may be bound about the groine, and another which may bee bound vpon the dung to keepe it from falling.

There are also some which cast a small quantity of the same dung to the bignesse of a Beane in a little pot, fastening the same to any one which is troubled with the faide disease, and it healeth them (which in a manner seemeth incredible) in very short time. The dung of a Wolfe boyled in small white Wine, and afterwarde taken in drinke, is very profitable for those which are troubled with the collick: and it is also reported that if the same dung be couered with the skin of the same Beast and hung vpon the thigh of any one which hath the collick being bound with a thread made of the wool of a sheep slaine by a wolfe, it will instantly cure the said disease.

The fime of a Wolfe, so that it be not found vpon the earth, but vpon some trees, Brambles or Bul-rushes being kept, and when there shall bee neede bound vnto the arme of him that shall be troubled with the Collick, or to his Necke being included in a bone, or in Copper, and hung with the thread wherewith silke-women weaue, doth wonderfully and most speedily cure him, so there be great care had, that in the meane time there be a little of the same dung giuen to the grieued party to drinke, not knowing what it is. The dung of a Wolfe being taken, and the bones therein beaten into powder, mingle therewith cold water, giuing it to any one to drinke which is troubled with the stone, and it will instantly cure him.

The Dung of a Wolfe beaten into the smallest powder then strained and giuen vnto any in his fit which is troubled therewith to the quantity of halfe a spoonefull in hot water, is a very effectuell, and approued cure for the stone. The bones which are found in Woules, being bound vnto the arme of any one which is troubled with the Collicke, hauing neuer touched the ground do with great speed and celerity cure him. The pasterne bone of a Hare found in the dung of a Wolfe, being bound vnto any part of the body of him which is troubled with the Collicke, doth very effectually cure him. The dung of a Wolfe with the Haires of a white Ass, and taken by any Woman in a certaine perfume, maketh her apt for conception.

The teeth of a Wolfe are vnequall, wherefore their biting is very dangerous. A rauening Wolfe by his biting bringeth the same danger, as a rauening Dogge, they also are cured by the same Medicines, as we haue declared at large in the story of the Dog. The woundes which come by the teeth or Nailes of a Wolfe are very dangerous, for the filth which pierce through al clouts or sponges which are laid vpon them: But they are cured by no other meanes then the bitings of Dogs: *Aristotle* writeth these things concerning the biting of a Lyon, and not of a wolfe.

Iohanes Vitis the Hungarian declared that there were certaine men in Hungary bitten by a mad Wolfe, and that they were as it seemed presently cured: But before forty daies expired they all dyed by a most bitter or painefull disease, small pieces of flesh encreasing through their Vrine in the forme of Dogges, with an exceeding paine or torment. It is

is also reported of a certaine Country man, who when hee had stricken a Wolfe with his Club, and the Wolfe had so torne his face with his Nailes, that he pulled off the skinn, he was in short time healed that there appeared no signe of any harme, but in short time after he beganne to be sicke, and to howle like vnto a Dogge, and so perished; by which it was coniectured that that Wolfe was mad. An Oxe being bitten by a mad Wolfe or Dogge is cured by Garlike being beaten and rubbed vpon the wound: the Wolfe himselfe is also healed of any wound by old Salt flesh applyed vnto the same. Two drammes of Gentian being drunke in Wine, is an excellent cure for the bites of a mad Dogge and rauening Woules, as also of all beastes tearing with their teeth or Nailes. The bites of Woules being marked in the bodies of any Cattell are burned or scared with a hot yron, so least that the biting bee assuredly hurtfull, may draw vnto it selfe corruption. And thus much shall suffice concerning the medicines of the Wolfe.

OF THE ZEBEL,

commonly called a Sabel.



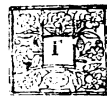
Among all the kindes of Weasels, Squirrels, Wood-Mice, wilde-mice, or other little Beasts of the world, there is none comparable to this *Zebeth*, commonly called in Latin *Zebellus*, and *Zobela*, from whence the Germans call it *Zobel*, the Illirians and Pollonians *Sobel*, and *Sobol*, the Italians *Sest*, and *Sablines*: the skins hereof are calld *Zebellina*, and *Zobellina*, &c sometimes *Zibellina*. It is bred in *Musconia*, and the Northern partes of the Worlde, among the *Lapones*, but no where more plentiful then in *Tartaria*, *Scythia*, and *Sarmasia*, and it is therefore called by some *Mus Scythicus*, the Scythian Mouse. The French-men because of the similitude it hath with a Martin, doe call it by a compounded name *Marteis Soublineis*. It liueth for the most part in the Woodes, being lesse then a Martin euery way, and hath also shorter Legges: they runne vpe and downe vpon trees like Squirrels, easily fastening their claws in the boughes; when they leape their taile serueth in stead of a Crosse beame to direct them: They bite most cruelly, for their teeth are as sharp as Razors, and there is no beast in the World of their quantity so angry and terrible as they: their flesh is vnprofitable and good for nothing. The onely price and estimation of this beast is for the skinn, which farre excelleth all the skinnes of the World, either *Ermins*, *Martins*, or *Foines*, differing herein from the Martins, because their haire is thinner, and if you stroke them from the head to the taile, or on the contrary from the taile to the head, they do lie euery way smooth, whereas the Martins do only fall smooth from the head to the taile.

These are more subiect to Wormes then other skinnes, except they bee continually worne, or layd vp with bunches of VVormewood, but about all other thinges the laying of them open one day together in the Sunne or aire, doth him more harme then a whole yeares wearing, for the beast it selfe liueth euermore in shadowy places, forbearing the sun except she be hunted, and ketcheth small birds in secret. In the furthest part of Lithuania they haue little or no Mony, and therefore the Marchants which traffick thither do exchange their wares for *Zebel* or *Sabel* skins; Those are the best which haue most white and yellow haires mingled in them, and the Garmentes of princes are onely fringed and lined with these *Sabel* skinnes, and honorable matrons, auncient Noble Men and their Wives doe likewise vse two or three of these to weare about their Neckes, for it is certain that a garment of these skinnes is much deerer then cloth of Gold, and I haue heard and also read, that there haue bene two thousand duckets payed for so many as were put in one cloake.

It is a very libidinous and lustfull beast, and at that time stincketh very rankefully, wherefore it mingleth it selfe with Martins of all sortes that it meeteth. And thus much shall suffice to haue discoursed of this little beast. Now there are diuers other which seem

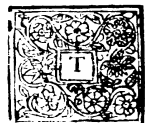
to be of this kind, of which, though I haue not much to say, yet rather then they should be omitted, I will expresse their bare names, that so I may giue occasion to all our Country-men that shall trauaile into other Nations, to make enquierie after them, that so at their returne if they haue any confidence of publique good, they may get themselues eternall fame and names, by communicating publikely their owne knowledge, experience, and learning, which they haue gained in these, or other Feure-footed-beasts.

Of the Noertz



His Beast is of the quantity of a Weasell, and by the Germans called *Noertz*, and *Nerts*, from which word the Latines haue their *Noerza*, for this Beast. It liueth (as *Georgius Agricola* writeth) in the Woods, betwixt *Suenia* and *Vishula*, the colour of the haire which is short and smooth, is for the most part like an Otters. Their skinnies are sold at *Franchford* by forty in a heape or bundle, they are long, and more red then the Ferrets, euery bundle most commonly is sold for sixe and twenty Nobles. Some thinke that this is the *Latax*, spoken off before, because it getteth his liuing in the waters.

Of the Varmel.



His Beast is called by the Latins *Vormela*, by the Germans *Wormlein*, it is lesse then a Ferret, the belly wherof is black, althe residue of the skin full of white, pale, red, and yellow spots, which adorneth it in admirable manner, very comely, and excellent to be looked vpon, the taile not past halfe a hand breadth long, the tip whereof is blacke, but the haire of the residue mixed with white and as the colour together.

There is another beast which for the variety of the colours, which are apparant in his skinne, he is called a *Salamander*, not that which liueth in the fier, but one like vnto it, hauing a gentle haire, distinguished all ouer into blacke and yellow spots, and these because of our ignorance we reckon among our outlandish weasels.

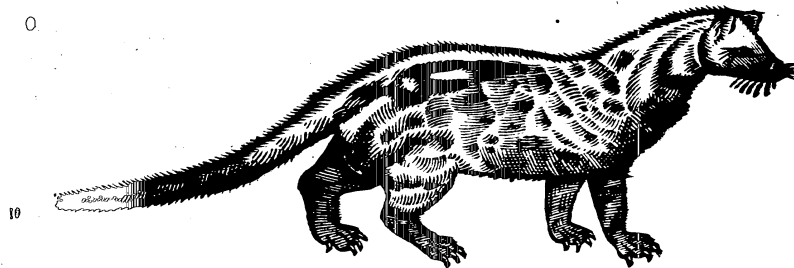
In India there is a little beast called *Chiurea*, hauing a very pretious skinne, and this (as *Cardan* writeth) hath a bag vnder the belly, wherein it suffereth his young ones to goe in and out, as before we haue said of the *Simivulpa*, or Foxe-Ape.

There is another little Beast in Hungaria, called *Vncken*, which dwelleth in holes of the earth as Conies do, the outward proportion whereof is like a weasell, but it is much thinner and longer, the colour of the backe is red, and all the residue of the body mouse colour. Now although I do not read any speciall vse of the skin of this beast, yet I thought it good to name it in this place, because it is reported that the breathing thereof vpon the face of man, is venomous and poysonfull, for when Souldiers sleep in their tents vpon the earth, they come many times and looke in their faces and poyson them: And thus much for the *Zebel*, and the feuerall kinds of this little beast.

OF THE ZIBETH, OR SIVET-CAT.



The best description that is of this beast in all the World that I could euier find, was taken by *Doctour Cay*, and thus sent as it is heere figured to *Doctour Gesner* by these words following. There came to my sight (saith *Doctour Cay*) a *Zibeth* or *Sivet* very lately, which was brought out of Affrica, the picture and shape whereof in euery point I caused to be taken, which is this perfixed, so that one Egge is not more like another, then this is to the said *Sivet* or *Zibet*. It is greater then any Cat, and lesse then a *Taxus*, hauing a sharp face like a Martin, a short, round, blunt care, which was black without but pale within, and on the



the brims, a blew skye-coloured eye, a foote and Legge blacke, and more broad or open then a Cats: Likewise a blacke claw, neither so crooked nor so hid in the footes as it is in a Cat, but their teeth are more fearefull and horrible. It is all spotted ouer the body, but the Nose thereof is blacke, the neather part of the vpper chap pale, and the middle part blacke, and from thence to the top of the head it is of the colour of a Badger. The lower chap was all blacke, and the bristles of the vpper chap were white, growing forth a of pale skinne, and a litle about the eye there were two other white ones growing forth of a black skinne.

The throat thereof was blacke, and a litle about the eye there arise three blacke lines or streakes: whereof the first or vppermost descendeth downe right to the throat: the second descendeth compasse in and out to the middle of the Necke: And the third downe to the shoulder, and then a litle beneath that place on the contrary, arise two other blacke lines like circles ascending in the compasse of the shoulder to the backe bone: and all the residue of the body is distinguished and parted into many colours, hauing diuers and sundry blacke spots scattered abruptly through out the whole circuit: whereof some are continued and ioyned together. For that which is vpon the backe is continued from the shoulder, and the second and third arising in that part, are broken and deuided, the fourth and all the residue are in like sort discontinued and separated one from the other, so that their position runneth all in length.

The first part of his taile to the middle is spotted, and all the residue blacke. The haire both on the face, Legges, and feet, is soft and very gentle to be handled, falling downe, but in all other parts of the body, it is harsh, deepe, and standing vpright: the spots doth both ascend and descend, the tongue hereof was smooth and not rugged, and vnder the taile was the passage for the excrements after the fashion in other Beastes, and a litle beneath the same was the receptacle or bag containing the *Sivet*, and a litle space after that the priuy part of the Male which was hid or sheathed in the body. The Beast being moued to anger, vttereth a voyce like to the voyce of an angry Cat, withal, doubling the letter RR. but being not angry the voyce is like a young Cats, although lower.

This *Zibet* was in length from the head to the taile, one foote, three palmes, and one Roman fingers breadth, but the breadth thereof vnder the belly, was one foot, two palmes, and three Roman fingers. It was a gentle and tractable Creature, and was solde for eight pounds of English mony, which was in French twenty foure Crowns, or in Florens forty and eight. These things are said by *Doctour Cay*. Now vnto this *Gesner* addeth, that he receiued such another picture from one *Iohannes Kentmannus*, which he tooke by another of these Cats in the possession of the Duke of Saxony, and hee said that it was bought by him for seuentie *Talers* (euery *Taler* being worth in our English mony eight pence halfe penny) in the yeare of the Lord 1545. This Beast is a very cleane Beast, I meane a hater of filthinesse; and therefore the place wherein it lyeth must be swept euery day, and the vessels cleane washed. The *Sivet* or liquor distilled out of the Coe, must be taken away euery second or third day, or else the beast doth rub it forth of his owne accord, vpon some

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post

The History of Four-footed Beasts.

poſt in his kennel, if he be tamed or incloſed. This *Sinet* is an excrement not growing in the ſecret part onely, but in a peculiar receptacle by it ſelfe, increaſing every day the waight of a groat. The colour whereof at the beginning is like butter, but afterwards it groweth more ſad and browne: one ounce of it if it be pure and not ſophiſticated, is ſold for eight Crownes at the leaſt. There be impoſtours which do adulterate it with an oyes gall, *Styrax*, and Honny. This is of a ſtrange ſauour, and preferred before Muſke by many degrees, yet it ſmellethe worſt if it be held hard to the Noſe: It is ſaid that the liquor running out, doth go backe againe if any veſſell be put to receiue it, except it be a Syluer Spoon, or Porringer.

Leo Aſer ſaith, theſe Beaſtes are wilde, vntamable, and liue vppon fleſh, but the *Euro. pean* Marchants buy of the young ones and nourish them tame, with Branne, Milke, hard Egges, and other things, and that ſo they conuay them into Europe out of Affrick, emptying their cods twice or thrice a day in the hot Countries; and that this *Sinet* is nothing elſe but the ſweat of the Beaſt vnder the ribbes, forelegges, Necke, and taile. There were diuers of theſe *Zibets* tamed among other. It is reported of a Conſull of the *Florentine* Marchants at *Alexandria* that had one of theſe ſo tame, that it would play with a man and bite his Noſe, eares, cheeks, or lips ſo gently, that it ſhould not be felt, the reaſon whereof was giuen, becauſe it was at the firſt nourished with the Milke of a Woman. *Cardell Galeottus* had three of theſe at Rome, which he kept for their *Sinet*, and *Oſho Duke of Ruaria*, had alſo one which he nourished with Sugar. They are bred in *Aethiopia* and *India* about the Citty *Pegus* and *Tarnaſari*. Their *Sinet* is not ſauory till it be waſhed and clenſed. It is ſaid to be very excellent againſt the ſtrangulations of the wombe, and it is good againſt the collicke, it hath alſo vertue to purge the wombes of women, to purge the braine, and is applyed to many other diſeaſes and infirmities.

FINIS.



An Epilogue to the Readers.

THUS haue I by the merciful goodneſſe of the Lord arriued at the firſt of the foure portes of liuing creatures, whereunto I haue purpoſed to ſaile by Gods permiſſion, of Beaſts, Birdes, Filhes, Serpents, and all creeping imperfekt creatures, and to diſcourſe to all my Countymen that part of Diuinity that was neuer knowne in Engliſh. I take my owne Conſcience to witneſſe, which is manifeſt to my Judge and Sauour, I haue intended nothing but his glory that is the Creator of all; and if I thought that heereby the world would not be the more prouoked to acknowledge and obey his ſoueraign Maieſtie, whileſt that they behold as in *EDEN* the aſſembly of all known and vnkowne Beaſts, but read the ſtorieſ to feed curioſitie, and behold their figures as Children do Babies, I would not onely deſiſt and go no farther, but alſo wiſh that this worke were buried in Obluion, and the poore lame Paralyticke right hand which wrote and ended the ſame, were ſeuered from the bodie. Therefore (well minded Readers,) heerein you ſhall ſatiſfie your owne conſciences and harts, when the viſible thinges of the world, doe lead you to the inuiſible thinges of God, and all theſe rowes and ranks of liuing Four-footed-Beaſts are as letters & Mid-wiues to ſaue the reuerence which is due to the higheſt (that made them) from perithing within you.

If you thinke my endeauors and the Printers coſts neceſſarie and commendable, and if you would euer farther or ſecond a good enterprize, I do require al men of conſcience that ſhall euer hear, read, or ſee theſe Hiſtorieſ, or wiſh for the ſight of the reſidue, to helpe vs with knowledge, and to certiſie their particular experiences in any kinde, or any one of the liuing Beaſtes: and withall to conſider how great a taſk we do vndertake, traueiling for the content and benefit of other men, and therefore how acceptable it would be vnto vs, and procure euerlaſting memorie to themſelues, to be helpers, encouragers, ayders, procurers, maintainers, and abettours, to ſuch a labor and needefull endeauour, as was neuer before enterprized in England.

If *S. PETER* did finde in one Fiſhes mouth a piece of mony which diſcharged his Maſters and his Subſidie. If *ABELL* that was the firſt man that hearded, and gaue himſelfe to the knowledge both humane and Deuine, that is to be learned out of Cattle, was the firſt man that entered heauen. If an Angell opened the mouth of *BALAAMS* Aſſe who ſpake like a man, why ſhould not we being commaunded with *S. PETER* to ſearch al the workes of God, looke into the mouths of other Fiſhes, with expectation of commodity? or why ſhoulde not wee learne the ſeuerall uſes, Deuine and humane, which God hath ordained in the natures of beaſts? or why ſhould not we in this our latter age of the world which run and ride to gaine wealth by the harme of the innocent as *BALAAM* did, haue our accuſed Couetouſneſſe reprobued by the ſecret voices of Aſſes, I ſay no more of this worke but *MARTIALS* words:

Cafibus hic nullis, nullis hic debilis annis, uiuet, Apellum cum morietur opus.

And ſo I conclude with the ſaying of *S. Auſten* in his Booke de Gen. againſt the Manichees, where he ſpeaketh thus of the Beaſts and all creatures,

ſuper uilia caue pernicioſa, relinque ſuperflua, in omnibus tamen cum menſuram & numeros & ordine uides, artiſicem quare. Farewell.

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